**MATRIARCHAL SOCIETY IN THE NOVEL *THE SECRET LIFE OF BEES* BY SUE MONK KIDD**

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**Abstract**

This research discusses a novel which written by Sue Monk Kidd entitled *The Secret Life of Bees.* The writer aims to describe the matriarchal society issue that is often regarded as the opposed of patriarchy. This research aims to answer the question how levels of matriarchal society described in the novel *The Secret Life of Bees* through women characters in the story*.* This study applies descriptive qualitative method and typically library research. This research applies socio-historical approach in order to look at the relation between literary work and society’s historical elements that happen in the past. Further, this study uses matriarchy theory by Heide Göettner-Abendroth, in which matriarchal society could be observed through four levels; social level, political level, economical level and cultural and spiritual level. The results of the analysis show that at social level, women characters show a sisterhood relationship as the common practice of matriarchal society with the same responsibility within the community. At political level, August character shows as the matriarch or the leader in community with important role for overcoming conflict and decision making process. At economical level, it shows that matriarchal society common practice has right and same position in economic affair and giving gift each other to make the economic condition balance. Last, at spiritual and cultural level, it is described that women characters in *The Secret Life of Bees* believe in feminine divine which is the Black Mary and doing worship for her. In conclusion, *The Secret Life of Bees* novel clearly depicts matriarchal society based on the theory of Matriarchy by Heide Göettner-Abendroth.

**Keyword:** The Secret Life of Bees, Matriarchy, Matriarchal Society, Levels of Matriarchal Society, Socio-historical Approach

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**INTRODUCTION**

Generally, patriarchy and matriarchy are often regarded as two contradicting things. It is already known that patriarchy is social system based on the domination power of men in society. For example, man is the one who has to seek for job and woman is the one who has to stay at home. Otherwise, people mostly assume that matriarchy is the opposed of patriarchy, in which women considered as the one who dominate power in the society. This discussion is similar to the discussion of gender stereotypes that a woman should be feminine and a man should be masculine (Aryangga and Nurmaily, 2017). Furthermore, the masculine and feminine traits are deeply rooted in the society (Yunara and Kardiansyah, 2017). However, this concept brings misconception towards the definition of matriarchy itself. It is important to be clarified that the ideal of the harmonious matriarchy is not the mirror image of patriarchy. According to an independent scholar Göettner-Abendroth, she explains in the interview with *Dame Magazine* that if patriarchy is power over others, but matriarchy is power from within since it is not to have power over others and over nature, but to follow maternal values based on mutual respect (Hamilton, 2013). Further, modern matriarchy is not merely social structure based on maternal lineage; however, it is rather a maternal value as Göettner-Abendroth (2009) stated:

Matriarchies are mother centered society as the most important function to insure its future. This social system is based on maternal values includes care- taking, nurturing, motherliness, peace-building, in which these hold for everybody for mothers and those who are not mothers, for women and men alike.

From the definition above, matriarchy social system emphasize the role of mothers within society who take over all responsible for others include economic needs, social needs, or cultural and politics. It is not just a reversal form of patriarchy in which women ruling over men, however, it is more likely complementary equality between the genders and generations and it is not necessarily need mothers’ biological relation. Furthermore, matriarchy does not only exist in the real society but also exists in the society within literary work since literary work is a mirror of society. It is in accordance with Swingewood & Laurenson (1972) who stated about literature:

On this view literature is a direct reflection of various facets of social structure, family relationship, class conflict, and possibly divorce trends and population composition. As one of the more distinguished writers in the sociology of literature has well expressed it: ‘It is the task of sociologist of literature to relate the experience of the writer’s imaginary characters and situations to the historical climate from which they derive. He has to transform the private equation of themes and stylistic means into social equations.

In this study, the writer uses this socio-historical approach as the most appropriate approach to analyze the object of analysis about matriarchy. According to Vygotsky in Oguz (2007) stated that “Sociohistorical theory aimed to create an account of human mental processes that recognizes the essential relationship between these processes and their cultural, historical, and instructional settings.” Even though on the surface, the object of analysis probably seems to be part of feminism critics since it talks about women. However, according to Powell and François (2013), there is an important aspect of feminist thought that has been underutilized, which is human being as having a basis in interdependence within sociology in term of the relations on interpersonal and social and cultural levels. Hence, it is important to be understood that the context of matriarchy is not only about the issue of women and women’s bodies but also the society as a whole, and it is known as a social system based on maternal values.

