

**OPPRESSION EXPERIENCED BY FEMALE CHARACTERS IN CHITRA
BANERJEE DIVAKARUNI'S *THE FOREST OF ENCHANTMENTS***

THESIS

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UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
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*THE FOREST OF ENCHANTMENTS***

THESIS

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(S.S.)

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MALANG
2021**

STATEMENT OF AUTHORSHIPS

I state that the thesis entitled **“OPPRRESSION EXPERIENCED BY FEMALE CHARACTERS IN CHITRA BANERJEE DIVAKARUNI’S *THE FOREST OF ENCHANTMENTS*”** is my original work. I do not include any materials previously written or published by another person, except those people that cited as references and written in the bibliography. Thus, if there is an objection or claim, I am the only person who is responsible for that.

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The researcher



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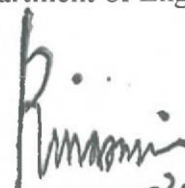
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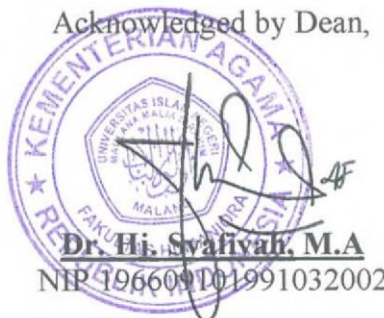
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MOTTO

For Indeed, with the hardship {will be} ease (5),

Indeed, with the hardship {will be} ease (6).

(Q.S. Al-Insyirah 5-6)

DEDICATIONS

This thesis is dedicated to my beloved parents who always pray for my success.

Then, for family, I am so thankful to always hold me in the hard situation.

My supervisor who guides and helps me with the patience.

For my lovely friends who always support me when I am getting lazy.

For all your support in my success to finish this thesis.

You all my supporter system and really powerful in my life.

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The last, if there are errors and inadequacies in this thesis, I expect all constructive criticisms and suggestions from all parties, for the sake of further improvement. I hope that this thesis can give inspiration to the readers, and the next researcher.

Malang, June 13th, 2021
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ABSTRACT

Nada, Annisa Qothrine, 2021. Oppression Experienced by Female Characters in Chitra Banerjee Divakaruni's *The Forest of Enchantments*. S. Minor Thesis (Skripsi) Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Dr. Hj. Istiadah, M.A.

Keywords : Cultural Imperialism, Exploitation, Marginalization, Oppression, Powerlessness, Struggle, Violence.

This research aims to analyze the oppression and justice issue that happened in the novel titled *The Forest of Enchantments*. The oppression mostly happened to the female. According to Iris Marion Young (2014), oppression means the accomplishment in which done by the group of rulers. It can happen everywhere include anyone or groups. This research has a purpose to answer the research question that is divided into two: 1) What are the forms of oppression experienced by female characters in Chitra Banerjee Divakaruni's *The Forest of Enchantments*? 2) How do women struggle against oppression in *The Forest of Enchantments* by Chitra Banerjee Divakaruni? The female characters in the novel have been oppressed by male characters and other female characters because the oppression also happened from female to female.

To conduct this research, the researcher uses theory of oppression and social movement or justice by Iris Marion Young to know the forms of oppression suffered by female characters and how women struggle to have their rights in the novel. These five types of oppression can be seen through the dialog, narration, action, thoughts, and physical appearance of characters. Furthermore, this research uses the theory of justice by Irish Marion Young that focuses on female characters' struggle against oppression that is suffered by the women.

The result of this research is, there are five forms of oppression experienced by female characters in the novel *The Forest of Enchantments* by Chitra Banerjee Divakaruni. The forms of oppression in the novel are exploitation, marginalization, powerlessness, violence (verbal and physical), and cultural imperialism experienced by Sita, Mandodari, Keikayi, Ahalya, Kaushalya, and washerwoman in Ayodya. These five kinds of oppression are presented to show the condition of women that have been oppressed by male and female in the novel *The Forest of Enchantments* by Chitra Banerjee Divakaruni. Sita, Sita's mother, Urmila, Kaushalya, Kaikeyi struggle to have their rights and main female character struggle against oppression is really obvious from the data. The female characters struggle to get the rights to be protected and struggled in daily life. As a brave and intelligent woman, they speak up about unfair treatments that women got because of oppression that exists in society.

ABSTRAK

Nada, Annisa Qothrine, 2021. Oppression Experienced by Female Characters in Chitra Banerjee Divakaruni's *The Forest of Enchantments*. Skripsi Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Dr. Hj.Istiadah, M.A.

Kata kunci : Imperialisme Budaya, Eksploitasi, Marginalisasi, Ketertindasan, Ketidakberdayaan, Perjuangan, kekerasan.

Penelitian ini menganalisis dan membahas isu penindasan dan keadilan yang terjadi dalam novel berjudul Hutan Pesona. Young (2014), penindasan berarti pelaksanaan yang dilakukan oleh sekelompok penguasa. Penindasan adalah ketika orang-orang tertentu memiliki kekuasaan atas orang lain dan merasa berhak untuk memperlakukan orang lain secara tidak adil dan kejam. Penindasan bisa terjadi dimana saja termasuk siapa saja atau kelompok. Penelitian ini bertujuan untuk menjawab pertanyaan penelitian yang terbagi menjadi dua: 1) Apa saja bentuk-bentuk penindasan yang dialami oleh tokoh perempuan dalam *The Forest of Enchantments* karya Chitra Banerjee Divakaruni? 2) Bagaimana perjuangan perempuan melawan penindasan di Hutan Pesona karya Chitra Banerjee Divakaruni? Tokoh perempuan dalam novel yang dialami mengalami penindasan oleh tokoh laki-laki dan tokoh perempuan lainnya karena peneliti ingin membuktikan bahwa penindasan juga terjadi dari perempuan ke perempuan.

Untuk melakukan penelitian ini, peneliti menggunakan teori penindasan dan keadilan oleh Iris Marion Young untuk mengetahui bentuk-bentuk penindasan yang dialami oleh tokoh perempuan dan bagaimana perjuangan para perempuan di dalam novel tersebut. Kelima jenis penindasan tersebut dapat dilihat melalui dialog, narasi, tindakan, pemikiran, dan penampilan fisik dari para tokoh. Selain itu, penelitian ini menggunakan teori perjuangan Irish Marion Young yang berfokus pada perjuangan karakter perempuan untuk melawan penindasan yang dialami perempuan.

