CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Dynamic Structuralism

Damono in his book entitled *sosiologi sastra* explains that structure derives from the *Latin* word, *structura*, meaning form or building. Structure means the relationship between various elements in text. Some elements in text are plot, theme, character, and setting. Teeuw (1984: 135) says, ‘Structural Analysis aims to unpack and explain as carefully, as precisely, as much detail, and in-depth and entanglement all elements and aspects of literature that together produce a comprehensive meaning’. This theory concerns in analyzing and explaining the all elements in text to get the purpose of the text, “creativity in literature regard as something that didn’t more than extrinsic element’’(Damono, Djoko:1984:36). This theory regards that creativity, reason and background of author as something unimportant in the process of analyzing literature.

Dynamic structuralism and genetic structuralism were born as a complement of classic structuralism theory which uses the analysis of intrinsic and extrinsic. Mukarovsky and Felix Vodicka says literary is communication process, semiotic fact, structure and moral value. As the sign the literary get the meaning from the reader. Because of this, literary should involve writer’s competence, social culture form, and reader as interpreter (Teeuw, 1984: 93). In Dynamic Structuralism, Mukarovsky explains the chain of relationship is between four factors: the creator, literature, readers, and reality. Manifested as a sign of literary works in its intrinsic structure, in conjunction with the reality, society, creators, and readers (Teeuw, 1984:190).
Suwardi in his book *Metodologi Penelitian Sastra* explained that the person who introduces the theory of Genetic Structuralism was Taine, “Taine believed that literary work was not only an imaginative fact and personal imagination, but also a reflection of culture record, a shape of certain mind when literary work was created” (2003:53). Author was person who viewed an important object and turned that object into creative words that had meaning to others, and the idea was not only taken from her creativity and experience but also from society situation. In the other side, by understanding literary text and disregarding author as the one who conveys meaning will lessen the identity and value that has been used by the author in cultural condition of society.

Lucien Goldman, the one who developed dynamic structuralism. He tried to combine structural analysis with historic materialism and dialectic, he was concerned that literature should be understood as a whole. Goldman (1973:109-123) explained that one principal of this method is to be realistic. Sociology should have historical characteristic, otherwise, to be scientific and realistic, research of history should involve sociology.

2.2 Feminism

In article American Feminism movement: *Breaking Down Barriers for women* gives a brief explanations about the American women in era 1960s-1970s, they lived in a mindset that they should marry at early 20, started families quickly, and devoted their lives to home making. ”The female doesn't really expect a lot from life. She's here as someone's keeper — her husband's or her children's.”(Coontz, Stephanie: 2011:42).This situation made the development of American women limited in almost every aspect. As wives, they should spend almost all day in
domestic sector doing housekeeping and child caring. Husband had full control of wives’ property. For wives, they didn't have rights upon their husbands’ properties, because wives had limited rights to ‘proper support’. For working women, they should satisfy with salaries that were paid lower than men, the company rejected to give promotion so they could not develop their ability. As employees, they should quit from their works when they were pregnant.

Mary Wollstonecraft was one of women author who wrote “A Vindication of The Rights”. She told her views and her opinion about women situation in 16th century. This book got good reaction from radical contemporary. On the contrary, some people mocked this book, even some women thought that this book provided something that could not be accepted. “The Historical Magazine declared, in 1799, that her work should be read ‘with disgust by any female who has any pretensions to delicacy; with detestation by everyone attached to the interests of religion and morality’” (Sayers, Sean:1990:9). And because of this, she was called as the mother of feminism. In 1962, Betty Friedan emerged to complete Mary’s thought with her book, The Feminine Mystique. These thought became the origin of feminism movement.

Feminism is a movement that opposed the domination of man and patriarchal culture. Based on literature, feminism connected with method to understand literary works as process of production. This movement connected with women emancipation and right equality, in social contemporary knowledge called as equality gender movement (Ratna, 2004: 184).

Gamble divided Feminism movement into four waves (1999: 17), the first was developed by Mary Wollstonecraft. This movement demanded political rights
for women and the right to be divorced from her husband. The second wave of feminism movement was developed by Betty Friedan. This movement encouraged changes from the practical activity towards activities which were more theoretical. The third wave movement of feminism accepted pluralisman respect the choices made by women to obtain happiness honesty and personal will. And the last, post feminism. This theory described the simultaneous in corporation, revision and depoliticization of second wave feminists’primary goal. The persons that developed this feminism were Naomi Wolf, Susan Falludi and Ann Brooks.