 A previous study written by Lily Man in 2018 at Otterbein University, United States of America, finds that matriarchy can be created and also crumbled by maternity as she examines the comparison of matriarchy depiction between two novels *The Scarlet Letter* by Nathaniel Hawthorne and *American Horror Story: Coven* by Ryan Murphy by using radical feminism theory from Winnie Adam. In this study, Man (2018) illustrates the way matriarchy has moved from Hawthorne’s incipient matriarchy to Murphy’s crumbling matriarchy. Meanwhile, another study written by Selinaswati in 2014, at Deakin University Melbourne Australia, attempts to examine whether matrilineal system in *Minangkabau* society might facilitate women’s social and leadership roles in politics by using the same main theory used of matriarchy by Heide Göettner-Abendroth. The result of the study shows that the values of the traditional Minangkabau matrilineal society seem to have only a minor effect on women’s political participation in the local parliaments in this era because women are clearly privileged when interacting in traditional areas of their influence but this privilege may not extend outside the traditional context of family and clan and communal property.

Matriarchy by Heide Göettner-Abendroth itself is investigating matriarchal societies in all over the world such as in Asia, Africa and America, it shows that matriarchal society do not serve to create hierarchies as it is common in patriarchy (Göettner-Abendroth, 2007). They show that different genders and generations have their own dignity, through complementary areas of activity. The reason is because the new matriarchal society defines as social system based on maternal values includes care-taking, nurturing, motherliness, peace-building, in which these hold for everybody for mothers and those who are not mothers, for women and men alike to have the same right and position (Göettner- Abendroth, 2007).

Regarding to the basic concept of matriarchal society which is about maternal values and power from within, henceforth, Abendroth (2007) stated that matriarchal society itself can be observed further on its levels of society as the matriarchal organization pattern, which are the social level, the economic level, the political level and the areas of their worldviews and faiths or known as spirituality and culture level. The explanation will be described below.

**Social Level**

Matriarchal society women do not need to be biological mother in order to be acknowledged as a woman, because matriarchy common practice is a group of sisters in which they are not necessarily to have children in order to get what they want to have. The strong reason is because the basis building patterns of matriarchy that women with children do not simply only care for their children, but also care for others. It is possible to have *siblings-by-choice* to be invited to their community, brothers and sisters which can show social interaction skills, providing care and working for the welfare for others. matriarchal community choose members of advanced age to be their own “mothers”, “grandmothers of their children”, “mother’s brother” and “grandmother’s brothers of their children”. Those older woman or man has important role as advisers and helpers for the whole community. They also can be the representative of the community to the outside world.

**Political Level**

Political practice in matriarchal society comes from every day’s life. The general functions are like to achieve decision and overcome community conflict. Those political practices in matriarchy commonly called *grassroots democracy.* Political practice in matriarchy prefers to prioritize all layers of community to reach consensus. There is no difference system implemented between a community house and the whole village. All people serve their right. Political level of matriarchal society require matriarch as facilitator of consensus decision-making processes at the levels of clan-house and also the one who mediate conflict and remind community ethical values that guide their life.

**Economical Level**

In economical practice the members groups of siblings-by-choice would share a deep trust each other. The duty of matriarch, either man or woman as the keeper of peace has personally responsible for transparently distributes the necessary goods to all members with perfectly fair and equal (Wolfstone, 2018). In order to make balance the economic condition that each member has mutual aid system, they can support each other with goods and money they have. Money is not the main mean to exchange, but it includes goods and services among the community members. They fundamentally create emotional bonds through wealth spread and cheerful heart when someone giving gifts each other. They also live under the maxim, *those who have shall give.*

**Spiritual and Cultural Level**

The matriarchal society venerates the female ancestors. matriarchy believes in divinity existence in which the whole world defines as feminine divine, the Great Mother as the one who created every living on earth (International Academy HAGIA, 2009). Wolfstone (2018) also added in her study that cultural imaginary of matriarchal societies is elevated in cosmology and symbolic systems with female deities includes in the cosmology. Cosmology deals with the physical situation that is the context in the large for human existence in which the universe has such a nature that our life is possible (plato.stanford.edu). The natural world is the embodiment of the Goddess since there are two primordial Goddesses; the first is the one who gave birth to everything existence and the Great Mother of all living beings. Matriarchal society has free and creative worship of the Goddess that could drive the formation of spiritual affinity groups, symbolic matri-clans, new communities and the whole system of new matriarchal units.