Hasil dari penelitian ini adalah, terdapat lima bentuk penindasan yang dialami oleh tokoh perempuan dalam novel *The Forest of Enchantments* karya Chitra Banerjee Divakaruni. Bentuk-bentuk penindasan dalam novel tersebut adalah eksploitasi, marginalisasi, ketidakberdayaan, kekerasan (verbal dan fisik), dan imperialisme budaya yang dialami oleh Sita, Mandodari, Keikayi, Ahalya dan Kaushalya serta tukang cuci sebagai warga Ayodya. Kelima penindasan ini bertujuan untuk menunjukkan tentang penindasan yang terjadi pada perempuan di dalam novel *The Forest of Enchantments* karya Chitra Banerjee Divakaruni. Sita, Ibunya Sita, Kaushalya, Urmila, dan Kaikeyi juga berjuang untuk hidup mereka, dan perjuangan peran utama perempuan melawan penindasan sangat terlihat dari data. Tokoh-tokoh perempuan berjuang untuk mendapatkan hak perempuan untuk dilindungi dan mereka berjuang dalam kehidupan sehari-hari. Sebagai perempuan pemberani dan cerdas, mereka angkat bicara tentang perlakuan tidak adil yang dialami perempuan karena penindasan yang ada di masyarakat.

مستخلص البحث

زادا، الزما نوطرين، 2021. Oppression Experienced by Female Characters in Chitra Banerjee Divakaruni's *The Forest of Enchantments*. رسالة البحث تخصص الأدب الإنجليزى، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية ماليزيا. المشرقة: د. إسعاد الحاجعة، الماجستير

الكلمات الشارطة: الزمر ، السدغال ، النهميش ، الضعف ، العزف ، المهرالبة الثانية ، الناطع البينوي.

نحل هذه الدراسة ونزائش ضربة الضطهاد الذي يحدث ني هوانا بيسونا. يحدث معظم الضطهاد ني الشخصيات النسائية ني الرواية ، وهي سينا ومادوداري وكفاي وأماليا وكوشالبا. تهدف هذه الدراسة إلى الإجابة عن أسئلة البحث التي نرسم إلى نسمين: 1) ما هي أشكال الضطهاد التي نعرض لها الشخصيات النسائية ني نيلم *The Forest of Enchantments* لشينرا بانيرجي ديناكاروني؟ 2) كيف هو كفاح النساء ضد الضطهاد ني غابة بيسونا بواسطة شينرا بانيرجي ديناكاروني؟ نعرضت الشخصيات النسائية ني الروايات للضطهاد من قبل الشخصيات الذكورية والشخصيات اللبونة الأخرى ألن الباحثة أرادت إثبات أن الضطهاد يحدث أيضا من النساء إلى النساء.

والجاء هذا البحث استخدمت الباحثة نظريتين مما نظرية الزمر لدى إريس ماربون يونغ لمعركة أشكال الضطهاد التي نعرض لها الشخصيات النسائية ني الرواية. يمكن رؤية أنواع الضطهاد الخمسة من خلال الحوار والسرد والأنواع والأنكار والمظهر الجسدي للشخصيات. بالإضافة إلى ذلك ، نستخدم هذه الدراسة نظرية روزماري نونج للفضال والتي تركز على كفاح الشخصيات النسائية لمحاربة الضطهاد الذي نعرض له النساء. خمسة وجوه للضطهاد هي نظرية ندمها اللبونية ماربون يونغ نعلق بأشكال الضطهاد التي تحدث عادة ني المجتمع.

وخلصت هذه الدراسة إلى أن هناك خمسة أشكال من الضطهاد نعاوي هذا الشخصيات النسائية ني رواية غابة السحر التي كفها شينرا بانيرجي ديناكاروني. أشكال الضطهاد ني الرواية هي السدغال والنهميش والعجز والعزف (اللفظي والجسدي) والمهرالبة الثانية التي عاينها سينا ومادوداري وكفاي وأماليا وكوشالبا ونساء أخريات كمواظرات أبوديا. تهدف هذه الورقة الخمسة إلى إظهار أشكال الضطهاد التي تحدث ني رواية *The Forest of Enchantments* للكاتب Chitra Banerjee Divakaruni. يوضح صراع الشخصيات النسائية ضد الضطهاد من النيات. كما عاينت النساء ني اضطهادهن ، نكافح شخصية نسائية ندعى سينا من أجل حماية حقوق المرأة وهي كفاح ني الحياة اليومية. كأمراة شجاعة وذكيفة ، تحدثت عن المعاملة غير العادلة التي نعرض لها المرأة بسبب الزمر الموجود ني المجتمع.

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CHAPTER 1

INTRODUCTION

This chapter is divided into six parts: background of the study, research questions, research objectives, scope and limitation, the definition of key terms, and research method that explains research instruments, research design, data collection, data source, and data analysis.

A. Background of Study

Nowadays, the issue of women's oppression is discussed by numerous of researcher to find out about the case of oppression that resists women all over the world. The issue of oppression that has been discussed are spread around many countries such as in India, Bangladesh, Pakistan, Sri Lanka, and Bhutan (Ali, 2010). This issue is constituted by a special culture that places women as inferior while men are superior. One of the issues experienced by the woman is oppression that occurs when the submissive and dominant perspective on gender roles between female and male. Oppression is experienced by women and they feel inferior because they are created as the second rank in almost all aspects such as education, culture, economy, and politic (Kusumaningrum, 2006).

The problems of women have been an interesting problem to be discussed. Discussing the problem of women, we can be aware of the physical differences between women and men in the same opportunities like the opportunities to access justice, education, and healthcare to have a prosperous and fair life. Unfortunately, women still get unfair treatment in society and as

result, they experienced oppression such as violence, marginalization, and emancipation or gender issues (Rahma, 2017). Talking about the issues of the problem, this research is focusing on women's oppression. Women have been oppressed through the domination of patriarchal culture that controlling their life (Young, 2014). Thus, most women resist the oppression to speak up for their unfairness and their rights to own one's life. Women experienced their problem could be separated from patriarchal that surrounded where the statues of women in society always below the male and have the less important role in society (Abrams, 2009). Above all, the researcher prefers to analyze gender's problem in oppression that happens to the female character of the novel titled *The Forest of Enchantments*.

Women get the disadvantages in society, it can be proven in many injustices to women that received oppression over the years. As a result is, it makes women were given stereotype as being the second class (Muthali, 2001). Women as members of society, also do not have a major role in society because the major role should be the men in all aspects and all areas. Some women who live in this world can get some problems from their society. The problem that women got is gender inequality that causes oppression towards women. This problem is interesting to be discussed because the existence of the problem is like a form of gender issues, oppression, subordination that still exist in society. Women subordinate makes them be an object for men (De Beauvoir, 2011). The problem experienced by women is always allured by oppression. it can be proven when

women are discriminated against and marginalized. According to Young (2014), oppression is a phenomenon of injustice. It can happen everywhere by group or anyone, the oppression from the certain group will be different from one another. Particularly, oppression experienced by gender, not only experienced by women from men but also from the same gender like from women to women.