Endaswara explain that feminism based on literary is a studies research which tried to understand the position and role of women as reflected in literary. Position and role of women and the domination of man will be the point of these studies. Based on this domination, researcher will focus this studies based on (1) Position and role of the women in literary, (2) The backwardness of women in many aspects of life including education and social life, (3) Give the attention from the reader side, in particular how the response of the reader about women emancipation (2002: 146). The goal of this studies are: tries to figure out the position and role of women in the literary, and the researcher should clearly analyzing the domination of patriarchal culture, found the ideology of the author, how they described the role of women and described they point of view of this phenomenon.

To make this studies become more clearly, the researcher should reading as a women. Reading as the women made this analyzed become democratic, the researcher will find diegesis and mimesis in literary text. Diegesis is all events that was reported or narrated and mimesis is things that demonstrated, these two things will help the readers to understand the text. Literary that reflected feminism as the
product of emancipation, the goal of this movement are the equality gender, and omit
the women’s representation as the object.

Based on the definition of feminism and women characters in Oka’s novel, Tarian Bumi supported feminism liberal and radical.

2.2.1 Liberal Feminism

Liberalism was the first movement that created feminism liberal. This theory was developed since the 18th century. The first thought of liberalism feminism based on liberalismin which believed “the whole system over individual rights is justified, because it produces a framework, which is elementary for us to choose what the best for each of us” (Tong, Rosmarie Putnam:1998:16). This concept considered that all people in this world could do and get whatever they wanted to make better s lives. This concept inflicted a movement in which women got freedom from man’s inferiority. As the mother of liberal feminism, Wollstonecraft in “A Vindication of the Rights of Woman”, criticized the comparison between women who could work, so they could improve themselves and get the freedom to make decisions for their lives. Women of middle class that lived just to satisfy their husbands and raise their children and live in paradigm that women could not go outside home and wreck they skin. This paradigm turned them into women who didn’t have morality. Wollstonecraft believes that women need to be educated just as well as men so that they can grow up to be moral and autonomous human beings.

The concept of feminism liberal showed that roots of women's oppression laid in the lack of equal rights to improve themselves and get the same opportunities with men. Liberal feminism focus on individual rights and autonomy; minimize
male/female difference; emphasize equality of opportunity and promote strategies that tear down barriers; seek to extend to women the individual rights gained by men. In America, this movement had pushed for women's suffrage, culminating with the passage of the 19th Amendment that gave women the right to vote in 1920. According to Tong at the book “Feminism Thought”, characteristic of liberal feminism's primary goal is equality in the public sphere, equal access to education, equal payment, ending sex segregation in works, better working conditions-won primarily through legal changes.

2.2.2 Radical Feminism

After the ‘first wave’ of feminism that reflected in Mary’s book, Betty Friedan captured her frustration and even the despair of a generation of college educated housewives who felt trapped and was unfulfilled, in her book “The Feminine Mystique”. "I'm desperate. I begin to feel I have no personality. I'm a server of food and a putter-on of pants and a bedmaker, somebody who can be called on when you want something. But who am I?" (1962:117). Friedan stunned the nation by contradicting the accepted wisdom that housewives were content to serve their families and by calling on women to seek fulfillment in works outside home.

This movement viewed the weakness of women. Man manipulated women and turned them into the second class of society. Radical feminism suggested that women oppression was theoretic clarification. The radical feminism’s characteristic in literary is; women do not need any man, this means that women with radical thought are lesbian and can live without marriage, and the sister hood is quite strong.
Radical feminism focus on maximize male/female difference but stress disparities in power, especially male dominance (alternate name—“dominance feminists”); focus on sexuality and sexual relations as key to patriarchal oppression; seek to use law to help women “take control of their own bodies” (Access from http://www2.cnr.edu/home/bmcmanus/femtheory.html, July 9th 2014, 22.21pm).

2.3 Bali Culture

Bali is one of thirty four provinces in Indonesia, and the famous island among the others island. Denpasar was a capital city of Bali, it was located in south of equator. The word Bali derives from Sansekerta ‘Bal’ means power and word Bali means sacrifice. Almost 95 % Balinese are Hinduism, and 5% are Catholics, Christen, Muslim, and Kong Hu Cu. Balinese tremendously respect their ancestor’s culture, Bali was the place with unique culture, because they cannot separated their culture and religion. They lives in patriarchal culture and caste in society, caste (stratification). They divided it into three caste; Brahmins, Ksatria, Waisya, and Sudra. Name of people will indicate their caste, Ida Ayu and Ida Bagus indicate that they are Brahmins. Anak Agung and Dewa indicate they are Ksatria, I Gusti indicate that they are Waisya. Nyoman, Ketut, Wayan and Made are Sudra. But in Hindu religion itself, they never mention about caste but only ‘varnas’ color.