Refering to the previous explanation regarding to the theory, the writer aims to reveal the depiction of matriarchal society in the novel *The Secret Life of Bees* written by Sue Monk Kidd. The background of time of *The Secret Life of Bees* is taken place in 1964 in which there was still an issue of racism and discrimination towards black people in America (1920-1969). Further, *The Secret Life of Bees* is talking about a 14-year-old girl Lily Owens who seeks the fact about the reason why her mother left her when she was kid and she really expected the presence of her mother’s figure. Her wild decision to run away from home to seek those facts mostly influenced by her evil father who continuously doing violence towards her and told her that her mother, Deborah, did not love her. In her journey with her nanny, Rosaleen, they met three Nigerian women, August, June and May, who interestingly lived independently as bee keepers in the town despite live among racism issue. Those Nigerian women and Lily live happily by the mutual power they built within their community.

The story of *The Secret Life of Bees* above which is dominated by women characters encourages the writer to analyze the novel based on Heide Göettner-Abendroth’s theory, as she proposes matriarchy as maternal values and divides it into several levels: social level, economic level, political level, spirituality and cultural level. Therefore, in order to get deep understanding about matriarchal society, the writer is interested to conduct more discussion about the levels of matriarchal society as it is depicted through women characters inside the novel *The Secret Life of Bees* by Sue Monk Kidd.

**RESEARCH METHOD**

In this analysis, the writer applies library research and descriptive qualitative method since the result of this study will be in the form of statement not in the form of numerical data. Library research is applied to conduct a research by collecting information from books and journal articles related to the analysis, in this case a novel (Amelia and Dintasi, 2017). Qualitative research also consists of interpreting process that makes the world visible and its roots lies on social and cultural anthropology, philosophy, psychology, history and sociology (Mohajan, 2018). Therefore, it can be asserted that the type of this research is qualitative study in which it uses the method by observing the data source to gain the data.

**FINDINGS AND DISCUSSION**

Matriarchy social system emphasizes the role of mothers within society who take over all responsible for others include economic needs, social needs, or cultural and politics. It is not just a reversal form of patriarchy in which women ruling over men, however, it is more likely complementary equality between the genders and generations and it is not necessarily need mothers’ biological relation. In the chapter two, it has been explained regarding to the basic concept of matriarchal society which is about maternal values, henceforth, Abendroth (2007) stated that matriarchal society itself can be observed further on its levels of society as the matriarchal organization pattern, which are the social level, the economic level, the political level and the areas of their worldviews and faiths or known as spirituality and culture level. Therefore, through this analyzes, the writer believes that *The Secret Life of Bees* novel depicts those matriarchal organization pattern in the matriarchal society.

**Social Level**

According to Abendroth’s theory the basis building patterns of matriarchy that women with children do not simply only care for their children, but also care for other people surround their community. Therefore, in the modern matriarchal society, woman does not need to be biological mother in order to be recognized as a woman. Matriarchal social practice put forward maternal values includes care-taking, nurturing, motherliness, peace-building, as the priority to run the society and it applies to everyone. Therefore it can be said that matriarchy practice usually exists in a group of sisters. It seen from this quotation, **"I'm May Boatwright," she said. "I'm August's sister, too." She smiled at us, one of those odd grins that let you know she was not altogether normal person (Kidd, 2002: 104).** From the previous quotation, it is introducing that the characters of August Boatwright, June Boatwright, and May Boatwright live as a group of sister.

Further, in the matriarchal society at social level, they have “matriarch” as the adviser and helpers for the whole community. A matriarch usually chosen from the older woman or man considering their age and experience to lead the community. In the story, August Boatwright character indicates as matriarch, since August is the oldest sister and the one who lead their family business as bee keepers. It is depicted through this quotation, **“Lying on the cot in the honey house, though, all I could think was August is so intelligent, so cultured, and I was surprised by this.** **That’s what let me know I had some prejudice buried inside me” (Kidd, 2002:** **118).** From the previous quotation that is narrated by Lily Owen’s thought, August is not only having an advance age but she also having good experience in her life. That experience apparently creates August characters to be intelligent and well-cultured as Lily Owen thought. Besides, August as matriarch has important role in the story as the adviser for her house members. It is shown when August gave her advice to Zach when he got jailed.