Because of oppression experienced by women, some of them want to move and want the rights in their life as men to have justice in life. Women have their rights and movement that makes them can struggle for their rights related to the class and racial conflict, especially in gender. For instance, in the novel *The Forest of Enchantments* the author shows that Sita as the main character feels gaps about the adventures between victories and defeats in struggling to get the rights and movement. What shows in the novel involved some situations and conditions such as joys, desperation, cries, anger, sorrow, and longing that happened by the woman because of gender inequality that happened in the story. According to Ross (2008), oppression exists in life and it could be some different treatments of one individual with another individual. From the events, it can be assumed that for a long time, women experienced inequality that cause oppression exists in society. Women do several ways to be recognized and to get freedom, even must cover their identity. Some women can fight for their rights as women who are oppressed by inequality in their society.

A movement to refuse everything that formed of humiliation of women by exciting cultures such as politics, economy, social and women objects that cannot have culture is feminism (Ratna, 2011). Feminism is a movement to have

women's rights, and women struggle for it. As Hooks (2015) said that feminism is a movement to end discrimination, oppression, and sexist exploitation. According to Paludi (2010) states that feminism is the belief about inequality in economic, political, social, even judicial for the certain principle that shows about oppression. Oppression can be ascertained that behavior is influenced and determined by cultural characteristics. For example, in a patriarchal society where boys are the hope, the condition of males will be superior directly. Feminism is based on the freedom of women and men in choosing their choice (Gamble, 2010). That's why feminism is important to make a big change in women's life.

In literary studies, feminism is a study to focus on women which expresses thoughts in the form of criticism of male dominance in prioritizing female identity. As a social movement, feminism theory highlights some ways women, in particular, have been oppressed, repressed, and suppressed' (Bressleer, 2003). Feminism becomes a long gender inequality stereotype which some feminist activities movements to stand up and face the problem such as oppression as the impact of inequality. Therefore, the writer chooses to research a certain topic that focuses on oppression.

India is one of the countries that is very dangerous to women because of female foeticide and sex trafficking (Samuels, 2000). This country adheres to extreme oppression through its traditions. Thus, Divakaruni wants to show how's gender in unfair treatment in the novel "*The Forest of Enchantments*" in reaching

her dreams and fighting male domination. The issue of gender inequality is interesting to discuss because the problems involving women often occur in society. *The Forest of Enchantments* is the novel retelling the story of Ramayana towards Sita's perspective as the main female character in this novel. The novel was published in the U.S in August 2019. It tells about Sita's story in her voice, her sorrows, her joys, her heartbreak, her resilience, her agony, and her love to understand what love is and it also tells Sita's struggle against inequality that happened in society. The author, Divakaruni provides a realistic picture of women's struggle to maintain an autonomous world that privileges men. The author efforts to integrate ancient stories into battles to overcome gender polarities. The forest becomes realms where the perspective of gender roles is weakened and more freedom that is given to the characters of the novel differs from royal life. Not just the main character, but a human narrative about another woman in the epic are often misunderstood and relegated to the margins like Kaikeyi, Mandodari, Urmila, Kaushalya, and Ahalya. Sita reveals the story of a woman who was harmed. This is a powerful depiction of human weakness, human emotion, and human creature faces in Ayodya. Ramayana and Sita were gods and goddesses, but they were also influenced by the notion of duty, honor, betrayal, and infidelity.

The research about the novel "*The Forest of Enchantments*" and the issue of oppression has been conducted by some researchers. The first is, the journal entitled "A Feminist Reading of Chitra Banerjee Divakaruni's *The Forest of Enchantments*" by Indrajit Patra (2019), the researcher using feminist theory to

show a unique point of view that is capable to give the tradition of male-oriented. The journal discussed gender inequality issues in the novel. The second research is thesis entitled “Oppression to Women in Shirley Conran’s *Crimson Novel* (1992): A Feminist Literary Criticism” by Silvi Oktaviana Ika Handayani (2018). The research analyzed the issues of oppression. The research shows the oppression that women should face in their life. The third previous study in the journal entitled “Female Oppression Towards Female Characters in *Mars Mom Movie*” by Azizatur Rahma, Surya Sili, and Erna Wati (2017). The journal article focused on oppression issues and investigate the five types of oppression that happened by the female character. The last research is the thesis entitled “Women Oppression Depicted in *Suffragette Movie*” by Luky Adriyani Nur Faiza (2017). The thesis discusses how female characters in the movie are oppressed because of the patriarchal system that affects the way in thinking that women are always inferior and men are superior.

Based on previous studies above, the researchers are discussing oppression experienced by females and one of the researchers is discussing *The Forest of Enchantments* using feminism literary criticism theory. While this research will conduct the study using the same topic which is feminist theory but it focuses on oppression experienced by a female character in the novel and the struggle of women in facing oppression. Then, the writer prefers to analyze the forms of oppression by Iris Marion Young, and how main female characters struggle to resist oppression using Irish Marion Young’s theory in the novel *The Forest of Enchantments* By Chitra Banerjee Divakaruni.

B. Problems of the Study

From the background of the study above, the researcher focuses to answer the question as follows:

1. What are the forms of oppression experienced by female characters in *The Forest of Enchantments* by Chitra Banerjee Divakaruni?
2. How do female characters struggle against oppression in *The Forest of Enchantments* by Chitra Banerjee Divakaruni?

C. Objective of the Study

From the research questions above, the researcher formulates the objective of the study as follows:

1. To find out the forms of oppression experienced by female characters in the novel *The Forest of Enchantments* by Chitra Banerjee Divakaruni.
2. To know female characters struggle against oppression in the novel *The Forest of Enchantments*.

D. Scope and Limitation

The Forest of Enchantments By Chitra Banerjee Divakaruni is enable to be discussed from many perpesctive. Nevertheless, this research focuses on the forms of oppression such as marginalization, exploitation, powerlessness, violence, and cultural imperialism that happened especially by female characters named Sita, Mandodari, Keikayi, Ahalya dan Kaushalya. In addition, this

research also discusses female characters struggle (Sita, Sita's mother, Kaikeyi, Kaushalya, and Urmila) in the novel *The Forest of Enchantments*.

E. Significance of the Study

This research is important to do because by analyzing the novel, the readers can learn and be aware about the existence of oppression especially the male domination in society, and the factors that influenced the issue of oppression. Theoretically, this study has a purpose to enrich the theories based on literary studies, particularly in oppression in the novel "*The Forest of Enchantments*". This study also gives some references in literary work, especially in oppression and the form of oppression. The forms of oppression in the novel are violence, cultural imperialism, powerlessness, marginalization, exploitation. Practically, this study is proposed to persuade the reader to think critically about the theory of feminism, women's oppression, and women against oppression issue that is far from sight. Finally, this is useful for others who are interested about the topic to do their research and it will become a source for them.

F. Definition of Key Terms

1. Feminism: Credibility that women should be permitted the rights with men, have a power, have a chance as amen. It is also about women's movement to

change the violence such as oppression and discrimination that happened by women (Paludi, 2010).