Caste social was first recognized at India in 3000 BC, for the first they used term ‘varnas’ which means color, this word based on Sansekerta . They divide varnas based on their jobs; Brahman (priest), Kshatriya (soldier and government), Vaishya (merchant/entrepreneur), and Sudra (servant). This is made varnas did not heredity example, if the father was Sudra but his son become a regent, this is make his son not longer as Sudra but already become Kshatriya. But after the colonialist
(Portuguese) came to India, they utilized varnas and made varnas become caste based on their family and ruined the nationalism in India. In Indonesia, Javanese was the first people who introduced the caste system when they established themselves in Bali in 1343, creating a colony for the Majapahit classes, but this tradition still exist in Bali and India until now.

Caste systems have an important role in of Balinese tradition, there are influence their traditions and habitual example from speaking, people who talk to people of similar or highest caste they will use subtle language but when they talking to people of lower caste they will use scurrility (Access from http://stitidharma.org/riwayat-kasta-di-bali, April 26th 2014, 23.16 pm).

There are so many of Ritual and Ceremony that celebrated in Bali, this is made some people said that here is never a day in Bali without a ceremony. In circles rites there are eight important ceremonies such: gendong-gendongan, birth, forty two day ceremony, three month ceremony, six month ceremony, menek kelik or puberty ceremony, tooth filing, wedding and the last funeral ceremony. In wedding ceremony there are some of rules that should be obey because of Bali used social caste in their society. Balinese man can marry with the women from their caste of lower caste but they cannot marry with man from lower caste. If Brahmins women married with the lower caste, she will losing her Brahmin status and becoming a member of same caste a her husband caste (after do Patiwangi). It would mean being rejected by her extended family and losing her inheritance rights, and it could even mean never even being allowed to participate in any family event in any way. Men of the Brahmin caste may marry whomever they choose. (Access from
2.3.1 Balinese Women

I Wayan Sudyana in his research *Balinese Women and Identities: Are They Trapped in Traditions, Globalization or Both?* Explained the term ‘wanita’ (women) derives from *rakta swanita* which means women’s seed. Balinese customs originates from Hinduism, in which the concept of Balinese women is adjacent as Hindu women: they are born, live and are bound by their desa adat (Hadriyani, 1988: 195). The concept of unity between men and women is called arddhanisvarimurti (Kaler, 1994: 61-74) in which men and women are described to complete each other. *Bhagavat Gita* 10.34, one of the holy books that forms Balinese culture, also comes from Hinduism.

*Bhagavat Gita* describes women as a goddess as a manifestation of intellectuality and knowledge, prosperity and loyalty (*satvam*). They give strength to purify men’s attitude that are considered improper. *Hyang Maha Suci* (God the Almighty) in Hinduism is described as a mother, and the deepest relation between men and God is assumed as a relation between mother and her child. *Hyang Maha Suci* also is depicted to be feminine, through the description of Durga, Laksmi and Saraswati. The three goddesses are directives that must be followed by Balinese women (Takwin, 2001: 70-75).

Those descriptions are values in the Balinese society where women are not considered as a weak individual but she has to be able to complete her daily tasks in her family. She has to be tender, peaceful, full of compassion and willing to sacrifice.
Women who expect to be equal to men are expected to be able to place her self-esteem in conformance with emancipation without leaving their beauty and elegance (Radhakrishnan, 2003: 96). On the other hand, in some places women still experience a bias gender and their position is yet always subordinated by construction of their social environment. There are three representations of women in social research. First, women tend to be seen as a capital in social transformation. The second one is the role accusation or ‘women’s absence’ in national development. Third, there is a discourse that determines and, furthermore, fortifies women position as a victim. In the first discourse, it has been brought to discuss women’s roles in social transformation and, then, there will be a women accusation because of unfairness in accessing development and developing a construction that women always become victims (Abdullah, 2001).