**"You know the one," she said. "The one that had trouble with mites." She went into minute detail about the way she'd searched high and low, into the dusk hours, combing the woods out past the watermelon fields, finally finding the bees in a magnolia sapling, the whole swarm hanging there like a black balloon caught in the branches. "I used the funnel to drop them in a swarm box," she said, "then I hived them again." (Kidd, 2002: 266)**

From the quotation above, it is clearly seen that as the eldest woman in the matriarchal community, August showed her care to Zach by giving him advice in order to help him getting out of the problem. She motivated Zach by giving a parable of bees. August said she would take Zach back from the jail to the house as if she safe the bees with mites. She used to drop the bees to the swarm box to throw the mites, after that she hived them back to their bee hive. That is how the way August would help Zach the same with how the way she helped the bees with mites.

The basic building of matriarchy which are about care-taking, nurturing and ensure the future of the community members is also proven through the narration when T- ray came and made a chaos forcing Lily to go back home with him. Then August stand forward to strictly confirmed that she would take care of Lily’s future as seen through the quotation below:

**T. Ray sniffed hard and looked at the ceiling. His resolve was crumbling all around him. You could practically see bits of it flaking off. August saw it, too. She stepped forward. Sometimes I forgot how tall she was. "Mr. Owens, you would be doing Lily and the rest of us a favor by leaving her here. I made her my apprentice beekeeper, and she's learning the whole business and helping us out with all her hard work. We love Lily, and we'll take care of her, I promise you that. We'll start her in school here and keep her straight." (Kidd, 2002: 428)**

From the quotation above, it is clearly seen that they recognized Lily as their siblings by choice in their matriarchal society since they are mostly emotionally bounded because of mother-centered principle to ensure the future of their members. In the quotation August decide to send Lily to school and will teach Lily to be an independent woman by giving knowledge about how to be a business woman. Furthermore, how the way August persisted her decision to take care of Lily in front of T-ray as the arrogant father shows that August actively struggling towards her and Lily’s self-emancipation as the victim of her abusive father. Those kinds of situations like being oppressed by someone else basically the thing that create social bound of matriarchal society. As it is mentioned by Abendroth theory in the chapter two which is the imposition of patriarchy upon the women community empower them to resist any kind of oppression and discrimination by giving response to actively participate in their own community and struggling towards self-emancipation (Kies, 2013).

**Political Level**

The political practice of matriarchal society called as *grassroots democracy,* in which all people inside the community are the priority to reach consensus. Furthermore, the theory of matriarchy also emphasizes the role of matriarch as a leader for political practice, in which she/he accommodates all community affairs include overcome community conflict and decision-making. This political practice can be seen from the event when June did not agree with August if they welcome Lily and Rosaleen. June was debating August decision to keep Lily in their house. It is seen from the dialogues:

**"You know she’s lying," June said. "I know," August told her.**

**"But they’re some kind of trouble and need a place to stay. Who’s gonna take them in if we don’t—a while girl and a Negro woman? Nobody around here," For a second neither spoke. I head the moths landing against porch lightbulb. June said, "We can’t keep a runaway girl here without letting somebody know."**

**"Let who know?" she said."The police? They would only haul her off someplace. Maybe her father really did die. If so, who better is she gonna stay with for the time being than us?"**

**"What about this aunt she mentioned?"**

**"There's no aunt and you know it," said August.**

**June's voice sounded exasperated. "What if her father didn't die in this so- called tractor accident? Won't he be looking for her?" A pause followed. I crept closer to the edge of the porch.**

**"I just have a feeling about this, June. Something tells me not to send her back to some place she doesn't want to be. Not yet, at least. She has some reason for leaving. Maybe he mistreated her. I believe we can help her.” (Kidd, 2002: 128-130)**

From the dialogues above, it could be seen that June refused to welcome Lily and Rosaleen as guest who need to stay in their house. The reason is strongly because Lily was lying and a white girl. June could not accept white people because all the racism issue was done by white people. However, August as the oldest sister, which here can be seen as the matriarch, tried to give June understanding that they should help Lily by not seeing on her skin color but as human, specifically little girl, who need help.