2. Oppression: Cruel or unjust treatment done by people or groups who have power over the other group. the unjust treatment of power that often under the governmental, cultural opprobrium, or authority (Young, 2014).

3. Struggle: An effort to resist injustice or unequal treatment (Tong,2013).

G. Previous Studies

The issues of oppression present some studies that relate to this research. The previous studies come from another researcher who also discusses oppression and the novel titled *The Forest of Enchantments*. Firstly, in the journal titled “A Feminist Reading of Chitra Banerjee Divakaruni’s *The Forest of Enchantments*” by Indrajit Patra (2019), he has conducted his research using feminist theory to show a unique point of view that is capable to give the tradition of male-oriented. The journal depicts Sita and Divakaruni as a fictional narrator and as an actual narrative who has feminine souls. From the journal, it can be concluded that the main character and the author express themselves in abundance, fertility, and a very personal description about women’s struggle to retell about classical epic from feminist theory.

Secondly, the research thesis by Silvi Oktaviana Ika Handayani (2018) is titled “Oppression to Women in Shirley Conran’s *Crimson Novel* (1992): A Feminist Literary Criticism”. From her research, she found the oppression experienced by a female character named Clare using the major of feminism: Radical feminism, Marxist feminism, liberal feminism, socialist feminism, and

psychoanalytic feminism. She got unfair treatment from her grandfather, Clare also has been treated cruelly and oppressed by Billy but she cannot speak up for this suffering. Any pain and violence by her psychological that refers to her mind. Not to mention, the cruel treatment using magical means also received by her such as she should be hidden in the rhododendron bushes and she will mix position of grass, barriers, and daydream.

Thirdly, the journal article by Azizatul Rahma, Erna Wati, and Surya Sili (2017) titled “Female Oppression Toward Female Characters in *Mars Need Mom Movie*”. This research is using gender perspective especially in the issue of oppression. The conclusion from their research is there are several types of oppression that female characters received from supervisors. The first female character namely Milo, got three types of oppression. This oppression is; violence, powerlessness, and marginalization. Then, another female character namely Gribble got four types of oppression such as marginalization, exploitation, powerlessness, and violence. The oppression is from the supervisor which is also female, she extracted them, abducts them using an extraction machine (solar). From this research, it can be concluded that the oppression can be from women too.

Lastly, the thesis from Luky Ardiyani Nur Faizza (2017) is titled “ Women Oppression Depicted in *Suffragette Movie*”. After conducting her research, she found how oppression occurs through employers and husbands. The character named Alice and Maud experience oppression that overpowers her husband that has

controlled the finances of the family. When Maud gives her salary, she should give all her money to her husband who manages the money for the family. Besides, Alice gets oppression when she is considered minor and her voice and her right are marginalized. She should control the household, at the home to fulfill the needed of her family. The research also shows that women always underestimate to fight the rights. To sum up, this problem happens because women do not have their rights in the aspects of life.

In addition, those studies above are standing in the same line. Specifically, in terms of topic about the novel titled *The Forest of Enchantments* and the theory of oppression that capable to give the critical thinking from another thoughts. The researcher used those previous studies for the sake of finding a gap in this study such as the five faces of oppression (powerlessness, marginalization, exploitation, cultural imperialism and violence) in the novel *The Forest of Enchantments*. Therefore, by using Irish Marion Young's theory, this research is enable to give new point of view of oppression.

H. Research Method

1 Research Design

The research is designed as a literary criticism use feminist literary theory. It also analyzes the forms of oppression such as marginalization, powerlessness, violence, cultural imperialism, and exploitation (Young, 2014). Feminism is a theory to discover inequalities of women and gender discrimination which cause suffering to them. One deconstruction approach that describes the incident that happened by women in society is feminism (Devault, 1996). Feminism theory

helps this study to analyze female characters who get oppression in the novel to know the process of understanding the system in society that seeing the subjective issue of oppression using oppression theory. From feminist literary criticism shows the way social identities of people can overlap and creating an experience of oppression because of inequality based on gender, immigrant status, and class. Therefore, the researcher is doing this research to find out the forms of oppression in the literary work. The methodology of this research is literary criticism. In literary criticism, the theory is usually used as the description of attitudes and behaviors (Creswell, 2010). The research method is a procedure that is applied in understanding the objects of the study that become the target of the subject (Agustiani, Resen, &Yadnya, 2016). The research methodology shows the logic of the development process used to generate the theories (Haradhan, 2018).

This study purposes to find out the forms of oppression suffered by female characters and women's struggle against oppression in the novel *The Forest of Enchantments* by Chitra Banerjee Divakaruni. The researcher uses oppression theory and social movement theory by Iris Marion Young to know the forms of oppression in the novel to know the main female character in facing oppression and the researcher only focuses on the incident that related to the oppression experienced by the female characters that taken from activities like reading and interpreting the novel. Then, the researcher underlined and combines the sentence that relates to the theory.

2. Data Source

In this research, the main source of the data is the novel titled *The Forest*

of *Enchantments* by Chitra Banerjee Divakaruni. All of the data from sentences, dialogues, phrases, and words inside the novel. From the data, the researcher decided to take data sources from the novel and tries to search the research problem. Chitra Banerjee Divakaruni's *The Forest of Enchantments* was published in 2019 by Harper Collins India with 372 pages.

i. Data Collection

To conduct the research, the researcher is doing several steps. First, reading a novel titled Chitra Banerjee Divakaruni's *The Forest of Enchantments* to understand the story and finding out the sentence that relates to this research. Second, underlining the important dialogs, phrases, and sentences as evidence-based on Iris Marion Young's theory. Third, determining the characters that will be analyzed. Fourth, collecting the support data from other references that related to the topic. Last, evaluating the appropriate data and determining it related with the theory to the data.

ii. Data Analysis

In conducting the data, the researcher focuses to analyze the forms of oppression that are suffered by female characters in the novel *The Forest of Enchantments* by Chitra Banerjee Divakaruni using oppression theory by Iris Marion Young. Not to mention, the researcher also discusses the theory of social movement by Irish Marion Young to know how main female characters in against oppression in the novel. The researcher analyzes the data use some steps. First, classify the form of oppression suffered by female characters and underlining the evidence that shows about women that face oppression to know their existence.

Second, analyze and interpret the data based on Iris Marion Young's theory. The last, make a conclusion based on the finding in this research.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter describes a literature review related to this research theory. This chapter will provide some explanations of matters relating to the oppression of women. The forms of oppression are divided into the following aspects: exploitation, violence, marginalization, powerlessness, and cultural imperialism. In addition, this chapter also describes women's struggle against oppression in the novel *The Forest of Enchantments*.

