



**EATING DISORDER SUFFERED BY WOMAN IN MARYA  
HORNbacher'S MEMOIR ENTITLED WASTED: A *MEMOIR OF*  
*ANOREXIA AND BULIMIA***

**A THESIS**

**In Partial Fulfillment of the Requirements for S-1 Degree  
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## **PRONOUNCEMENT**

The writer states truthfully that this project is compiled by himself without taking any results from other research in any university, in S-1, S-2, and S-3 degree and diploma. In addition, the writer ascertains that he does not take the material from other publications or someone's work except for the references mentioned in the bibliography.

Semarang, March 1, 2016

Yosef Bhakti K

## MOTTO AND DEDICATION

*Someone once told me I needed to face fear to get over it, and I thought well why not take a step further and cut my fear into little pieces then set my fear on fire then throw the hot ash of my fear into a lake and then poison the lake. Simple!*

(Timbersaw)

*Don't wait for the perfect moment. Take the moment and make it perfect.*

(Unknown)

*This paper is dedicated to  
whoever who will read it and learn it*

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Finally, the writer expects that this thesis will be useful to the reader who wishes to learn something about eating disorders as the effects of media, fairy tales, and fashion in the society.

Semarang, March 1, 2016

Yosef Bhakti K

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## **ABSTRAK**

*Skripsi ini menganalisis tentang novel dari Marya Hornbacher berjudul *Wasted: a Memoir of Anorexia and Bulimia*. Tujuan-tujuan dari skripsi ini adalah untuk menjelaskan dan menganalisis intrinsik dan ekstrinsik pada cerita tersebut. Telah ditemukan bahwa media, dongeng, dan mode mempengaruhi kehidupan tokoh utama dalam novel ini. Teori-teori yang digunakan di skripsi ini adalah konsep interpelasi yang dikemukakan oleh Louis Althusser dan teori modern tentang mitos-mitos kecantikan yang memicu diet, anoreksia, bulimia. Metode-metode yang digunakan di skripsi ini adalah penelitian pustaka. Analisis di skripsi ini menunjukkan bahwa sang Narrator dalam novel ini mengalami berbagai gangguan makan seperti anorexia dan bulimia. Hal ini disebabkan oleh proses interpelasi yang dilakukan oleh media, dongeng, dan mode yang menyebabkan wanita terkomodifikasi, merasa teralienasi, mengalami kesadaran palsu, dan ketidakpuasan terhadap tubuhnya sendiri.*

*Kata kunci: intrinsik, ekstrinsik, gangguan makan, interpelasi.*

## **ABSTRACT**

This thesis analyses a novel by Marya Hornbacher entitled *Wasted: a Memoir of Anorexia and Bulimia*. The aims of the thesis are to explain and to analyze the intrinsic and extrinsic aspects of the story. It can be found that media, fairy tales, and fashion affect the main character of the story. The theories applied in this thesis are the concept of interpellation proposed by Louis Althusser and the more modern theories about beauty myths that triggers diet, anorexia, and bulimia. The methods used in this study are library research. The analysis shows the Narrator on this story performs various eating disorders such as anorexia and bulimia. This condition is caused by the process of interpellation from media, fairy tales, and fashion that affect woman's commodification, alienation, false consciousness, and body dissatisfaction.

Keywords: intrinsic, extrinsic, eating disorders, interpellation.

# CHAPTER I

## INTRODUCTION

This chapter contains the explanation of the introducing aspects to analyze the memoir. There are five parts in this chapter. They are background of the study, research problems, objectives of the study, method of the study, and organization of the study. These parts will be explained in the following paragraphs.

### 1.1 Background of the Study

The media such as television, radio, and magazines are sending message to sell their products to the people through their ads. The ads are containing messages but the messages are not consciously known by people. The ads are sending these messages by using sign through voices and pictures. We agreed if the ads are closer to the reality with colorful pictures and lively pictures, in order that the audience will be more interested in those ads.

*Kita ingat juga iklan kran kualitas tinggi, dimana seorang wanita yang menggiurkan menirukan dengan kuat gerakan yang dibuat-buat, dan gambar makin lama makin membesar, orgasme tahap demi tahap dengan tuas, dengan pipa, semua sebuah mesin berupa lingga dan sperma –dan ribuan contoh yang mirip yang memainkan dasar-dasar yang dikatakan sebagai persuasi gelap (Baudrillard, 1970: 189).*

From the advertisement of a faucet quoted above, it uses a beautiful, slim, and sexy woman as a model. The advertisement exposes that the woman model is very erotic in teasing the hose as if she is teasing man's penis. The woman model uses her sexy body and erotic movement to introduce the product. The body and movement are symbols that give fantasy to attract people.

From the explanation above, it can be assumed that both man and woman

are more interested in beautiful, slim, and sexy woman. Women want to be slim because slim is beautiful, grace, and good as the women exposed in the media or in popular novels. The slim women are very gorgeous. They can keep their body and they are the role models for other women. Women have desire to be beautiful and slim. They want to realize the figures of beautiful slim women to be accepted by people especially by men. Men have desires for beautiful, slim, and feminine women. Women also do not aware that the commercials have given them the idea how women should look like. The idea of this beauty image is sent without coercion through television, magazine, or literature books.

There is a question that who is to blame for this myth of beauty. Is it the patriarchal institution with their desire in beautiful, slim, and feminine women or the capitalist that influences women by their products? It is maybe with the help of consumer culture, advertising, literature, social norm, and stereotype, capitalism and patriarchy are selling a myth of beauty and perfection to women. Patriarchy and capitalism also have been influencing the study of psychology in the world. The capitalism has been influencing the causes of mental illnesses toward women. On other side, patriarchal institution influences how the professional determines the mental illness toward women. Blehar in his book states:

In the United States, the biomedical research establishment has continued to focus on the role of sex hormones, seeking evidence for male–female differences in the brain and behavior. Nonetheless, the persistence of health disparities has meant that consideration of social and cultural influences cannot be avoided, and a public health perspective is increasing in influence (Blehar, 2006: 441).

Blehar further says that although both genetics and biological factors clearly play

a role in risk and expression of mental disorder, it cannot be denied that the mental health problems of women are strongly rooted in their socio-cultural condition. So, mental illnesses can be assumed as products of patriarchy and capitalism. For example, when we think about anorexia and bulimia, we can conclude that those mental illnesses are products of patriarchal institution because patriarchal institution is cooperated with capitalist that uses many products such as magazines, television, and even the image of 'Barbie' that influences the ideal image of female body.

The women's desire to be beautiful, slim and graceful makes them try every way to get it. These efforts help the rise of mental illnesses suffered by women such as bulimia and anorexia. The condition that women are usually suffered from mental illnesses can influence many literary works in the world.

Literature is an expression of society, if it assumes that literature, at any given time, mirrors the current social situation 'correctly' it is false: it is common place, trite and vague if it means only that literature depicts some aspect of social reality. To say that literature mirrors or express life is even more ambiguous. A writer inevitably expresses his experience and total conception of life but it would be manifestly untrue to say that he expresses the whole life or even life of given time completely and exhaustively (Wellek and Warren, 1973: 20).

Marya Hornbacher is a writer who depicts mental illnesses particularly anorexia and bulimia in her work. One of her works is a memoir about her life as a woman who suffered from anorexia and bulimia. According to those backgrounds above, it is interested to analyze Marya Hornbachers' memoir entitled *Wasted: a Memoir of Anorexia and Bulimia*, especially in its relation with patriarchy, capitalism, and mental illnesses suffered by women in the memoir. To analyze this memoir, this research will have the title of *Eating Disorder Suffered by Woman in Marya*

*Hornbacher's Memoir Entitled Wasted: a Memoir of Anorexia and Bulimia.*

## **1.2 Research Problems**

In composing this research, there are three main questions to be answered later in the discussion. They are:

- 1.2.1 How are the intrinsic elements described in the memoir?
- 1.2.2 How is the formula of eating disorder story described in the story?
- 1.2.3 How are the products of capitalism and patriarchy influence the rise of eating disorders reflected in the memoir?

## **1.3 Objectives of the Study**

Based on the background of the study and research problems above, the objectives of the study are:

- 1.3.1 To analyze the intrinsic elements shown in this memoir;
- 1.3.2 To analyze the formula of eating disorder story described in the story;
- 1.3.3 To analyze the influence of capitalism and patriarchy's products on the rise of eating disorders described in the memoir.

## **1.4 Method of the Research**

The writer uses library research to support the analysis where the materials are collected from a library. As it is stated by Mary W. George that library research "involves identifying and locating sources that provide factual information or personal/expert opinion on a research question; necessary component of every

other research method at some point” (2008: 6). The books from library research provide important data and information for the object of the study. The writer also uses Marxist feminism approach. Marxist feminism is a study that deals with the oppression of man toward woman through the capitalist institution. Since this study is made in order to analyze the main woman character who suffered from eating disorder, the Marxist feminist study is going to be used.

### **1.5 Organization of the Study**

In order to follow up the method and scope of the study, this thesis will be arranged in chapters and sub chapters as follows:

#### **CHAPTER I**

#### **INTRODUCTION**

This chapter consists of five sub-chapters. They are background of the study, research problems, objectives of the study, methods of the study, and organization of the study.

#### **CHAPTER II**

#### **ABOUT AUTHOR AND SUMMARY**

The writer gives a short biography of Marya Hornbacher, *Wasted: a Memoir of Anorexia and Bulimia* and her work’s summary.

#### **CHAPTER III**

#### **THEORETICAL FRAMEWORK**

In this chapter, the writer explains the theories that are used in this study. In analyzing the intrinsic aspects, the writer uses some explanations of the

formula of the memoir, such as characterization, plot, and setting, and in the analysis of extrinsic aspect the writer uses Marxist feminism study.

#### **CHAPTER IV**

#### **DISCUSSION**

It describes the formula of the memoir, such as characterization, plot, and setting; and the depiction of eating disorders embedded in the memoir will be analyzed with Marxist feminism.

#### **CHAPTER V**

#### **CONCLUSION**

This chapter is the result and summary of the previous chapters.

#### **BIBLIOGRAPHY**

## CHAPTER II

### ABOUT AUTHOR AND SUMMARY

*Wasted: a Memoir of Anorexia and Bulimia* is an autobiography written by Marya Hornbacher that tells about Marya's life. The memoir tells Marya's childhood when she was suffering from eating disorders until she recovered from her eating disorders. This chapter will explain about the biography of Marya Hornbacher and the summary of her work.