There are two basic roles of women that is called double-roles. Most of the communities also identify women’s triple-roles in the society, for example roles in the Balinese Community. The main activities of the women are in the domestic sectors. Meanwhile, the activities in the economic and social sectors are conducted by the men. Balinese women have known not only the double-roles but also another role that is social (adat) role from long ago.

Moser in his book Gender Planning in the Third World: Meeting Practical and Strategic Gender Need (Moser, 1989: 1799 -1805.), role divisions meant in phenomena of Balinese women’s roles are domestic roles, a role in her nuclear family – as a wife and mother, production roles, and social roles that are related to their social life. This role is associated with some activities conducted by Balinese women in their society. They call Balinese women as ‘wonder women. If ‘super women’ are demanded to do their house chores as well as their career, ‘wonder
women’ are demanded to do their role in desa adat, as one of the characteristics of Balinese people.

Generally, most of Indonesian cultures, including Balinese culture, are still dominated by patriarchal that tends to precede men and put at side women’s position. Women have more rules to be obeyed which means women have more tasks to do. At these circumstances, men’s position is more dominant. Women cannot release themselves from traditional thought that as a housewife she has to take care of her husband and children. The assumption in the society that women must be able to finish all of their obligations – in which household is the main obligation.

It is interesting that then the way women do all of their roles in their daily lives is revealed. Generally, the explanation of Balinese women’s roles and activities is as follow:

### 2.3.1.1 Domestic Roles

Roles are behaviors that someone carries based on his or her status. Roles are the dynamic form of status. Roles done by Balinese women in the household is started from marriage as the beginning. Balinese customs demand a formal ceremony of marriage that is marked by kala-kalaan ceremony. This indicates an official marriage according to Balinese custom law so that the new status of husband and wife is also acknowledged by the environment. The status has brought a role as a husband and a wife. The role is in form of responsibility has to be done to retains the family. Balinese women emphasize some concepts in conducting their domestic roles:

- Their responsibility as a wife, in the other word a married woman must have a principle to keep her marriage (if there is a divorce in Balinese
community, the people tend to blame the wife. It has made they have heavy burdens in keeping their marriages. Divorce in Balinese culture is still taboo.

- An ideal wife, it is better to: understand the husbands’ situation and needs; respect the husbands; give opinion to the husbands, if asked; support the husbands; have responsibilities in domestic and social roles; earn for living and manage family’s financial matters.
- A concept that a woman is a good mother, a woman that is able to pregnant, giving birth and also raise her children well so that they become *suputra* (a son that makes his parents proud).
- An ability to manage a conflict settlement. Other domestics’ roles are like cooking, taking care of their children, cleaning, washing and other house chores. This also includes worshipping that is done in every household.

Women’s domestic tasks are the actualization of their role as wives and mothers. It is to remind them of their main responsibility.

### 2.3.1.2 Economic Roles

Balinese women not only conduct their domestic roles but also an economic role that is earns some money for their family. It is an economical activity since they work and are paid, and at the end bring the money home. Some reasons why Balinese women earn some money are: they have to fulfill their daily needs; a chance to start a career; a need to apply their ability and a belief that working women are considered better than those who just stay at home. When tourism has become one of the global economic strengths that raise some small and middle scale industries, service sectors
are also growing. Balinese women see this as a good chance. Their activities to earn money do not oppose their domestic roles and their working hours can be adjusted to customs activities.

2.3.1.3 Social Roles

Married Balinese women will have a chance to be a member of adat (krama adat) from the organization, either from desa adat or banjar adat. Balinese people have an organization that manages the rituals. In the Balinese society, all of the social activities are entirely organized by the customs (adat). Desa adat as a custom organization has some members called krama adat. It consists of a couple of Hindu husband and wife who live in that desa adat. If two members are officially announced as husband and wife, they will automatically be krama adat, on the other word a Balinese woman who gets married will have a status as a member of desa adat.

The assignments as a member of desa adat are divided in some banjar (Banjar is a small group in desa adat. It is lead by kelihan Banjar. All custom activities are managed) or directly under the desa adat. The status of women (krama istri) is as a spouse of men’s status (krama lanang). Some activities are giving sesaji (mebanten), joining a community self help (ngayah) in Kahyangan Tiga temple and giving mutual assistance (nguopin) among all members of desa adat and banjar in human-life-circle ceremony (Rivai, 1981: 139) (Access from http://journal.unair.ac.id/filerPDF/01-Balinese_Women_and_Identities.pdf, July 1st 2014, 21.57 pm).