A. Feminist Literary Criticism

Feminist literary criticism presents a criticism that relates with literature in the existence of sex associated with human life, literature, and culture (Clayhills, 1991). The feminist literary criticism focused on the injustice experienced by women. Feminist literary criticism can test the consistency of women, as well as dismantles patriarchal ideology and gender prejudices of male power that are assumed to have mastered many literary readers and writers (Peek & Coyle, 1993). Feminists exist to examine the work of women in the past that shows women's image in the work of male writers. The male writers mostly depict women in several ways which are underestimated, oppressed, misinterpreted, suppressed by the dominant patriarchal condition.

Thus, this movement started with the issue of the portrayal of women in literary work by males and the identification of women readers with the fictional female character that present in literary works. According to Klarer (1999), females focused to propagate an independent female literary tradition. Then, feminist

literary criticism focused on the inequality such as stereotypes experienced by female characters because of male domination literary tradition. In the middle of the 1970s, feminist literary criticism has been given more new insights to female writers all the time that neglected in literary tradition.

Feminist literary criticism has a purpose to reinterpret or represent literature from women's point of view. Several feminist critics interpret male writers in their works to give sight to female characters because it is important to know the moral, social boundaries, and politics that women often faced because of gender inequality (Barber, 2015). Not to mention, feminist literary criticism purpose to respond critically relate to the opinion in literary works that were given by culture. Not only that, feminist literary criticism also interprets male writers' works to give understanding to the female character to know about social boundaries that should women face.

The purpose of another feminism presents a critical thought to the opinions in literary work that exist from the culture. However, the goal of feminism is still to fight for equality and justice for women. According to Loon & Sardar (1997), there are several parts in the way we can criticize literature based on the theory of feminist literary criticism: first, liberal feminism aims for equal rights, second, radical feminism focuses on the problem of sex and gender, third, Marxist and social feminism aims to gender and class, fourth, Post-modern feminism focuses on gender and race, last, black feminism and non-western aims of race and colonialism. All those theories of feminism have their criteria which have differences one and another.

Literature is also a field to voice feminist ideology. Especially frequent female writer presents stories in various literary forms that show the struggle of feminists. Discrimination and women's oppression is indeed a true story in life that deserves to be presented in the literature. Thompson (2002) suggest that in the 21st century, tasks that are important for feminism are an acknowledgment of the subversive work of contemporary and modern writers on violence sexual. Especially in the world of literature, gender identity, sexual differences, and culture become very important things. Ruthven (2003) states that language and literature are part of culture allow feminist critics to contribute by designing gender as the main criterion and how women speak and write. A literary text invites the readers to understand what it means to be female or male and encourages them to oppose or agree with prevailing cultural norms.

Women's studies are considered as part of the feminist political agenda. Thus, for feminist literary critics, all interpretations are political, as expressed by Hellwig (2003) that feminist readers participate in the process of changing gender relations. It is considered as one of the areas in the struggle for some changes. Furthermore, Hellwig (2003) states that feminist critics examine how women are presented, how a text discussed gender relations and gender differences. From a feminist perspective, literature should not be isolated from its context or culture.

Women need to have an ideal figure to build their characteristics which can be achieved from reading some novels, watching movies, and learning poetries (Furaida & Islahiyah, 2019). However, learning literature is a key to build strong characteristics of women, they can get many things from it such as meaning of life,

inspiration, and take feminism spirit. Then, Vallury (2008) explained that every text that produces feminism demands a reading politics that does not blind the differences and the ability for affirmations. Literature calls for ethical differences to interpret. In other words, we need freedom in interpreting the text. Great hopes arise when literature is frequently voiced by feminism. More and more people and institutions care about women. Not only with statements but also with attitudes and actions to protect women. A literary text invites the readers to understand what it means to be female or male and encourages them to oppose or agree with prevailing cultural norms.

B. Oppression

This research has seen the novel *The Forest of Enchantments* as the portrayal of oppression that usually exists in society. According to Iris Marion Young (2014), oppression means the implementation in which done by the group of rulers. Oppression is when certain people have power over other people and feel entitled to treat other people unfairly and with cruelty. Oppression can happen everywhere include anyone or groups. It comes often in certain groups of people that are different from one to another. Oppression is builed by those groups or individuals who feel they have more power, wealth, and authority (Istiadah, Furaida, & Nabillah, 2021). Each group are not having the same oppression in the same ways. Generally, oppression occurs when people who are oppressed had suffered in some their ability to develop their capability and cannot express their feelings, thoughts,

and needs. It shows that oppression shares a common condition based on the forms of the oppression itself.

People are separated into the structure of domination and oppression. It is because considered to be a part of a group based on characteristics includes: gender, race, class, ethnicity, nationality, sexuality, abilities, age, and so on. These group characteristics are labeled with attributes, norms, and stereotypes. Men are considered as strong humans and better (Husna, 2013). Gender perspective considers women as the object of oppression under male domination that happened in the world. Women suffer their rights and injustice that are not equal to men. Male domination depicts the assumptions that women are weak and inferior to men.

Furthermore, gender divides the roles between women and men in society (Oakley, 2018). For example, In marriage, women often experience oppression from her husband, they become a housewife when they have a family member. They cannot contradict nature to have babies, take care of their families, and becomes a household. Woolf (1929) states that women become a housewife and her jobs are taking care of her husband and her children even before women in her marriage she should serve her family especially her father. Even more, this role has changed in modern society although the tradition of marriage is strong and cannot be avoided. For example, before marriage, the woman can achieve her dreams in all aspects she wants. They can work whatever they want. Being a teacher, police girl, have a good career. Then, they husband work as businessmen, when both of them married the role will change. Hawke (2007) said a hundred years ago, there was only a kind of marriage where there was unequal treatment of the contract of marriage and the

unequal life. Marriage is a tradition. It means that marriage is a custom of surrounding wedding which women are passive subjects in the family. Not only about have work, but also another aspect that relates with in/out marriage which there is no equality between man and women treatments. According to Sydie (1994), man dominated in Indian society believes that woman is the mother of humanity. It is affected by the traditional values from the hierarchal tradition that all decisions are made by the male as a superior and female as subordination. Women in India prefer to become single women to get an education, a career, and survive in their way. This freedom in India means freedom from family pressures which regard married life as a form of female obedience in most Indian cultures.

Oppression is based on the new left social movement. The concept of oppression refers to the new left social movement in the 1960s and 1970's shifted (Young, 2014). Oppression refers to constraints on the group that are not necessarily the result of the intentions of a tyrant. From this case, oppression is more structural oppression that is related to deep injustice that is suffered by several groups which caused by knowing the assumptions norms, media, cultural stereotypes, habits, advertisement, and the market mechanism. Furthermore, it is different from the common concept of oppression. The structural concept of oppression cannot be eliminated by getting the rules or making several new laws. Structural oppression reproduced systematically in the major of politic, cultural institutions, and economic

The context of oppression is based on the groups that use the term of oppression to depict the inequalities, injustices of people's situation in the form of

oppression which Irish Marion Young (2014) divided into five forms: Marginalization, exploitation, cultural imperialism, violence, and powerlessness. These five of oppression purpose to show the form of oppression that occurs in the novel *The Forest of Enchantments* by Chitra Banerjee Divakaruni. The story of the novel well describes the social phenomenon in India which is women experienced oppression in their life. Looking at the different sights in oppression from one group to another, Young divided five faces or forms of oppression from the reflection into the different groups.