#### 2.1 Biography of Marya Hornbacher

Marya Hornbacher is an author and a journalist. She is a woman who was born in California and raised in Edina, Minnesota. Her parents, Jay and Judy Hornbacher, are director and theatre actress. When she was a teenager, she was accepted in Interlochen. After that, she continued her study in the University of Minnesota. In that university, she started writing which was her hobby and she worked at university student newspaper *The Minnesota Daily*. She also studied at American University in Washington D.C. She eventually obtained her Master Degree from the New College of California. Marya wrote five books during her life. Her first book was *Wasted: a Memoir of Anorexia and Bulimia* which it is an autobiography. At 20, her weight was 52 pounds and she had a life expectancy of a week. A year after that, she started to write this autobiography when she was 21. The second was *Madness: a Bipolar Life*. Marya's other books are *The Center of Winter*; *Sane: Mental Illness, Addiction, and the Twelve Steps*; and *Waiting: a Nonbeliever's Higher Power*. Those three books are recovery handbooks for solving mental illnesses Marya achieved many awards for her works and

sometimes she lectured in universities and institutions. Now, she is a lecturer in the graduate creative writing program at Northwestern University.

## **2.1 Summary of the Memoir**

Marya was struggling with anorexia and bulimia in her life. In this memoir, it is also told how Marya began her eating disorders, the progression of her bulimia and her transition to anorexia. She was dealing with these eating disorders for fourteen years. The memoir began when Marya was still a child that she had strange eating habits. These strange eating habits were also suffered by her father and mother that influenced Marya's eating disorders. The diet magazine and television ads were also influencing her eating disorders. Television ads and diet magazines that offered diet tips taught women how they should look like. It continually tells women that to be beautiful, a woman should be slim. As a consequence, Marya planned to get as thin as possible since she was nine years old. She took out her food for the first time when she was in high school.

Her desire to get thinner rose when she knew how to purge and binge her food so she decided to be a bulimic. She wanted to get thinner by making a transition to anorexia. The transition happened when she was at tenth grade in her boarding school. Her weight was dropping that made her to be hospitalized. This was the first time when she was hospitalized at the Methodist Hospital. When she got better, she left Methodist Hospital and decided to go to California to live with her step mother. Since Marya lived here, her throwing up habit was back. She was bingeing and purging again in her step mother's house. Her bad habits made her body thinner than when she first entered hospital for treatment. In January, 1991,

she was hospitalized again. In February, she left the hospital because her condition was better and the insurance stopped paying her treatment. After that, her condition was getting worse and worse because her purging and bingeing habits continued again and she could not stop that. Finally, Marya was brought to Lowe House, a residential treatment center. All of her activities were controlled by nurse and she was force-fed. She even thought that it was better if she died and she requested scissors. Here, she found some people with various mental illnesses. Marya got distressed to be here that she wanted slim body but she was force-fed to get heavy weight. As a result of her fear of facing herself, however, Marya lay about being molested as a child and sabotaged her own recovery. After Marya left Lowe House, she got heavier but her eating disorder was resurfacing again. Marya continued her study and took classes at American University. In this university, Marya dropped to her lowest weight of 52 pounds and she became weaker and weaker. She also was given a week to live by the doctor.

Marya wrote her book to tell people how she was struggling with her eating disorders. By understanding this memoir, we could assume that Marya analyzed her own eating disordered behavior such as purging, bingeing, counting calories, etc. Marya thought that there were various influences for people who suffered from eating disorders which were heredity, genetics, personality, culture, etc. Marya wrote this book to warn people especially woman not to follow her as bulimic and anorexic.

## **CHAPTER III**

### **THEORETICAL FRAMEWORK**

This chapter contains the explanation of the theories used to analyze the memoir. The theories will be divided into two parts. The first part will be called as intrinsic aspect which contains the explanation of formula of eating disorder story. The second part will be called as extrinsic aspect which contains the explanation of Marxist feminist approach.

#### **3.1 Intrinsic Aspects**

To analyze the intrinsic aspect of the memoir, the writer uses the formula theory of eating disorder story. The formula covers not only the structure of the novel, but also characterization, and setting. The explanation about formula of eating disorder story is taken from Brumberg (1988) and Cawelti (1976).

##### **3.1.1 Formula of Eating Disorder Story**

Eating disorder story is the story that tells someone's life in which the main character of the story is suffered from eating disorders. The eating disorder story is categorized as popular literature which is influenced by popular culture. Nachbar and Lause (1992) say that the popular culture is "a culture in form of goods and activities that are created for and consumed by not the elite people but common people, the masses". The popular literary works will contain popular culture to reflect people's beliefs and values in order to get attention and be accepted by masses. As a consequence, there are cultural elements that can be

called as a formula.

Kevin Lause (1992: 6) says that “the popular culture formula is a valuable tool in that it both aids us in selecting cultural elements for examination and reminds us how to examine them”. In addition to that, Cawelti (1976: 6) says that “a formula is a combination or synthesis of a number of specific cultural conventions with a more universal story form or archetype”. The formula is also considered to be generalizing the characteristics of large groups of individual works from certain combinations of cultural materials and archetypal story patterns.

We can say that formula becomes the tendency in popular literary works. There are tendencies in describing things or person, the plot of the story, and the setting in the story. Cawelti states that formula is used to describe a thing or person:

The first usage simply denotes a conventional way of treating some specific thing or person. E.g. homer’s epithets-swift-footed Achilles, cloud-gathering Zeus- are commonly referred to as formulas as are a number of his standard similes and metaphors- “his head feel speaking into the dust”- which are assumed to be conventional bardic formulas for filling a dactylic hexameter line. By extension, any form of cultural stereotype commonly found in literature- red-headed, hot-tempered Irishmen, brilliantly analytical and eccentric detectives, virginal blondes, and sexy brunettes- is frequently referred to as formulaic (1976: 5).

The formula is also used to describe the plot of the story. In other words, it shows the sequence of events in the story. Here, Cawelti states that:

The second common literary usage of the term formula refers to larger plot types this is the conception of formula commonly found in those manuals for aspiring writers that give the recipes for twenty-one sure-fire plots-boy meets girl, boy and girl have misunderstanding, boy gets girls. It has been popular in many different cultures at many different times. They are examples of what some scholars have called archetypes or patterns that appeal in many different cultures (1976: 6).

*The Best Little Girl in the World* (1981) is the example of eating disorder story. In this story, the main character namely Francesca, is an anorectic girl and she has desire to get slimmer than her slimmest photograph. For Francesca, to be slim is her main goal because in her society, which is American society, to be slim is definitely a good thing. In eating disorder story, the main character is usually a child who is living at home with her mother. This kind of formula is central to the story. The main character who suffers from eating disorder will dislike and love her mother and at the same time feels guilty about hurting and deceiving her mother. The main character also has desire to gain autonomy over her life but her parents often limit her choices. In the story, Marya also limits her friends and makes both parents tense, unhappy, and worried.

The formulas are built in the story due to fulfill people's needs for relaxation and escape. The formula must contain figures, settings, and situation that fit with the knowledge of the readers' culture. It also contains people's beliefs, values, and desires. The audience of formulaic story will enter to the imaginary world and forget their existence. For example, the readers of fantasy story will experience the feeling of being in the fantasy world. For another example, the readers of the eating-disorder stories who are usually girls can experience both a dramatic caution and a kind of good information about eating disorders.

The formula which consists of structure of the story, characterization, and setting will be used to analyze the intrinsic discussion of the memoir. In this research, the structure of the eating disorder story can be divided into five parts, those are: (1) The Troubled Girlhood, (2) The Desire for Autonomy and Control,

(3) The Professional Appearance, (4) Lowest Health Event, (5) Recovery Event.

The characterization analysis in the research will contain the description about the main character, the parents, and the professional personality traits. The setting analysis will contain the description about the sexist situation in the society.

## **3.2 Extrinsic Aspects**

To analyze the extrinsic aspect of the memoir, the writer uses Marxist feminist approach. Marxist feminist critics deal with the relation of capitalism and patriarchy. The Marxist feminists assume that woman's consciousness is shaped by woman's work in the society.

### **3.2.1 Eating Disorders**

The *Diagnostic and Statistical Manual of Mental Disorders* (1952) is a book which contains common language and standard criteria for classification of mental disorders. Until 1980, in DSM-III, bulimia was only listed as a symptom and it was not an independent disorder. Brumberg (1988: 12) states that the DSM-III was revised to be DSM-III-R. Because of this revision, now bulimia had a new status as independent disorder. From the new classification above, anorexia nervosa and bulimia are separated but they are related disorders. Bulimia is a type of eating disorder suffered by someone who has the habit of vomiting or throwing what he or she has eaten. These habits are called bingeing and purging. Bulimics usually use laxatives or diuretics to support their obsession in losing weight.

On the other side, Brumberg (1988: 3) says that anorexia nervosa was named and identified in the 1870s by professional medical men in England, France, and the United States. Anorexia nervosa is a type of eating disorder in

which the suffered person is addicted to feeling hungry, yet he or she eats very small portions of food in order to get thin. Anorexia can be defined as “loss of appetite” disease in which the suffered person is called as anorectic or anorexic. The anorexics have many habits which support the goal to reducing weight. They usually count the calories they eat, drink much water in order to get diuretic effect, have excessive exercises, and have many rules of diet.

### **3.2.2 Women as Second Sex**

In our society, the images of woman and man are constructed by the culture. Women are dominated by men in our society because in this world, cultures and societies are constructed by patriarchal society. There are many roots of patriarchy. First, the biological assumption says that men and women have different biology. The fact that men who provide sperm and women provide egg will support Aristotelian’s thought that male sperm is related to movement, activity, and life, and female egg is related to passive matters. Second, considering the difference of physical strength between men and women, it can be assumed that men have greater physical strength than women. Because of this physical strength, men are commonly associated with hunting to provide foods. On other side, women are associated with childbirth and taking care of child. The third root of patriarchy is the myth. In our culture, the myth has relationship with the religion. In Middle Eastern religion, the Genesis says that God took Adam’s rib when he was sleeping to create Eve. According to the statement, Adam and Eve were not created in the same time that Adam was the first and Eve was the second (de Beauvoir, 1956).

Take the story of Prometheus, which appears in Sullivan Reader comic book form for third grade American children. To a child being socialized into Western culture, it teaches that a great man risks all for intellectual daring, for progress and for the public good. But as a future woman, the little girl learns that the most beautiful woman in the world was man-made, and that *her* intellectual daring brought the first sickness and death onto men (Wolf, 2002: 61).