Putri (2010) mentioned in her study that August is a caring and loving person. It is shown from the way she behaves and speaks to other people. Therefore, August plays important role as the council of wise in matriarchal society as she gave spirit to Lily when Lily stuck in private conflict with herself as seen from the quotation below:

**"That's a terrible, terrible thing for you to live with. But you're not unlovable. Even if you did accidentally kill her, you are still the most dear, most lovable girl I know. Why, Rosaleen loves you. May loved you. It doesn't take a wizard to see Zach loves you. And every one of the Daughters loves you. And June, despite her ways, loves you, too. It just took her a while longer because she resented your mother so much." (Kidd, 2002: 349)**

The previous quotation proves how the way August calmed Lily down. August fulfilled her responsible as the elder woman in the community to give values of life to Lily, so that Lily would feel that she is a lovable person even though she had a bad memory when she was kid.

**Economical Level**

In the chapter two, the economical level of matriarchal society is defined as a condition when members of groups include siblings-by-choice would share a deep trust of each other for their economic affairs. They have mutual aid system to make the economic condition balance. In the story, August’s matriarchal community shows that all members have their own duties in their economical fields such as August the one who responsible of the bees farming, May the one who help in the house and help August with the honey, that is shown through quotation **"May and I sleep out here sometimes when we're harvesting honey round the clock,” (Kidd, 2002: 114)** and June who worked as Cello player that is shown through quotation: **She played music for dying people, going to their homes and even to the hospital to serenade them into the next life. (Kidd, 2002: 128).**

August shows her trust on Lily as the new member in their community by giving task to Lily that is described through the quotation **"You'll work with Zach and me, making the honey, doing whatever needs doing. Come on, I'll give you the tour." (Kidd, 2002: 114-115).** From the quotation, it is clearly seen that there is no distinction of task between August siblings and the siblings by choice in the community. Even August did not mention that Lily would work with Zach only they will work together with August.

Besides giving deep trust on each other, matriarchal society also create emotional bound by giving gift each other. It is not necessary to give something in the form of money but include goods and services. This kind of economical level of matriarchal society is seen in the novel through the quotation:

**Lunelle said, "Would you like me to make you a hat, Lily?" "Really? You'd make me a hat?" Where I would wear a Lunelle-created hat was a mystery, but I wanted one all the same. At the least, I could get buried in it one day. (Kidd, 2002: 324)**

The quotation is a narration when August and all of her community members include Daughters of Mary celebrate Mary Day. One of Daughters of Mary, Lunelle, wanted to give Lily a hat. Lily thought that one day she could make the hat as one of her valuable thing in her life. From this, it could be concluded that Daughters of Mary which consists of black women never serve to create distinction among them and Lily. They treated Lily the same like other members of Daughters of Mary.

**Spiritual and cultural level**

Spiritual practice of matriarchal society has been explained as the beliefs of society on Goddess and Great Mother that empowered women as part of society and generated beneficial relationship within their community. This spiritual practice according to Abendroth is the continuous celebration of this world and life. In which it can be understood as the image of how matriarchal society perceive their world as peaceful world which the source is coming from women power from within. This kind of spiritual practice clearly seen in the event when Lily first introduced about the way August Sisters did pray to the Black Mary statue:

**Each night after the news, we all knelt down on the rug in the parlor before black Mary and said prayers to her, or rather the three sisters and I knelt and Rosaleen sat on a chair. August, June, and May called the statue "Our Lady of Chains," for no reason that I could see. (Kidd, 2002: 133**

From the quotation above it shows that the way August sisters called the Black Mary statue as “Our Lady of Chain” indicates that August Sisters clearly beliefs on divinity as a feminine divine that also empower and unite them by the chain that she brought to them. It is in accordance with Abendroth theory on spiritual level of matriarchal society that is said Mary as the one who generated beneficial relationship within the community. This is also supported by the fact in 1531 through Latin American cultures that firstly hold special regard for Mary, she was the one who commonly appeared to poor and oppressed person to give them hope and comfort through the apparition towards somebody else (Harken, 2005).

Furthermore, the feminine divine in this matriarchal society is strongly shown through Lily’s character in the story when May lost from the house. Unconsciously while searching for May, Lily plainly uttered a prayer to Mary as seen through a quotation:

**I was surprised when the prayer we said after dinner each night, the one with the beads, started up of its own accord and recited itself in the back reaches of my head. I could hear each word plainly. Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen. It wasn't till August said, "Good, Lily, we should all pray," that I realized I'd been repeating it out loud. (Kidd, 2002: 275-276)**

The previous quotation shows that Lily and August Sisters everyday pray to Mary. The reason is because they recognized Mary as a woman who gave born Jesus, the mother of the God or Great Mother. It is in line with the spiritual concept of matriarchal society according to Abendroth that matriarchal society believe in Great Mother of all living beings that gave birth to everything existence.