C. Forms of Oppression

Speaking about the forms of oppression, the novel *The Forest of Enchantments* describes the oppression suffered by female characters. To know about the forms of oppression, this research will use Iris Marion Young's theory. Based on Iris Marion Young (2014), there are five forms or faces of oppression. There are Powerlessness, marginalization, violence, exploitation, and cultural imperialism that will discuss further below:

1. Exploitation

The first form of oppression is exploitation. Exploitation is the acting of using people's labor to have profit as much as it can while not looking to the fairly (Bowles, 1981). This is about an act of treating someone unfairly, of course, it has a purpose to benefit from someone. According to Young (2014), exploitation is an unequal distribution of income, wealth, and other resources that are groups based

and structurally persistent. The injustice of exploitation doesn't be eliminated by redistribution of goods because as long as institutionalized practices and structural relations remain unaltered, the process of transfer will recreate an unequal distribution of benefits. Speaking about justice, there is exploitation requires reorganization of decisions altering the division of cultural change and labor.

Young (2014) defines exploitation as a relationship between inequality and power that maintains the exploitation in a position of subordination. Exploitation relates to erratic, menial, low-paid, unskilled, and lacking autonomy. In sexist oppression, gender experienced exploitation by women exists in two aspects: transfer the outcome of work materials to men and giving sexuality and nurturing energy to men. Exploitation relates to the domestic work at home because women do it for their husbands as their breadwinners. Here, women are exploited based on their gender, in which their energies and power are expended, often unnoticed and unacknowledged to benefit men and also the same women by giving them more important and creative work and some women should provide them with sexual or emotional services. According to Hinson & Bradley (2013) state that woman provides emotional care for the husband and children, they also provide sexual satisfaction to men in bed. This action is to take unfair advantage of the husband. In addition, exploitation occurred in feminism theories that relates with political discourse and invoked in ordinary moral.

On the other hand, this research is to figure out that the novel entitled *The Forest of Enchantments* is one of the novels that describe about exploitation in society. Thus, the real condition of social phenomena representation of the real

condition in society. It is really interesting to discuss and find out this form of women's oppression named exploitation in literary work.

b. Powerlessness

Powerlessness is one form of oppression. The dominant justify unfair treatment to those that have no power especially based on their class, race, and gender to decide what they want with their life. It divides people into groups that have powerless and powerful. The powerless are controlled by the authorities to do the rules (Young, 2014). In the case of women's oppression, it is men who have more power and privilege. Meanwhile women, due to the patriarchal system which created subordination between men and women, are less privileged. Powerless express the difficulty for women who don't have a chance to speak their voice. In society, the powerless do not participate in a process of democracy. Of course, women cannot participate in making a decision process. The authority assumed that women are not able to participate and do not give some contribution. According to Hinson & Bradley (2013), powerlessness allows people to oppress. They suffer because they are assumed to be powerless and incompetent. Some people are often powerless because they do not realize that they have been oppressed even they have been treated unfairly. Some characteristics of injustice are considered with the powerlessness that inhibition to develop one's capacities.

The idea of a culture of not have a voice or silence is a common example of powerlessness (Freire, 1993). Women who officially suffer because of injustice or unfair treatment that they got from society may unconsciously experience

oppression. Meanwhile, for instance, the wives who know that they are never able to speak or have no voice to speak up their powerless even though they want to do it. They are frightening to speak up because they are forbidden to talk about how to suffer they experience oppression. They are forced to be silent even they want to reveal the truth of the suffering or not, there is an opportunity to find the possibility of changing this nature. Thus, the awareness of the existence in the world should have the strength and a function to free themselves from several negatives doctrines and should effort to free the oppression (Hill, 2009). Based on this problem, women should against the oppression for having the joy of their life.

In the daily interaction power relation is exist between husband and wife, teacher and student, policeman and policewoman, patient and doctor, and any other human relation (Rahayu & Aisyah, 2014). The relation between Sita and Ramayana as a wife and husband shows the power authorities are easy to take advantage of even to control women. Powerlessness is part of oppression that happens to an inferior group especially women. Thus, looking at the female character in the novel *The Forest of Enchantments* shows about oppression and struggle to get rights. It is assumed that there will be lots of examples of powerlessness oppression describe in the novel. Thus, there will be a lot of evidence from the novel that relates to powerlessness along with a story of the novel *The Forest of Enchantments*.

c. Marginalization

The system of labor cannot or will not use. It is the most dangerous form of oppression because marginalization often impacts the unjust, unfair treatments in a

society where others have plenty. Marginalization is an action to limit or reduce groups or individuals to be the peripheral society (Young, 2014). In the United States, oppression happens in the shape of marginalization than exploitation. Marginalization often occurs in Third World capitalist countries but also in all most Western capitalist societies that are confined to live social marginal underclass of people dominant, in East Indian, North Africans in Europe, and Eastern Europeans (Heldke and O'Connor, 2004). The men who have a high position in the society or are dominant in the society can cause marginalization to the group that doesn't dominant and they haven't the justice.

From the gender point of view, the forms of oppression named marginalization can limit women's experience in determining women's life (Young, 2014). Some women may face oppression in their households. Women are the men's control, politically and domestically because the political decision is on the male's hands (Rahayu, 2010). Over the past four decades, women's marriages and jobs have diminished the economic importance of traditional families where the husbands work outside the home and the wives work and to keep their children at home because when a woman becomes a wife, her job is to take care of children and husband. The oppression is related to the issue of women's margin. Thus, most of the women experienced oppression because there were the roles that make women suffer because they have marginalized by their society.

Using Irish Marian Young's theory about oppression, this research wants to figure out about the forms of oppression that is marginalization that also well

describes in the novel *The Forest of Enchantments* by Chitra Banerjee Divakaruni using the evidence that exists in the novel and of course, it relates with the oppression in marginalization as a portrayal of the social phenomenon or social condition that relates with the era which the novel tells.

d. Cultural Imperialism

Young (2014) states that cultural imperialism is how the culture takes a dominant power in society as a norm that is applied and followed by society. Humans assemble themselves into socio-cultural units to become a society. Human society gives birth to, creates, grows, and develops culture. There is no human being without culture, and conversely. There is no culture without humans, there is a society without culture, and there is no culture without society. The norms refer to cultural imperialism that involves the dominant group's culture. As a result, the dominant culture widely expresses the experiences, disseminated, and values, achievements, and goals to a certain group.