In the tales and myths, the main characters are beautiful and flawless women and they will be saved by a prince or a great man. The story also describes that women have to choose whether to be beautiful but not intelligent, or to be intelligent but not beautiful. For example of this cases are the story of Cinderella, Rapunzel, and Snow White in which there are beautiful and slim women who will meet princes to get happy endings.

### **3.2.3 Marxist Feminism**

Marxism is a sociological theory introduced by Karl Marx and Friedrich Engels. According to Bottomore, “Marxism is a 'philosophical anthropology' first formulated in Marx's early writings” (notably in the Economic and Philosophical Manuscripts, 1991: 27). The Marxism criticizes capitalist’s oppression in the society because capitalist, which is also the bourgeoisie, monopolies the production activities and takes the benefits from the proletarian. Marx states that “capitalism contains the seeds of its own destruction and that it will eventually collapse as part of the natural historical process” (Booker, 1995: 72).

Marxist feminist is a study that deals with analyzing the form of women’s oppression that is done by capitalist and patriarchy. Madsen says that “Marxist feminism combines the study of class with the analysis of gender” (Madsen, 2000: 65).

“The synthesis of radical feminism and Marxist analysis is a necessary first step formulating a cohesive socialist feminist political theory, one that does not merely add together these two theories of power but sees them as interrelated through the sexual division of labor” (Eisenstein, 1978: 6).

The Marxist feminist has argument that there is a connection between capitalism and the oppression of women. In other word, Marxist feminists assume that the root of women’s oppression is capitalism. Capitalists spread their idea through church, family, and media. The ideas show that women are subordinated and men are superior.

There are some methods used by capitalist to oppress the lower class. According to Marx theory, the capitalist oppresses the lower class through commodication, alienation, and false consciousness. First, commodication is a condition where something becomes a commodity which has value or price. The transformation from something such as good, service or other things to a commodity is called commodification. An example of commodification is when a stone carved to a sculpture and has a value to be exchanged or traded because it can satisfy the people who buy it. Talking about something that can be purposed to satisfy what people want, woman can be purposed to satisfy what people want too. Female body is transformed into commodity. This female body is shown in the media which has function to satisfy what people want. The pornography film and magazine that show beautiful, slim, and tall female body as the model are the examples of commodification of female body.

Second, alienation is a concept developed in Marxism as a part of criticism to capitalism. According to Oxford Advanced Learner’s Dictionary, alienation is a condition of “feeling different from others and not part of a group” (1995: 28).

This is Marx quotation about alienation.

Marx says that division of labor in society leads to the separation between individuals who become distanced from each other by virtue of the differences in their everyday activities. Individuals become estranged from society as a whole because they participate only in a small portion of it as a result of their specialized work activities. In the factory system of nineteenth-century capitalism, this alienation becomes particularly radical as work becomes more and more specialized and fragmented (Booker, 1995: 73).

Marx divides alienation into four kinds. The first refers to the workers who are alienated from the product of their own labor. The second refers to the workers who are alienated from the process of production. The third refers to the workers who are alienated from species-being. The fourth refers to the workers who are alienated from other persons (Tong, 1998: 99).

Third, false consciousness is a kind of idea about fake reality believed by people. The fake reality is formed because the reality caught by people is counterfeited by a system. The system is ruled by majority of the ruling class. The system ruled by ruling class implants the false consciousness toward lesser class. One example of false consciousness is the people's belief in how woman should look like. In this case the ideal woman should be slim and beautiful.

### **3.2.4 Interpellation**

Interpellation is an idea that was introduced by Louis Althusser (1918 - 1990). The idea tells about how cultural ideas are influencing us and we believe it without asking why. Because of this interpellation, people have to act, play, and react in certain way. In this era, people are influenced and constructed by cultural ideas since they were born. For example, when we have a girl child, we will give her dolls as her toys. On the other side, when we have a boy child, we will give

him robot as his toys. The example above is called gender role interpellation. The following quotation describes the meaning of interpellation in relation to popular culture.

You are addressed – by ads, for instance – as a particular sort of subject (a consumer who values certain qualities), and by being repeatedly hailed in this way you come to occupy such a position. Cultural studies asks how far we are manipulated by cultural forms and how far or in what ways we are able to use them for other purposes, exercising ‘agency’, as it is called (Culler, 1997: 45).

From the quotation above we know that people is called as a subject in interpellation. Culler says that ads are containing the idea of interpellation. We know that interpellation is used in many aspects of life, especially in marketing of products. We can see the example of interpellation in marketing of products in media advertisement. The beauty product advertisement will call and hail the woman to believe that woman is required to be slim, tall, and beautiful to be called as a perfect woman.

### **3.2.5 Professional Beauty Qualification**

In applying job, there are sex discrimination laws. They contain requirements made by employers. In the United States, it is called A Bona Fide Occupational Qualification and in Britain, it is called A Genuine Occupational Qualification. Naomi Wolf states “what is happening now is that a parody of the BFOQ-what I’ll all more specifically the PBQ” (Wolf, 2002: 26). The PBQ is mostly used as a requirement for women who are applying for jobs, not for men. In this case, PBQ requires that the women must be beautiful. When women are not beautiful, they will get difficulties in applying for jobs. For example, Wolf states “that in 1972, beauty was ruled to be something that could legally gain or lose women their

jobs” (Wolf, 2002: 32).

Margarita St. Cross was a Playboy Club waitress fired “because she had lost her Bunny Image.” The club’s employment standards ranked waitresses on the following scale:

1. A flawless beauty (face, figure, and grooming)
2. An exceptionally beautiful girl
3. Marginal (is aging or has developed a correctable appearance problem)
4. Has lost Bunny Image (either through aging or an uncorrectable appearance problem) (Wolf, 2002: 32).

The quotation above says that in *St. Cross v. Playboy Club of New York*, women who want to work there must be beautiful. It can be assumed that women can lose their job if women lose their beauty image. Wolf also states that “man news anchor usually has gray hair, hairpieces, baldness, bulbousness, tubbiness, facial tics, or a wattle neck; and that his maturity is part of his power” (Wolf, 2002: 34). On other hand, woman news anchor must be beautiful and young to get fit in this job.

### **3.2.6 Women’s Fashion**

The women’s fashion constructs the female beauty image. During the twentieth century, there were many famous dressmakers. They made clothes for women because female body was interesting object to explore. The female body shows more curves than male body. The elite American women were interested in buying the clothes made by the world of *haute couture*. Brumberg notes that the American wealthy wives travel to Paris to buy the clothes from famous *couturier*.

Since the mid-nineteenth century wealthy Americans-the wives of J.P. Morgan, Cornelius Vanderbilt, and Harry Harkness Flagler, for instance-had traveled to Paris to purchase the latest creations from couturier collections such as those on view at Maison Worth on the famed rue de la Paix (Brumberg, 1988: 238).

Further, Brumberg states that the other American women who saw their public figures wearing new collection of clothes from famous *couturier* were interested to wear it too. Women would buy the clothes and wear it to be stylish.

In 1908 the world of women's fashion was revolutionized by Paul Poiret, whose new silhouette was slim and straight. Poiret's style, dubbed *le vague* because of its looseness, eliminated the wasp waist, the hips, and the *derriere* in favor of a high-waisted, small breasted Empire line (Brumberg, 1988: 239).

The two quotations from Brumberg show how female body was constructed by fashion. For example, Poiret continued his restructuring of the female body to teen's style which was featured long, narrow sheaths covered by tunics of different lengths (Brumberg, 1988: 239). Because of his designed clothes, women started to buy traditional hourglass corset to support his clothes' design.

The American women's fashion was influenced by the French dressmaker who continued to design their fashion standard after World War I. It is not only Poiret who influences the fashion of women's clothes, but also Gabrielle Chanel, who contributes to the trend of women's fashion. Brumberg states quotations about this phenomenon.

In 1922 Jeanne Lanvin's chemise, a straight frock with a simple bateau neckline, was transformed by Gabrielle Chanel into the uniform of the flapper. Chanel dropped the waistline to the hips and began to expose more of the leg: in 1922 she moved her hemlines to midcalf, and in 1926-27 the ideal hem was raised to just below the knee (Brumberg, 1988: 239).

Because the dressmaker's innovations were accepted by masses, the industry wanted to produce their products in mass, in order to make standardized-size clothes. The dressmaker also wants to increase the income by these standardized-size clothes. Therefore, the dressmaker made clothes not for an individual, but

women had to fit in the dress rather than the dress to the body.

As early as 1907 an Atlantic Monthly article described the reaction of a woman trying on a dress she had not worn for over a year: “The gown was neither more [not] or less than anticipated. But I . . . *the fault was on me* . . . I was more! Gasping I hooked it together. The gown was hopeless, and I . . . I am fat” (Brumberg, 1988: 238).

From the example above, we can see that a woman cannot fit in the clothes, which size is standardized, if she is overweight. This woman will feel depressed and she will try to fix her body to fit in the standardized-size clothes. She will be depressed because she feels that her body does not have the same size as the other girls who are slim.

### **3.2.7 Mass Media and Women**

Women want to be beautiful, slim, and grace. The media helps to introduce the product of beauty to women. There are advertisements that offer soaps and skin creams displayed in women’s magazines. These advertisements are used to inform women how to cope with acne and aging. The advertisements claim to be able to solve women’s problems. The following is the example taken from Brumberg (1988) how *The Seventy-firsts* editor claims that her magazine helps to solve women’s problems, especially those of adolescence.

This ideas about adolescence and the hope of profits spawned Seventeen magazine, which made its first appearance at the start of the school year in September 1944, Helen Valentine, the first editor, proclaimed, “Seventeen is your magazine, High School Girls of America!” The magazine built its success on its ability to sell fashion and beauty products to teenage girls (Brumberg, 1988: 252).

*The Seventeen* also offers female readers how to control their weight. Controlling weight to get slimmer is important here because slimness is a criterion for a beautiful woman. The *Seventeen* also publishes articles on nutrition and

information about diet foods (Brumberg, 1988: 252).

Women's magazines also show how women should look like in the work places. Women should have feminine image in the work places. For example, the Pond's advertisement, quoted by Wolf (2002), describes that women should have feminine image in doing the job. The magazine also describes how important "Feminine Quotient" is for women.