In the cultural aspect of matriarchal society’s spirituality, they have free creative worship of the Goddesses or Great Mother that could drive certain formation of spiritual affinity groups. However, spiritual and cultural practice in matriarchal society is commonly shown through festival of merit. The functions are to commemorate the struggle of their Great Mother and to express their gratefulness. This is proven in the story through a quotation:

**June had on lavender pedal pushers with daisy buttons up the sides, the likes of which I'd never seen before. She said, "We're baking cakes for Mary Day. It's about time you got over here and helped us. Didn't August tell you this was Mary Day?" I glanced at August. "No, ma'am, she didn't." August, who was wearing one of May's aprons, the one with ruffles trailing over the shoulders, wiped her hands across the front and said, "I guess I forgot to mention it. We've been celebrating Mary Day around here every August for fifteen years. Come on and get your breakfast, and then you can help us. We've got so much to do I don't know whether we're gonna make it."(Kidd, 2002: 316)**

The previous quotation shows that celebrating Mary Day was becoming their culture since fifteen years ago. They continuously celebrate it together inside their house as a symbol of divine power from within, to release somebody’s sorrows in their life. It is proven through a quotation:

**"Today we're celebrating the Assumption of Mary," August said. "We're celebrating how she woke from her sleep and rose into heaven. And we're here to remember the story of Our Lady of Chains, to remind ourselves that those chains could never keep her down. Our Lady broke free of them every time." August grabbed hold of the chain. (Kidd, 2002: 385)**

It is clearly seen from the quotation that August Sisters and the community celebrate Mary’s ability to liberate people from not only physical bondage but also spiritual, social and emotional bondage. The celebration was expression of faith and devotional activity to Mary who bears the holiness of God. According to Abendroth which the theory says there is creative worship to their belief, the matriarchal society in the novel shows that August sisters had creative worship following the ancient culture for the Assumption of Mary Day, which was baking a cake.

**CONCLUSION**

Finally, based on the evidence obtained from quotations in the novel, the writer concludes that the novel *The Secret Life of Bees* by Sue Monk Kidd depicts matriarchal society that could be seen from women characters in the story, which are August Boatwright, May Boatwright, June Boatwright, Lily Owens and Rosaleen. The matriarchal society is described based on Abendroth theory which is observed through four levels; social level, political level, economical level and, cultural and spiritual level. In this case, the matriarchal society is described through characters’ behavior and certain events that occur in the story. In this study all levels of matriarchal society are described through dialogues and narrations.

At the social level, the matriarchal society of *The Secret Life of Bees* shows the social characteristics of matriarchal society which is sisterhood. It is also described that there is a role of matriarch which is portrayed in August character as the oldest wise sister in the story. Furthermore, the matriarchal society at social level is clearly seen through the complementary areas of activity of each character in the story that apparently each character has equal position within the community. Meanwhile at political level, the women characters in the novel show the political practice of matriarchal society by overcoming community conflict, either conflict with one character and another, or self-conflict of one character.

At economical level, the matriarchal society of *The Secret Life of Bees* is described through behavior when August character, as the matriarch of the matriarchal society, deciding community decision to divide duties for other characters within the community. Further, it is also shown through the event when other community members, the Daughters of Mary, giving gift each other as one of the economical principle of matriarchal society. Meanwhile, the cultural and spiritual level of matriarchal society in the story is clearly seen through the spiritual activity of matriarchal community, such as August Sisters, Lily Owens Rosaleen and Daughters of Mary who devotedly worship for Black Mary as their feminine divine that give them power of life.

In conclusion, in order to know that certain society is categorized as matriarchal society, it is important to observe their behaviors and activity within their community, and then use precise theory as a guidance to find the result. This kind of method could be implemented as well in analyzing matriarchal society in a fictional society in a literary work. Perhaps, for the future researchers who are interested to conduct broader discussion about matriarchal society could focus on the relation with another issue, therefore, there will be an improvement in the social knowledge among society.

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