In society, culture pertains to the human being in forms of social organization such as how human beings organize and interact in groups that relate to value, the way people think, and believe (Kuper, 1991). The contribution in the cultural life of men and women are human rights as well as cultural rights and is an important dimension of ensuring freedom of expression for all. Gender relation and their identities are important aspects of culture because both of them shape the way survive in the daily life of family and also in the wider community, and the workplace. Cultural imperialism is a form of oppression as culture-dominated in society. It determines people about what people can do and cannot do. For example,

the king that has power in society to show the differences in identities can control the citizen because they can decide a power to order the citizen.

e. Violence

Violence is the most visible face of oppression (Young, 2014). Violence gives negative impacts that relate to the victim that can cause trauma to people who experienced it and they suffer because of it (Yusuf, 2016). According to Young (2014), violence is a result of xenophobia, irrational and intense fear of people, habits, or ideas that seem odd or strange. Some women experience and suffered because of violence in society, the violence might be verbal, physical violence, psychological violence. Verbal violence is an act of violence in the form of speech. Physical violence is an act of violence when someone tries to hurt someone such as (slapping, beating, and so on). Then, psychological violence is related to the person that relates to mental, moral, spiritual, and social harm.

Violence against women is an undeniable global reality that has occurred throughout the history of human civilization, especially to women that experience and feel violence. Women have experienced acts of violence either through words or physical suffering by men. Violence based on physical violence that is directly related to the human body and psychological or emotional violence that is directly related to the human body such as fingering or pinching and an invitation to having sexual intercourse (Sugihastuti, 2007). Emotional or psychological violence involves a person's mental condition, the violence was done by the perpetrator can injure the psychological condition of the victim or make the victim emotionally

disturbed.

There are even some cases of women being carried out by their people (women). Even until now, there is still a lot of violence that occurs in society, both in the public sphere and in the public sphere. Since time immemorial, the female gender has been the object of oppression from the male gender. Until in this millennial era, there are still people who commit acts of violence against women as in the novel *The Forest of Enchantments* by Chitra Banerjee Divakaruni.

D. Struggle

In this times of darkness, social norms and law defined rights, obligations, and privileges differently for different groups, distinguished by characteristics of sex, class, religion, and so on. Social inequality was justified by the rule on the grounds that people have different natures, and some natures are better than others. Thus, the law should express justice and rights to all differences in sex, religion, race, and ethnicity. The principle of justice is really simple: treat everyone according to the same rule, standards, and principles (Young, 2014). Thus, women should struggle and it is a movement to eradicate an unequal and injustice that is experienced by women. In feminism, women should face unfair or injustice treatments and then should struggle to achieve the goals in various ways.

The power of the assimilation ideal has inspired the struggle of oppressed groups and the supporters against the denigration and exclusion of these groups, and continues to inspire many. The American Indian Movement and other radical organization of American Indian rejected the domination part in the society. On the other hand, feminism rejected the partly the goal of entering the male-dominated

world, because it requires playing according to rules that men have made and that have been used against women (Young, 2014). The empowerment of women through self-organization, the creation of women's movement where women can share their experiences, play with and create bonds with one another, voice their anger and suffering, and develop new and better life.

Struggle aims to fight oppression and discrimination because of inequality (Young, 2014). Some women struggle to against oppression that experienced by them. Struggle refers to several identities and the factors that across at one point that creates oppression and discrimination. Indeed, the theory of struggle intended to give a lot of individual's movement, requiring the struggle to one form oppression take others. Struggle to fight inequality would requiring examining other forms of oppression. The struggle in this research effort is intended for women to defend the rights and dignity of women who are oppressed due to arbitrary injustice from a culture that is quite developed in society.

CHAPTER III

FINDINGS AND DISCUSSION

This chapter discusses the forms of oppression faced by female characters in the novel *The Forest of Enchantments* by Chitra Banerjee Divakaruni and how female characters struggle against oppression. Using the forms of oppression theory by Iris Young Marion, the researcher analyzed the type of oppression that happened to the female characters due to their role as women and wives in the unequal society, especially in the kingdom system which is women always oppressed. Not to mention, the struggle that presents how the main female character against gender oppression. All the problems are discussed obviously in this chapter. These problems will be analyzed by Iris Marion Young's theory.

A. The Forms of Oppression Faced by Female Characters in the novel

***The Forest of Enchantments* by Chitra Banerjee Divakaruni**

Women are vulnerable and tend to be the victim of oppression due to their gender in the inequality system. It placed women as subordinate to men which have less and even no power to control their own life. The novel titled *The Forest of Enchantments* reflected a patriarchal system in Hindu society and how such norm-created types of oppression were suffered by female characters in the novel. The oppression happened to female characters named Sita, Mandodari, Kaikeyi, Ahalya, Kaushalya, and Sumitra.

The novel entitled *The Forest of Enchantments* retells the story of women in oppression. The oppression experienced by female characters is from men and also from women themselves. The first oppression is presented by Ram to limit the

stereotypical recognition of women and men and associate Ram's vulnerability with his wife, Sita. The second is that women have to face some oppression in Ramayan, it shows when Sita was banished by Ram to Valmiki Ashram as a place where Rama faced his childhood experiences. The writer Chitra Banerjee Divakaruni presents several characters in the novel, the male characters are Raja Dasharath of Kosala kingdom, he has many wives, some of them are Kausalya, Kaikeyi, and Sumitra. Dasharath has several children, namely Ram and Lakshmana who are present in the novel. Ram is his father's inheritance, he has a wife named Sita. Later, Lakshman had a wife named Urmila. The novel also features Ravan as a king of the kingdom of Lanka and he has a wife named Mandodari. Then, there was Indra as a god and he had a wife named Ahalya. Apart from that, there are Ravan's servant named Rakshasha and Rakshashi who always oppress Sita. Then, there is a servant of Kaikeyi named Manthara. The last, a washerwoman who have been oppressed by her husband. Using Iris Young's theory, the researcher identified 5 forms of oppression because she divided the forms of oppression into 5 types: Exploitation, Marginalization, Powerlessness, Violence. and Cultural Imperialism.

1. Exploitation

Based on Young (2014) exploitation is a form of oppression that often occurs because of cultural opprobrium and authority to have a profit to another. Iris Marion Young also states that exploitation happened because of the dominant power that can do any actions using individuals or group's energy to have a profit as much as possible. The novel *The Forest of Enchantments* provides about the

problem issues of oppression where some female characters get unfair treatments of their society even in the country. Here is evidence in the novel that shows about exploitation experienced by women:

'Yes, because Dasharath took bunerous wives-several hundred, if my sources are accurate! Some he married for gain and others for pleasure. There's a great deal of rivalry among his queens, and much vying for his attention. Though on the surface all is cordial, hidden animosit'
'Yes, because Dasharath took numerous wives—several hundred, if my sources ies run deep. The three queens that concern you most are Kausalya, Sumitra and Kaikeyi.(p. 48)

The text above is evidence of sexual exploitation done by King Dasharath to his wives. The evidence shows that men especially a king have more than one wife for pleasure. His status as a king created a power imbalance in their marriage. Wives are only a means of satisfying her husband because the king only married women just for having fun. The wives are no longer wives of a glorified king. The wives just “a servant” who is the libido man who marries her. This was caused by a king who considered his wives to be an object that has no values. It is proof that women objectification exists and men with power tend to exploit women in their relationships. The exploitation, in this case, is where Dasharath has a social capital as King to marry as many women as they want. He took the benefit from them, to get sexual pleasure and the wife becomes a servant to him but without thinking or acknowledging the feeling of their wives.