A Pond's cold cream ad of the time read: "We like to feel we *look* feminine even though we are doing a man-sized job...so we tuck flowers and ribbons in our hair and try to keep our faces looking pretty as you please." Costello quotes a cosmetics company's advertisement that admitted that while the war could not be won by lipstick, "it symbolizes one of the reasons why we are fighting...the precious right of women to be feminine and lovely (Wolf, 2002: 63).

Then, modern advertisers offer not only diet products, cosmetics and anti-ageing creams, but also household goods. Although the profit of selling diet products, cosmetics, and anti-ageing creams are greater than selling the housework products, the beauty kit producers keep women believing in their products.

In 1989, "toiletries/cosmetics" ad revenue offered \$650 million to the magazines, while "soaps, cleansers, and polishes" yielded only one tenth that amounts. So modern women's magazines now center on beauty work rather than housework: You can easily substitute in the above quotes from the 1950s all the appropriate modern counterparts from the beauty myth (Wolf, 2002: 65).

The quotation above is the example how magazines manipulate women to buy the offered products. The magazines offer not only diet products, cosmetics, anti-aging products, and housework products for women, but also latest fashion products and the female body itself. The female body is sold by pornographic magazines and industries to get a great number of profits. The female body is also sold in the pornographic contents. There are film, TV, and magazines that show pornographic contents which are now the biggest media category.

Eighteen million men a month in the United States buy a total of 165 different pornographic magazines generating about half a billion dollars a year; one American man in ten reads *Playboy*, *Penthouse*, or *Hustler* each month; *Playboy* and *Penthouse* are the most widely read magazines in Canada. Italian men spend 600 billion lire on pornography a year, with pornographic videos representing 30–50 percent of all Italian video sales (Wolf, 2002: 79).

The pornographic contents show women's beauty and slimness. In these pornographic industries, the slim beautiful women are often used as models. This business is very profitable because it sells body which is the best, priceless, and perfect object to be consumed. For example, *Playboy* magazine has a lot of fans because it sells erotic contents in which women become the models.

In short, there are seven parts of extrinsic aspects in this literary review. The first is telling what eating disorder is. The second is telling how women are treated as second sex in the society. The third is telling about Marxist feminism included commodification, alienation, and false consciousness. The fourth is telling about interpellation. The fifth deals with beauty qualification in work place. The sixth is telling about influence of women's fashion toward body dissatisfaction. The seventh is telling about how women body is used in media. These extrinsic aspects above are used to find out the causes of eating disorder suffered by woman in the memoir.

## CHAPTER IV

### ANALYSIS

This chapter contains the discussion how intrinsic and extrinsic aspects are presented in the memoir. The discussion will be divided into two parts. The first part will be called as intrinsic aspect which contains the discussion of formula of eating disorder story. The second part will be called as extrinsic aspect which contains the discussion of Marxist feminist approach.

#### 4.1 Intrinsic Aspect

In this chapter, there will be analysis on the intrinsic aspects of the novel. The intrinsic analysis will be divided into three parts. The first part is analysis on the formula which is the structure of the story. The second is analysis on the characterization of the novel. The third is analysis on the setting of the novel.

##### 4.1.1 The Formula of Wasted: a Memoir of Anorexia and Bulimia

No	Formula	Description
1	The Troubled Girlhood	<ul style="list-style-type: none"><li>• Marya has trouble with food.</li><li>• Marya has trouble with her body image.</li><li>• Bulimia and Anorexia.</li></ul>
2	The Desire for Autonomy and Control	<ul style="list-style-type: none"><li>• Marya has desire to control her own life.</li><li>• Marya has desire to control her body and what she eats.</li></ul>
3	The Professional Appearance	<ul style="list-style-type: none"><li>• The doctor, psychiatrist, nutritionist, and psychologist's appear to treat Marya's eating disorder disease.</li></ul>
4	Lowest Health Condition	<ul style="list-style-type: none"><li>• Marya weighs only fifty-two pounds and she is black out.</li></ul>

		<ul style="list-style-type: none"> <li>• Marya is given a week to live.</li> </ul>
5	Recovery Condition	<ul style="list-style-type: none"> <li>• Marya has desire to get better life.</li> <li>• Marya has a better life and health.</li> </ul>

**Table 1 Formula of Wasted: a Memoir of Anorexia and Bulimia**

#### **4.1.1.1 The Troubled Girlhood**

An eating disorder story commonly starts with the description of the main character's childhood life. The main character has problems with her body image.

In the *Wasted: a Memoir of Anorexia and Bulimia*, Marya who is the main character has problems with her body and beauty image. She feels that her body is not normal, which is too fat. It begins when she looks at the image of her body in the mirror when she attends a ballet class. Here, she compares her body with that of the other girls.

I am not a waif. Not now, not then. I'm solid. Athletic. A mesomorph: little fat, lot of muscle. I can kick a ball pretty casually from one end of a soccer field to the other, or bloody a guy's nose without really trying, and if you hit me real hard in the stomach you'd probably break your hand. In other words I am built for boxing, not ballet (Hornbacher, 1998: 15).

Marya thinks that her ballet suit is not suitable for her and her outfit is not good.

She realizes that she is fat and it makes her upset.

She also has problem with her body image when she is getting into puberty period. She feels that her body becomes very fat, since her breast is growing bigger. She tells her mother that she has cancer in her breast.

Something had to be done. I finally accosted her in the living room and demanded that she take me to buy a bra. I HAVE TO HAVE A BRA, I declared. Why? She asked. I burst into tears because she couldn't see that I was wiggling and jiggling every which way and what I really wanted was a good butcher knife to chop 'em right off, which I actually threatened to do once, as I sat sullenly in the car with my father (Hornbacher, 1998: 49).

From the quotation above, it can be assumed that Marya has not ready yet to face

her puberty. Her parents never tell her about sex education. In her home, the sexual issue is taboo to be discussed.

Another trouble that Marya faces is the problem with food. This trouble was instigated by her parent's eating behaviors. Her mother has strange habit in eating because she is also an anorexic. On other side, her father will eat too much but he will diet. The parents' strange habits influence Marya to be bulimic and anorexic. She wants to be slim; therefore she decides that she must diet. She tends to take the food with low calories. She likes to eat diuretics' food. She also eats as minimum portion as she can. In doing this, she expects to get slim.

#### **4.1.1.2 The Desire for Autonomy and Control**

In the eating disorder story, the main character who suffers from eating disorders usually has desire for her own autonomy and control of her life. In the *Wasted: a Memoir of Anorexia and Bulimia*, Marya's desire to gain autonomy was shown when, at the age of fifteen, she wanted to leave her home at Minnesota for Michigan. She was in soul-searching and she wanted to become someone new. She stated that she wanted to be "trying out new faces, faces more suited to girl-of-the-world, a girl-on-her-way, a girl-on-her-own" (Hornbacher, 1998: 88). From this quotation, we can see that Marya really wants to be a new slim girl. She wants to leave her home and go to Michigan because she does not want her parents to restrict her eating disorder manners. She does not want her parents to interfere her desire to get slim.

In the story, Marya also shows her desire to gain control over food and her body. The desire to gain control over her body is shown by her activity in holding

her breath to keep her stomach flat. She did that since she was a child until she became an adult. Another example of Marya's desire to gain control over food and body is when she eats, she always counts the calories and the amount of bites she will take the food.

“For example, if I am three years old and standing on a chair making myself an apple sandwich, and if I eat this apple sandwich in precisely *twenty bites*, no more no less, then I will be happy. If I eat it in more than twenty bites, I will be sad” (Hornbacher, 1998: 20).

By doing this, she just wants to be slim. The thinness is a sign of self-control over her society. Marya, by being slim, tries to be accepted by her society. Marya believes that the virtue of her society is “our most hallowed virtue in modern society is self-control, personal ‘power’ (also the hallowed virtue in my own family)” (Hornbacher, 1998: 53). This statement is strengthened by her other statements “that woman who can control herself is almost as good as a man” (Hornbacher, 1998: 82). To her, the society will only give attention to the slim beautiful girl. The two quotations above show that Marya has desire to control over her body and food.

#### **4.1.1.3 Professional Appearance**

In the eating disorder story, other important characters that must exist are the professionals such as doctor, psychiatrist, or psychologist. The presence of the professionals here is to analyze and give treatment to the eating disordered patient. In the *Wasted: a Memoir of Anorexia and Bulimia*, the professionals appear when Marya's parents bring Marya to the doctor. The parents are worried because Marya's eating disorders are getting worst.

In the examining room, my feet were cold. My hands were cold. I am

convinced they keep doctors' offices at forty degrees. Even my knees got cold. The doctor came in. He was young, pleasant-looking, and brisk. He put his hands at my throat, felt the swelling below my jaw (Hornbacher, 1998: 139).

This is the first time that Marya meets a doctor. She states that the doctor is young, pleasant-looking, and brisk. So, in the eating disorder story, the doctor is depicted as a good looking person.

We can see in the story that Marya's eating disorders get worse and worse. Her eating disorder cannot be cured without professional help. She has to be hospitalized several times and she has to be institutionalized once. To treat her eating disorders she has to see a medical doctor every two weeks, psychiatrist once a month, a nutritionist and a psychologist once a week. It is because she has to check for her weight and health.

#### **4.1.1.4 Lowest Health Condition**

In the eating disorder story, the main character who suffers from eating disorders usually experiences her lowest health condition. In the *Wasted: a Memoir of Anorexia and Bulimia*, Marya experiences many bad conditions because of her eating disorders. She is doing strict diet, over exercise, bingeing, passing out, being hospitalized, leaving the hospital, doing strict diet again, bingeing again, passing out, and being hospitalized again. Marya is almost sent to Willmar, Minnesota State Institution. It is a hospital for mental disorder a person who is left to die there. Fortunately, Kathi who is her doctor saves Marya from Willmar and Marya is sent to Lowe House instead, the Lowe House is the Children's Residential Treatment Center.

In another case, Marya ever reached her lowest weight at 52 pounds and

then she is given a week to live. Her condition is described by this quotation. She feels that she is on the edge of her death.

I think I'm dead.

Finally.

Fifty-two.

Then everything goes white (Hornbacher, 1998: 271).

Marya has been hospitalized six times and she has also been institutionalized once in Lowe House. Because of her eating disorders, she also has to attend endless hours of therapy. She has experience to be force-fed and weighed for so long. She has been tested, observed, and diagnosed.

#### **4.1.1.5 Recovery Condition**

In the eating disorder story, the main character who suffers from eating disorders will get worse and worse. The main character usually experiences her lowest health. Most of the main character in the eating disorder story is depicted to experience difficult, lengthy, and often unpleasant recovery period. However, none of the fictional eating disordered character dies. In the *Wasted: a Memoir of Anorexia and Bulimia*, the main character, Marya, experiences difficult, lengthy, and unpleasant recovery period. The doctor predicts that she can only live for a week because of her eating disorder diseases. However, she wants to live and survives from her eating disorders. Facing this difficult condition, Marya promises that she wants to change in order to get better. In the story, she tells that she has reasons to be better and it is shown in the quotation below.

I am alive for very menial reasons:

1. Being sick gets singularly boring after a while.
2. I was really annoyed when told I was going to die and rather petulantly went, Well fuck you then I won't.
3. In a rare appearance by my rational self, I realized it was completely

stupid and chicken-shittish of me to just check out of life because it ruffled my feathers.

4. It struck me that it was entirely unoriginal to be starving to death. Everyone was doing it. It was, as a friend would later put it, totally passé. Totally 1980s. I decided to do something slightly less *Vogue*.

5. I got curious: If I could get that sick, then (I figured) I could bloody well get unsick (Hornbacher, 1998: 277).

From the quotation above, we can see that Marya's condition is better because she desires to live. This desire makes her want to overcome her eating disorder's habits. In eating disorder's cases, the eating disordered person usually has difficulty in overcoming the eating disorder tendency. In this novel, although Marya has not been cured yet and she is still underweight, Marya is bigger and heavier than before.

#### **4.1.2 Character in *Wasted: a Memoir of Anorexia and Bulimia***

In a story, there are characters that bring their own traits to make a plot. In *Wasted: a Memoir of Anorexia and Bulimia*, there are many characters that can be explored. The writer tries to describe the stereotypical traits of the characters in the memoir. The description will consist of stereotypical main character, parents, and professional.

##### **4.1.2.1 Stereotypical Main Character**

In *Wasted: a Memoir of Anorexia and Bulimia*, the main character is a girl namely Marya. In this memoir, the story tells about Marya's life. Marya shows her personality traits through her struggle to get slim. The stereotypical traits of the main character are religious, intelligent, cruel, and promiscuous. These personality traits will be discussed in the following paragraphs below.

**a. Female, White, Young, Middle-Class**

In the eating disorder, the main character is usually a girl. The girl has desire to fix her body which is to get slim. She will start her eating disorder from a very young age. She also lives in middle-class family. The condition is suitable for Marya who becomes the main character of *Wasted: a Memoir of Anorexia and Bulimia*.

So I get to be the stereotype: female, white, young, middle-class. I can't tell the story for all of us. I wrote this because I object to the homogenizing, the inaccurate trend in the majority of eating disorders literature that tends to generalize from the part to the whole, from a person to a group (Hornbacher, 1998: 7).

By this quote, Marya fulfilled the requirements of the stereotype to be the main character in eating disorder story. A young, white, middle-class woman shows more enthusiasm to be slim than a black, low-class woman. It is the reader's belief and culture that an eating disorder story should fulfill.

**b. Religious**

The main character of eating disorder story is usually a religious girl. Marya is raised as a Christian. The religion has important role in her life.

She thinks of the saints: their flagellums, their beds of nails, their centuries-late apologies for Eve who doomed all women to the pains of the flesh by giving in to the pleasures of that flesh. They lacerate their own flesh in penance for Eve, for the sins of the world, which they shoulder as their own. They wear hair shirts, or razors next to their skin. She reads books on the saints. The sainted anorectics, who, in their holy asceticism, insisted that God was telling them to starve. She considers God. She determines he, if they were on speaking terms, would tell her to starve for general sins (Hornbacher, 1998: 86).

In the memoir, Marya often reads books on the saints. Her belief in God is shown through her eating disorder's activity. She depicts herself as sainted anorectic who believes that God tells her to starve.

**c. Intelligent**

Marya is an intelligent girl. She loves to read books. When she was child, she prefers reading books in her room for a long time than going out with her friends. She states “mostly I read fairy tales, plays, Ramona Quimby books, Anne of Green Gables. Italo Calvino's nine-hundred-page tome Italian Folk Tales”. I would read it through and then start over. It was my favorite” (Hornbacher, 1998: 28). These quotation shows that Marya loves to read stories.

There is another example showing that Marya is an intelligent girl. When Marya is in college, she has to read many text books. Marya is also an active college student.

I'd read the paper, review for classes. I loved college intensely. I was taking political science classes, getting into heated debates with teachers and classmates, writing papers, spending hours on end in the library. I got a job at the university's daily newspaper, on the environmental beat, which by sheer luck happened to be incredibly busy that year (Hornbacher, 1998: 214)

Here, Marya shows her intelligence by taking political science classes, engaging in many debates with teachers and classmates, writing papers. In the university, Marya also reads many books, for examples books written by Betrand Russel, John Stuart Mill, and Marx. She is very intelligent and busy college student.

**d. Cruel**

Marya's cruelty is shown by her eating disorder behaviors. When she becomes a bulimic, the action of throwing up becomes her habit too. She becomes an expert bulimic because she knows how to act normal after throwing her meals. When she eats her meals, she will eat the colored meals first. This method will help her when she throws up. She will recognize that it is the last meal when the

colored meals are out. Marya states that “I had a clear, haunting knowledge that my eating disorder was cruelty” (Hornbacher, 1998: 123). Her habit in throwing and puking can be assumed as cruel things for a girl.

The other cruel things are shown in Marya’s behavior when she is a teenager. She states that she has desire to “become untouchable, cruel, glittery, sleek and haughty as a cat” (Hornbacher, 1998: 90). She combines her desire to be slim with cruelty. For example, she starts to think whether she can carry vodka in a mineral water bottle into choir and drink it between songs, flirt and fuck around with strangers, sleep with strangers who deal with drugs.

Marya grows to be a woman who is doing bulimic and anorexic habits. She is doing not only bulimic and anorexic habits, but also promiscuous sex. She is having sex with many people she meets. Marya states that “things move in fast-forward from here on out. To get drugs I was sleeping with some boyfriend-of-a-friend-of-a-friend when I could” (Hornbacher, 1998: 75). The quotation shows that Marya feels freely to get drugs and sleep with strangers. Because of her promiscuous sex and her carelessness, she is ever pregnant. Unfortunately, Marya miscarriages her baby because she doesn’t want have a baby yet.

#### **4.1.2.2 Stereotypical Parents**

In eating disorder story the mother is usually apt to be a fashion designer, artist, actress, or writer while the father is a professional or self-made man. It is similar with Marya’s father and mother. Her mother is an actress and director while her father is a director. Marya gives explanation about her parents which is shown in the quotation below.

To adjust the above pattern for my own family picture: one absent and emotionally closed-off mother; one overbearing, invasive, needy father; one strange, anxiety-ridden, hyperactive, aggressive child trying very hard to be an adult (Hornbacher, 1998: 25).

It can be seen from the quotation above that Marya describes her family condition.

She tells that she has an absent, closed-off mother, and an invasive, needy father.

She tells the reader brief information about herself, her father, and her mother.

**a. Loving Father**

In *Wasted: a Memoir of Anorexia and Bulimia*, Marya's father namely Jay, is a director. He is a fierce and fantastic director. Jay is a kind character who is described as a brilliant person but he is also a depressed man. Jay loves and cares for Marya so much.

So I stayed home and periodically yelled: Daddy! And sometimes again, more urgently: Daddy! And Daddy came and said: Whaddaya need, Piglet? I'd answer: Soup. And ginger ale. *Please*. And lo! it arrived, in its bowl, with crackers that one mashed up with a spoon. I ate the mushroom soup in bed, the two of us sitting and chatting. And he would take the bowl away, close the blinds, while I slid down into my sheets and let the sound of the afternoon breeze wash me to sleep (Hornbacher, 1998: 29).

He sometimes cares for Marya too much. Jay wants Marya to be happy when she is with him. Jay is also worried of Marya's eating disorders. He takes Marya to see several professionals in order to treat Marya's eating disorders.

**b. Eating Disordered Mother**

In *Wasted: a Memoir of Anorexia and Bulimia*, the Marya's mother namely Judy, is a theatre director too. Marya states that "My mother, a brilliant and severely repressed woman, was by turns tender and icy" (Hornbacher, 1998: 21). Her mother is the opposite of her father. Judy sometimes doesn't care with Marya although Marya wants to get her attention. Judy also has to deal with eating

disorders. She will stop eating to get thinner. Marya states that “my mother was a former—or was it closet?—bulimic with strange eating habits. She'd eat normally for a while, then go on a diet, pick at her food, push it away, stare at her butt in the mirror” (Hornbacher, 1998: 23). Judy’s eating habits influence Marya to be an eating disordered woman because the parents are the role models for the child.

#### **4.1.2.3 Stereotypical Professional Character**

Marya is dealing with eating disorders. This disease will endanger her life. The presence of the professionals is important here to cure Marya. In the eating disorder story, the professionals such as doctors, psychiatrists and psychologists are described to be friendly and loving persons. They also will ask a lot of questions which are sometimes annoying.

##### **a. Kind Professionals**

In *Wasted: a Memoir of Anorexia and Bulimia*, the professional will give eating disordered people some treatments. The professional wants the suffered person to get better. Marya states that the professional give “way too much credit for having their brains in order: You have to be patient with yourself, they said, you have to be nurturing to yourself, be nice to yourself” (Hornbacher, 1998: 217). The kindness of the professionals is also shown by Marya’s description about them. Marya states that “the doctor was young, pleasant-looking, brisk” (Hornbacher, 1998: 139). Marya also gets help from the professional in solving her problems with eating disorders. She is helped by Kathi when Marya will be sent in to Willmar. Kathi keeps her out of Willmar which is Minnesota State Institution for mental disorder people who is left to die there. Kathi helps Marya

to be hospitalized in Lowe House. Marya is sent here that it is a Children's Residential Treatment Center.

**b. Questioning Person**

In the eating disorder stories, it can be seen that the professionals usually treat their patients. In *Wasted: a Memoir of Anorexia and Bulimia*, the professional characters are also shown as questioning persons who ask a lot of question to Marya. The psychiatrist often asks too much questions. It makes Marya irritated.

“He never said a thing—that is, until the last day, when I was shouting, as I often did, that he never said anything. Why didn't he ever say anything? It made me fucking NERVOUS, like, what are you writing there, anyway? Aren't you like, going to fix it? This is like, NOT HELPING, you ASSHOLE, and like, WHY are you CHARGING my PARENTS all this fucking MONEY so you can SIT there and like LAUGH AT ME?

‘Do you think people laugh at you, Maria?’

‘MARYA! MY NAME IS MARYA, you FUCK! Are you like, going to tell me what my PROBLEM IS, or WHAT? Tell me! Just TELL me what is WRONG with me!’ I hollered, red-faced and shaking and furious at this bastard's interminable poise” (Hornbacher, 1998: 80).

In that conversation, the psychiatrist asks questions that are difficult to answer. The psychiatrist keeps asking questions. Marya feels upset because the psychiatrist just writes note and doesn't say anything. Marya becomes nervous and depressed. Marya wants to know what her problem is, but the psychiatrist says that Marya is a very angry young lady. Then, Marya is shouting on him and leave the psychiatrist's office.

**4.1.3 Setting in Wasted: a Memoir of Anorexia and Bulimia**

The setting here has important role in influencing Marya's eating disorder too. The social setting here consists of family and the social condition. In her society, people believe in several cultural norms. For example, they believe in the beauty

myth that slim is better than fat.

#### **4.1.3.1 Sexist Environment**

In Marya's social environment, the generation is influenced by popular media, television, teen magazines, and culture. These stuffs offer the ideal images of beauty in her social environment. The society believes that one of the requirements of ideal images of beauty is slim. Marya states, "[i]n our culture, thinness is associated with wealth, upward mobility, success" (Hornbacher, 1998: 46). The society believes that thinness is associated with success while fat is associated with ugliness and laziness.

She states, "I believed that my power--it was a general sort of idea--would be incrementally increased with each pound lost" and goes on to suggest that she is not the only girl to "associate thinness with both academic and social success" (Hornbacher, 1998: 85).

The cultural norm above forces women to be slim in many ways. Being slim is good and beautiful for woman. Man likes to see slim women. Because of that reason, women begin to fix their bodies in order to be associated with both "academic and social success".

The society in which Marya belongs to is sexist. This condition is shown by Marya's statement about women's oppression in her society.

What we were discovering, flopped across one another's warm laps, was physical, sensual, sexual, material, and it was power. Why must the power of the female body cancel the power of the female mind? Are we so afraid of having both? What would it mean for women to have both? It's fine for a woman to be smart, so long as she is mousy, bespectacled, shy, because she is then no longer the obvious object of desire. It's okay for a woman to be sexual, tits bouncing and ass-presenting, because she is no longer obvious competition for intellectual glory. What if she is both? We complained that the double standard just wasn't fair: if a girl has sex, she's a slut; if a guy has sex, he's a stud. But we probably believed that to some extent (Hornbacher, 1998: 84).

From the quotation above, we can see that Marya tells that women are dictated to choose just one advantage. Women should choose whether they want to be smart, mousy, bespectacled, and shy or to be sexual, tits bouncing and ass presenting but without an intelligent. Women cannot become both intelligent and sexual at once. The quotation also shows that women are oppressed in Marya's society. She says that if women have sex, they will be slut but if men have sex, they will be stud.

#### **4.1.3.2 Troubled Family**

Since we were kid, we were raised in a family. In the family, people can learn anything by looking and imitating their parents' behaviors. So, parents' behaviors have important role to build child's behaviors. This section will explain about Marya's family condition which it is a traditional and eating disordered family.

##### **a. Traditional Family**

Marya lives in the parental guidance that sex is taboo to be discussed in the family. This rule makes her ignorance of what to do when she reaches her puberty. She has never been told about what sex is. When her breasts come out, she thinks that she has a cancer. As an adolescent girl, Marya thinks that sex is frightening thing and women sexuality is an issue that should never be talked about. Therefore, when Marya becomes an adolescent girl, she is confused and dumbfounded.

I was caught by surprise more than anyone, having never even had *sex* explained to me in anything but the most abstract terms. Still, I would have appreciated some insight as to why, at the ripe old age of eight, I found three completely uncalled for hairs at a most inappropriate spot on my theretofore smooth self while perched on the toilet (Hornbacher, 1998: 39).

Marya's statement above shows that she is surprised and helpless when she learns

that her body is changing. She has never been told by her parents what an adolescent girl would look like.

#### **b. Eating Disordered Family**

Marya's parents have problem with food too. They have bizarre habits in their eating habit. Marya explains that her father eats much but he will do diet. On the other hand, her mother is an anorectic too. Here is the quotation that shows her father and mother bizarre habit in eating habit.

My father ate like a horse, drank like a fish, smoked like a chimney, and screamed. My mother stopped eating, grew thinner, sharper, more silent. I looked at each and settled on both: eat, throw up, starve, scream, skip town, disappear, reappear screaming and skinny, smoke and smoke and smoke (Hornbacher, 1998: 22).

Marya's parents are typical of the parents of eating-disordered people. They do not support each other when Marya was kid. They often fight each other. The only similarity of theirs is that they have strange eating habits. Marya sees their habits at home and she adopts her parents' behaviors in the dining table. This condition influence Marya in creating her eating disorder.

#### **4.2 Extrinsic Aspect**

In this section, the writer will discuss the cultural and social aspects. This section will show how the main character's life is influenced by cultural and social aspects. In this extrinsic aspect, the writer applies Marxist Feminist theory to analyze the extrinsic aspects of the novel. There are five parts which are patriarchy interpellation on women, commodification of female body, woman gets alienated, and Marya's dissatisfaction about her body.

### **4.2.1 Patriarchy Interpellation**

In this section, the writer will tell how interpellation is reflected in the story. The writer will analyze how women are addressed by media, cultural stories, and fashion. The interpellation influences people, especially women, to believe the idea how they should look like in the society. In discussing how interpellation is reflected in the story, there are three parts dealing with the influences of the media, culture, and fashion on the female main character.

#### **4.2.1.1 The Influence of the Media**

In this part, the writer will discuss how media addressed the reader with their advertisements. To explain about this issue, the writer will focus on the advertisements presented in the *Wasted: a Memoir of Anorexia and Bulimia*. We know that beauty product's advertisements depict beautiful, tall, and slim women as models. These advertisements are shown in television and women's magazines, so people can freely watch them. These kinds of advertisement usually show how women should look like in the society by giving the ideas that beautiful women are tan, tall, and slim. The image of perfect women is presented continuously and it is consumed by people, especially women. Because of this continuous presentation of the image of perfect woman, the women readers is called or hailed by it. Because women are addressed in such a way, they believe that the way they were addressed is an accepted idea in their consciousness. Most of women believe that slim, feminine, tan, and tall are the best criteria of women's beauty. The following quotation shows Marya's statement that her society is constructed by the media.

My generation was raised on popular media, television, teen magazines, billboards that bellowed “If you could choose your body, which would you choose?” with pictures of hard bodies getting yet harder at a very chic gym. Well, what the hell do you think I'd choose? The perfect body, of course. Our magazines were stuffed with ways to achieve it. “Lose That Baby Fat!” “Nose Job for Your Sweet Sixteen!” (Hornbacher, 1998: 46).

From the quotation above, we can see that media has central effect in influencing Marya's society. Media gives idea to the people to believe. For example, the society believes that being slim is better than being fat. On the other words, the quotation says that “if you are slim, there are many jobs for your sixteen.”

We know that there is relationship between advertisement and women's interpellation here. The advertisement makers want people to believe that the product they are selling is worth to buy by using persuasive and attractive illustration. In the practice of producing interpellation, the advertisement makers usually use perfect women as models. This is the way how capitalist helps to hail women and at the same time implant the idea of beauty image to women's consciousness. The advertisement makes woman believe that being slim, feminine, tan, and tall is the main goal to be achieved as women.

In Marya's society, the media's role in telling women how women should look like is shown by Marya's description. She describes how magazine's advertisement describes the idea of beauty image to her.

Seventeen magazine advises that thighs should not touch. Mine touch. I suck. It's all over. How can I hide it? How can I stand so I'm not so swaybacked? How can I curve myself inward, as if preparing to implode? Left side: butt too round, juts out, major gross, ohmigod, the butt, the horrible butt, the butt that is so undeniably a butt. Rear view: hips curve out from the waist. Are those saddlebags already? Butt, the butt! Two hand spans wide. Oh, fuck it all! Right side: the fucking butt! Who said I wanted a butt? Why can't I have a flat butt, the kind that seems to sink right into the pocket of Guess jeans when the leg goes back? I don't want this thing, not this round, imperious, proud little butt (Hornbacher, 1998:

44).

We can see in the quotation above that Marya tells the reader how she and her society are hailed by the magazine ads. The magazine promotes the interpellation repeatedly which results in women's consciousness. In the case of the memoir, Marya and her society internalize that "women's thighs should not touch." Because this interpellation is accepted by Marya and her society as something true, she feels dissatisfied of her body because she has touched thighs.

#### **4.2.1.2 The Influence of Fairy Tales**

In the memoir, Marya tells us that she loves reading novels. She even spends her time reading novel alone in her bedroom. Her father, Jay Hornbacher often gives Marya novels to read. In the tales she reads, there are always hero and heroine. Most of the tales show that the hero is the man and the heroine is the woman, and that the heroine is usually a beautiful well-shaped woman. Some people also believe that the story only deals with beautiful woman.

We read the endlessly boring series of *Sweet Valley High* pulp novels like Bibles, with their terribly chipper stories of twin sisters who were, of course, the most popular girls in their Southern California high school. They were smart and nice and always getting the guy. As every single book in the series reminded us, they were also blond, blue-eyed, tan, and a "perfect size six." A pair of literary Barbie dolls (Hornbacher, 1998: 46).

From the quotation above, we can see that teenager novels can contain interpellation idea. It uses blond, blue-eyed, tan, and slim woman to hail the readers, especially woman readers.

Another example that fiction drives Marya to be anorexic and bulimic is a novel entitled *The Best Girl in the World*, in which the woman character has eating disorder just like Marya. Here is another example of the fiction's influence

in developing how woman should look like in the society, where Marya lives.

“Shortly after I became bulimic, I went to the library one day to check out a book on anorexia nervosa called *The Best Little Girl in the World*. I wanted to be her: withdrawn, reserved, cold, wholly absorbed in her own obsession, perfectly pure.” (Hornbacher, 1998: 43).

The figure of woman characters here may be used to interpellate woman reader. Since very young, we have already been told about fairy tales and fictions. This story contains interpellation how women should act, play, and react in certain ways. For example, there is an idea about beauty myth that beauty requires slim, tall, feminine, etc. It is called as the gender role interpellation. The gender role interpellation here also influences the existence of false consciousness in the Marya’s society.

#### **4.2.1.3 The Influence of Fashion**

Fashion is another aspect that might develop the interpellation that may make people to have false consciousness. If we talk about fashion, we will deal with the clothes. Clothes are used by human not only to protect the body, but also to expose the style of the person who wears them. Most people want to be stylish by wearing branded, popular or famous dressmaker’s clothes. In *Wasted: A Memoir of Anorexia and Bulimia*, Marya shows her opinion about fashion that is popular in that era.

In front of the gym, I seem to remember a plastic statue of Venus de Milo, missing half a breast and both arms. The inside foreshadowed the 1980s “fitness” craze: women bopping around, butt busting and doggie leg lifting, sweating, wearing that pinched, panicky expression that conveyed the sentiment best captured by Galway Kinnell: “as if there is a hell and they will find it” (Hornbacher, 1998: 16).

It shows that there is a popular fashion style at that time which is 1980s fitness craze. The 1980s fitness craze shows not only the popular practices, but also the

fashion. When people, especially women, go to gym, they usually use gym suit that is very tight. Marya tells that in the 1980s fitness craze's era, women use sexy clothes which show their breasts and butts' curves. The fitness' clothes here are used to address women repeatedly. The women will be called or hailed to accept the idea that by wearing these clothes they will be stylish. Therefore, if you want to be stylish, you should wear this fitness clothes as promoted by the 1980s fashion style. However, when you want to wear this fitness clothes, you should be slim.

There is another example of how fashion addresses women and implants the false consciousness. We know that there is a size standardizing for clothes. In this era clothes are divided into slim-sized and regular-sized. Slim-sized clothes are made for slim women. The regular-sized clothes are made for women who are not slim.

I got new school clothes. I did not wear slim-sized jeans, I wore "regulars," and my cousin, whom I trotted after like a puppy and whom I aspired to emulate in all ways, wore "slims," a fact that was, as I recall, discussed at length between my mother and aunt (Hornbacher, 1998: 38).

The quotation above shows that Marya is wearing regular-sized jeans when she goes to school. In contrast, her cousin is wearing slim-sized jeans. This condition makes Marya feels unhappy because she feels that she is too fat to wear slim-sized jeans. People have opinion that wearing slim-sized jeans is more stylish than wearing a regular-sized jean. For women, wearing slim-sized jeans is a sign of prestige because women who wear the slim-sized jeans must be slim. The slim-sized jeans here are the address term to tag Marya. She is called and hailed to believe that it is better to wear slim-sized clothes rather than wearing regular-sized

clothes. We can conclude that the size and shape differentiations of clothes here contain interpellation that influences the implantation of false consciousness.

#### **4.2.1.4 Marya as the Subject of Interpellation**

In the memoir, Marya, as the main character, can be called as innocent girl that is addressed by several issues. The memoir describes her consuming advertisement and being influenced by beauty product. This condition shows that Marya is the subject of advertisement's interpellation. This is the quotation that shows how Marya is hailed by the advertisement.

At age 5, she fights cruelly with her friend Gina. After calling Gina's mother fat "out of pure spite," she then hits Gina: I clock her. She cries. Baby, [sic] I say. I flounce out onto the deck, climb onto the picnic table, pull on my blue Mickey Mouse sunglasses, imagining that I am the sophisticated bathing suit lady in the Diet Lipton Iced Tea commercials, tan and long and thin (Hornbacher, 1998: 11).

From the quotation above, Marya as a five year old girl, has a long desire to pretend to be the model of Diet Lipton Iced Tea commercials as a "tan and long and thin" woman. She is called and hailed by the ads because these ads are continuously watched by Marya. By imitating the model, Marya feels "sophisticated". She is dreaming to be beautiful like the model.

From the example above, it can be assumed that the television's advertisement is made to sell products. In selling the product, the ads' makers usually use beautiful slim women as models, especially in the beauty product advertisement. The presentation of beautiful slim women here is to attract the consumers to buy the product. In diet or cosmetic products advertisements, the models are usually slim, long, and beautiful women. Because of their perfect bodies, the female models are chosen by advertisement makers to promote the

product as well as to address other women. The quotation above shows that the female model wears sexy clothes and acts in an erotic movement. Watching this advertisement, the consumers will identify themselves with the model and tend to believe that the model keeps her body beautiful by managing her diet because the cosmetic products she is promoting are relevant with the performance of her body. Because of this reason, the advertisement's message will only work if it uses the beauty image of a female model that is slim and tall. On the other side, it will not work if the advertisement presents a fat and short woman as a model. By the explanation above, it can be assumed that the female body becomes the commodity to be used for doing an interpellation job in the diet and cosmetic advertisements shown in the media.

The interpellation on a female body is introduced by the diet and cosmetic product not only through television, but also through magazines. We can see that the practice of interpellation on a female body uses perfect women images and bodies in magazines just like mannequins in order to raise the values of their products. The women's magazines will be shown in colorful pages that are offering fashion, diet products and tips, and cosmetic products. The colorful pages here will help the advertisers to sell their products. We can assume that if the ad is closer to the reality, the consumers will be more attracted. The following quotation is the example of women's magazines described in the memoir.

At nine, ten, eleven years old, I paged through the teen magazines at Clancy's Drug Store. While my friends were standing in front of the 99-cent Wet 'n Wild lipstick displays, I was poring over Diet Tips for Teens, staring at the paper doll figures of clean, hairless, grinning girls ("Mandi is wearing Shell Pink Lipgloss" and her smooth toothpick legs are doing chorus line kicks. My legs in their regulars are too big, too hairy)

(Hornbacher, 1998: 44).

From the quotation above, when Marya looks at the magazine, she is interested in the diet tips and the “paper doll figure” of the model. Her thought shows that she is hailed by the ads. She also compares her flawed body with the perfect body of the model. Marya says that her legs are too big and hairy but the model’s legs are clean, hairless, and slim. From the quotation above, we can see that Marya feels depressed because her appearance is not similar with the model’s appearance.

It can be assumed that magazines are made to sell products. In women’s magazines, the advertiser offers diet and beauty products by presenting beautiful, slim, and tall women as models. As the result of this, the consumers will believe that the models have used the diet and cosmetic products promoted by the advertisements in the women’s magazines. The consumers will believe that bodily shape of the models is the outcome of using those beauty products. Because the consumers believe to the given idea, they will be called and hailed to act, play, and react in certain way based on the idea. Here, the advertisement’s message will only work if it presents the beauty image of female body that is beautiful, slim, and tall. The advertisement of diet and beauty products will only be suitable if the product is presented by beautiful and perfect-sized female model. On other side, the advertisement of beauty product will not work and attract the consumers if the magazines present fat and short women as models.

In short, from the point of view of the advertisement capitalist, there are two assumptions that can be concluded. First, the women model is commodified as commodity to promote the product. Then, at the same time women is used as the address term to address women readers or viewers or consumers. The beauty

product producer will not address women as fat and ugly but as slim and beauty. Because of this reason, woman learns to sell not only her skill to introduce the product, but also her body.

#### **4.2.2 Commodification of Women's Body**

In this section, we will discuss about how commodification of women's body is existed in the novel. In the previous chapter, we know that commodication is a condition where something becomes a commodity which has value or price. The transformation from something such as good, service or other things to a commodity is called commodification. In this novel, the phenomena of commodification of women's body are existed. Marya shows her thought about her society's culture that thinness is important requirement to get job. Marya also explains about how women have to be like mannequin to get beautiful.

##### **4.2.2.1 Woman as Beauty Mannequin**

The phenomena of job applying, shows that there are some requirements for job seekers. We can say that beauty is one of the requirements for job application. The job vacancies' advertisement highlights the importance of the job seeker's appearance. The requirement for attractive applicant means that the applicant, especially women applicant must be beautiful, tall, and slim.

In our culture, thinness is associated with wealth, upward mobility, success. I may not even need to point out that these things are associated with self-control and discipline: the yuppification of the body and soul, perfect people with high-powered jobs and personal trainers, perfect-toothed smiles and happy-happy lives. Conversely, fat is associated with weakness, laziness, and poverty. Thinness has become "an ideal symbolizing self-discipline, control, sexual liberation, assertiveness, competitiveness, and affiliation with a higher socio-economic class" (Hornbacher, 1998: 46).

From the quotation above, we can see that thinness is very an important thing this day. In the quotation, the thinness is connected with wealth and success. On other word, fat is connected with laziness and poverty. These ideas are believed by both of job's seekers and job's providers. The job's providers believe that slim woman symbolizes self-discipline, control, assertiveness, and competitiveness. Therefore, the slim women will be preferred in work places than fat women.

In the work places, women also have to paint their faces. They have to be beautiful, feminine, and perfect. Because the beauty myth has to be fulfilled, women have to be perfect in their appearance. There are many cases in the work places that women are provided make-up set to be used when they work. If they do not use the make-up, the supervisor will warn them. People believe that using make-up such as lipstick, face powder, mascara, eye-liner, etc. is important tools for women. These tools are needed to achieve feminine and beautiful image.

In *Wasted: A Memoir of Anorexia and Bulimia*, Marya is attracted to use make-up. Marya says that "I painted my face with elaborate greens and blues on the eyes, bright streaks of red on the cheeks, garish orange lipstick, and then I stared at myself in the mirror for a long time" (Hornbacher, 1998:15). Since she was very young, she has learned how to paint her face. She loves to paint herself because she feels like someone else. She will spend her time in front of the mirror. This is a quotation that shows how Marya loves to paint herself with make-up.

One day I went into the bathroom, pulled open my mother's makeup drawer, pulled my hair back, and did a strange revival of what I had done as a very small child: I painted myself. Black eyeliner applied Cleopatra-style, green eye shadow, brilliantly red lipstick, thick mascara (Hornbacher, 1998: 58).

The quotation above shows that Marya uses her mother's make-up equipment.

Her mother is a woman who has display profession and she will use make-up anytime she goes to work. Marya has begun to have a make-up since she was kid. This case shows that women have to be trained to use make up even when they were still kid.

We can assume that people especially women believe that in the work places, women have to be beautiful. First, women should able to paint their face with beauty tools such as lipstick, eye shadow, eye liner, mascara, etc. The use of make up here is to get image of mannequin which has spotless and dainty face. Next, in the work places especially in display profession, the job providers will prefer to choose slim, tall, and beautiful women. The slimness, tallness, and appearance will increase the women's values. These phenomena are called commodification of female body. Women sell not only her skill, but also her body. Women should compete with others by using both of her skills and body.

### **4.2.3 Woman Gets Alienated**

It can be seen in the memoir that Marya, as the main character, is alienated from her body and food. In the following discussion of woman's alienation, the writer will address two important issues. The first is Marya's alienation from her body, and the second is her alienation from the food she consumes. These cases will be discussed in the following paragraphs below.

#### **4.2.3.1 Marya's Alienation from Her Body**

After discussing the interpellation on women in the previous sections, we can say that interpellation can cause the feeling of alienation. To find the relation between interpellation and alienation, we will start with the origin of Marya's eating

disorder. In *Wasted: A Memoir of Anorexia and Bulimia*, Marya is a girl who is suffered from anorexia and bulimia. She has a goal to become thinner and thinner. Marya will do extreme diet, binge, purge, and over exercise because she is not satisfied with her bodily shape. This happened since she was a kid. Marya states that "at four I stood, a tiny Eve, choked with mortification at my body, the curve and plane of belly and thigh. At four, I realized that I simply would not do" (Hornbacher, 1998: 15). The quotation shows that she feels disappointed toward the size of her body. When Marya was in elementary school, she describes that she often spends time in front of the mirror: "pinching my thighs hard, harder, until welts rose, slapping my ass to see if it jiggled, so I could say, Fat bitch" (Hornbacher, 1998: 41). Here, Marya describes the feeling of her being separated from her body, and she imagines as if she is seeing herself from the outside. From the quotation above, it shows how Marya is dissatisfied with the shape of her body even when she was a kid. We can assume that her being alienated from her body is caused by the process of interpellation she has since she was a kid and goes on until she was a teenager. This interpellation results in her confused understanding of the meaning or function of her body. Then, she wants to control her own body as the reaction to fulfill the interpellation she is used to have. Therefore she is alienated from her body.

#### **4.2.3.2 Marya's Alienation from the Food She Consumes**

It is natural for human to feel hungry. The food here has function to satisfy and fulfill human's nutrition intake. Then, human usually tries to find food for their nutrition intake and to get satisfaction feeling. On the other side, it does not

happen with an eating disordered person, such as Marya, who suffers from anorexia and bulimia. In this story, Marya is alienated from the food. She will automatically decline to eat foods that have many calories. It is because the anorectic is addicted to feeling hungry, so she will eat for the smallest portion of foods in order to retain the hungry feeling. Here is the quotation of Marya's food list.

That done, I packed up my things and moved into an apartment in Minneapolis with a friend from work, Sibyl. Full of independent gusto, I went grocery shopping for supplies. Anorectics have strange shopping lists:

Fat-free muffins (1 doz.)

Sugar-free jelly (straw.)

Low-cal bread (wht.)

Fat-free sugar-free yogurt (12 crtns.)

Fat-free granola

Carrots

Mustard

Celery

Lettuce

Fat-free dressing (French) (Hornbacher, 1998: 237).

We can see from the quotation above that Marya has strange shopping lists. In her shopping lists, there are many fat-free-foods. Marya doesn't want to eat normal food because she always counts the calories of the foods she eats. Marya cannot distinguish the taste of other foods. She only consumes fat-free-foods which are usually more expensive. We can assume that Marya limits herself to eat fat-free-foods as long as she wants to be slim. Here, she is alienated from the other people who can eat freely. She maybe cannot feel satisfy like other people who can eat their favorite foods.

In short, Marya is an anorectic who is alienated from the food she consumes, because she is trying desperately to regain control over her body. To

regain control over her body, Marya often exercises compulsively, does over diet, and binging. She often feels that her body is out of touch and she wants to convert her body into ideal of fit slenderness. She also becomes parodies of the social demand for slenderness by becoming slender and perfectly beautiful because the dominant party of her society is used to address woman, as slender and beautiful. So when she tries hard to match her body with the image she used to be interpellated.

#### **4.2.4 Marya's Dissatisfaction about Her Body**

In the story, we can see that Marya feels dissatisfied about the shape of her body. She feels very sad that she does not have slim body like the others. She feels that her body is flawed and she believes that it needs to be fixed. She has started to feel dissatisfied with her body since she was still an elementary student. The following quotation shows how she feels dissatisfied with her body. First, she feels dissatisfied because her body is not suitable for a ballet suit.

I am not a waif. Not now, not then. I'm solid. Athletic. A mesomorph: little fat, lot of muscle. I can kick a ball pretty casually from one end of a soccer field to the other, or bloody a guy's nose without really trying, and if you hit me real hard in the stomach you'd probably break your hand. In other words I am built for boxing, not ballet. I went home from dance class that day, put on one of my father's sweaters, curled up on my bed, and cried. I crept into the kitchen that evening as my parents were making dinner, the corner of the counter just above my head. I remember telling them, barely able to get the sour confession past my lips: I'm fat (Hornbacher, 1998: 16).

It shows that Marya feels dissatisfied because her body does not fit with the body of a ballet dancer. Marya describes that her body is solid, athletic, little fat, and lot of muscle. She also can kick a ball casually and think that her body is built for boxing.

Second, Marya feels dissatisfied with her body when she knows that her cousin wears slim-sized jeans while she has to wear regular-sized jeans.

I wasn't. I was regular. I had a gray dress that my mother said was darling. I didn't want to be darling. I was sick of being darling. I wanted to be Slim. Or Chic. The dress was a shapeless square of gray fleece with two yellow stripes around the hips. I put it on when she brought it home for me, stood on the toilet, and bellowed, I LOOK LIKE AN ELEPHANT! I bawled. She said, No, honey, you look darling (Hornbacher, 1998: 38).

The quotation above shows that Marya is disappointed because she should wear regular-sized jeans. She says that she looks like an elephant in the regular-sized jeans. From the quotation above, it can be seen that Marya really wants to be slim so that she can wear slim-sized jeans.

Third, she often spends her time in front of a mirror and says to herself that she is really fat. Marya says that "I was a human-type person as opposed to an ethereal pale mannequin type, or a tall, thin, blond, blue-eyed, Scandinavian, future Bikini-Team type" (Hornbacher, 1998: 52). The quotation above shows how Marya feels dissatisfied with her body. Marya thinks that her body is ugly. She is not tall, slim, blond, blue-eyed, Scandinavian, future Bikini-Team type. She feels desperate because she really wants to be like a mannequin who is tall, slim, and beautiful.

From the story, we can see that Marya has felt dissatisfied with her body since she was a kid. Her dissatisfaction with the shape of her body has bad effects on her life. It leads to some problems that she has to face. Her dissatisfaction leads to her eating disorders. This is the reason why Marya is suffering from anorexia and bulimia. She often spends her time in the mirror pinching her thighs, slapping her jiggled ass because they are too fat. She says, "I wanted it (body) to go away

so that I could be a pure mind, a walking brain, admired and acclaimed for my incredible self-control" (Hornbacher, 1998: 108). Marya really wants her fat body to go away, so she can be a slim girl.

## **CHAPTER V**

### **CONCLUSION**

Based on the discussion on intrinsic and extrinsic aspects, we find out several results. From the structure of the memoir, we can conclude that the memoir has five important events. First, it is a part when the memoir shows Marya's troubled girlhood. She is dealing with eating disorders, purging, and binging. Second, it is a part when Marya shows her desire for autonomy and control toward her life. Third, it is a part when Marya meets the professionals in the first time. Fourth, it is a part when Marya experiences her lowest condition. She reaches only 52 pounds and she is given one week to live by doctors. Fifth, it is a part when Marya has desire to get better. She signs a better condition when her weighs is twice than before.

From the characters of the memoir, we find out several stereotypical characters. First, Marya is a stereotyped main character. She is a female, white, young, and middle class girl who suffered from eating disorders. She is also religious, intelligent, and cruel. Second, her father is a director who loves Marya too much. On other hand, her mother influenced to Marya's eating disorders. Third, there are professionals who often appear in most of mental disorder stories. The professionals are usually kind but questioning.

We also find out that Marya lives in the sexist environment. She lives in

the society who believes that physical appearance is important for woman. The beauty requires slimness and tallness. This condition causes Marya to deal with eating disorders. The condition her family makes Marya suffered from eating disorders. We can see that Marya lives in a traditional and eating disordered family. In the family, sex conversation is taboo to be discussed. Then, we can find that Marya's mother is an eating disordered woman too.

From the discussion on extrinsic aspect, we can find that there are several results. First, we find that there is a process of interpellation in the memoir that influences both Marya and her society. Media, fairy tales, and fashion are hailing woman to believe that perfect woman requires slimness, beauty, highness, spotless, etc. A beautiful, slim, and tall woman is often used as the model of beauty product advertisement. In other words, woman is used as the address term to interpellate women readers, viewers or consumers. The beauty product producer will not address potential women consumers as fat and ugly but as slim and beautiful.

Second, we find out in the memoir that woman's body is commodified. In the advertisements of cosmetic, dieting, and fashion product, a beautiful, tall, slim woman is used as the agent of the advertisement. Besides that, woman is also valued for her beauty as the requirements of job application. The women applicants will be selected for their beauty, tallness, and slimness in job market, especially in a profession in which woman's performance is valued more than anything else. The commodification is shown in the work places. Woman has to paint their faces because they have to appear beautiful, feminine, and perfect. In

this condition, women are transformed to be mannequins in the work places. They have to sell not only their skills, but also their bodies.

Third, in the memoir, we find out that woman is alienated. As the main character who suffered from eating disorders, Marya is alienated from her own body and her food. Marya is alienated from her own body because she is confused about the function and meaning of her body. Marya wants to control her own body as the reaction to fulfill the interpellation she is used to have. Marya is also alienated from her food she consumed because she never feel satisfied when she eats. She only consumes fat-free-foods when other woman can feel satisfied by freely consuming their favorite foods.

Fourth, we find out that Marya feels dissatisfied with her body since she was a kid. She feels dissatisfied because the ballet suit is not suitable for her. She feels that she is too fat to fit in slim-sized jeans. Then, she often spends her time in the front of mirror to look at her body. This dissatisfaction is the effect of the media, fairy tales, and fashion that she consumed. Marya is hailed by this beauty idea. So when she tries hard to match her body with the image she used to be hailed, she feels distressful.

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