The next discussion about women's exploitation in marriage due to the status of the gender itself and the man that have advantages over women:

It wasn't a perfect marriage, by any means,' Ram said wryly. My father had an eye for women, many of whom ended up in the palace as concubines. This was a trial to my mother, but she'd been taught that queens were expected to accept such behaviour. So she did. It helped that she was far above them in birth and influence. My father spent his nights with them, but he always came back to my mother. He

was genuinely fond of her and liked conversing with her. Though she didn't understand the subtleties of statesmanship, she admired even his smallest achievements and he enjoyed that. He allowed her to fuss over him—laying out his clothes, fixing his favourite dishes—and this gave her great satisfaction. (p. 67)

Then, the next evidence comes after the first evidence that shows about exploitation in the marriage where women are an object that has no values to men to have pleasure. When women are considered to have a weak image, it will become a general perspective. As a result, it will result in a wrong perspective. Becoming a woman in a weak position, Ram's mother named Kaushalya consistently cares for her husband is king Dasharath. She was sure that her husband would be a person is capable to give life to her future. With her belief, she wants to do something that a princess of a king should not do. She always receives her husband although she always obeys and allows whatever her husband wants like lay out the clothes and fix the favorite dishes to her husband. Although her husband had other women, she always receive it greatly. Iris Young (2014) stated that exploitation happened when one party takes advantage of another party without any acknowledgment of their sacrifice or services. In this case, Dasharath exploited his wife to fulfill his needs without giving Kausalya respect or honor.

It is also part of sexual exploitation which happened to all of Dasharat's wives. Dasharat had a social capital to control their wives and to choose whose wife he is going to sleep with. He got benefit from his status as the elite of the Kingdom family to marry as many women he wants and choose which one is going to satisfy him without considering the feeling of the women.

The exploitation towards women in *The Forest of Enchantments* is not only experienced by Dasharath's wives but also Mandodari as a queen of Ravan.

Another evidence that indicates how Ravan treated his wife who gets exploitation in the novel is:

'Send back this witch, this bad-luck creature, before she brings ruin on us all. Please, husband, I never complained when you brought other women to Lanka. But this time, I'm begging you.' Weeping, she knelt in front of him. (p.179)

Mandodari is a servant for her husband. In this sentence, Ravan as her husband is not a faithful man; he often brought other women to Lanka to satisfy his desires. As a woman, Mandodari only accepts her husband's actions because in Lanka, men especially kings can do all they want and a woman is only an object for men, only a sex robot or servant for husbands. Mandodari was in an exploited position where she could not complain about her husband's behavior. This position originated from the imbalance of power relation between Mandodari and her husband. Nevertheless, Mandodari persisted to maintain her marriage.

2. Powerlessness

Young (2014) states that powerlessness is the inability to control their existence and they are limited to making their own decisions. The dominant will easily control who is powerless to do what he wants (Hinson & Bradley, 2013). In the novel *The Forest of Enchantments*, the female character also experiences the oppression of powerlessness under male control. On the other hand, female characters feel powerless to resist male wishes. The following is evidence that shows the powerlessness experienced by the washerwoman in the novel:

Yes, actually I am,' he said, sitting up in his excitement. 'Though I'll do it gradually so as to not offend my father. In my kingdom, every man will have a voice, no matter how humble he is. No one should feel his concerns are ignored, or that he doesn't receive justice.' (p.96)

'I expect that many people will be too afraid to voice their opinions. After all, they aren't used to doing it with my father. So I plan to have royal spies travel through

the kingdom, watching and listening and asking careful questions, keeping a finger on the pulse of the city. They'll report to me, and in this way, I'll solve any problems that arise before they grow too large.' (p.96)

The evidence above shows that only a man can speak up. Their voice will be received and they receive justice. Otherwise, it is different with women who cannot speak up and their voice is ignored. It shows that powerlessness because women are not respected by their social and there is no ability for women in making their decisions. According to Freire (2004), a culture of silence is a powerless experience because they cannot speak their voice. The evidence shows that Keikayi's father has the power to control her and of course Keikayi feels powerless since she believes that man has a higher position in society or man as a ruler that should be obeyed by a woman because the dominant power in the society is the man. On the other hand, Keikayi feels powerless because of the rejection from her family especially her father but actually, Keikayi also needs acceptance from society.

According to Freire (2004), powerlessness is the experience of people that relates to the "culture of silence", the result is they cannot speak their voice. Other evidence that shows about powerlessness happened by Keikayi as discussed on:

If he hasn't,' Kaikeyi interrupted coldly, 'it's because his father never gave him the opportunity.' (p.105)

Page 105 shows where Kekayi is never allowed to speak because her father never gave her a chance as in the story where Kekayi is forced to accept Dasharath as her husband. She faced a difficult choice. However, there is no other choice but to marry Dasharath. For her, obeying her father's wishes became an irresistible choice because she knew her voice would be ignored. It can be concluded that

Kaikeyi is powerless to fight against his father. In this case, Kekayi feels powerless to speak her voice. However, she forces herself to be silent, and then she thinks even she shows and tells others it will be useful.

The novel *The Forest of Enchantments* shows about powerlessness as a history that happened in India or in some countries who still inequality in gender, the novel tells that in India still depicts the cases of gender inequality toward women as a custom of the country, it shows in this evidence:

Why ca n't customs change?' I asked angrily. 'Especially ones that don't make sense?' 'Not this one. Because it's built upon an age-old belief the citizens of Mithila hold: no woman is strong enough—or wise enough—to guide them.' (P.114)

This evidence is an example of powerlessness that occurs in society, especially in India. Cultural bias is rooted in society. So, it cannot be changed in a short period. The belief of the citizens in Mithila assumed that women are not strong, wise to guide the citizens. That's why, the citizens want the men to become the leader because men are stronger than women, they are wise, and can guide the citizens. This evidence shows the powerlessness of women, they cannot control themselves and become what they want.

Another evidence indicates about powerlessness that experienced by Kaushalya as one of the wives of king Dasharath:

Happiness transformed Kaushalya. She seemed to grow younger and blushed prettily when the king's eyes rested on her. And although usually at the end of the evening Dasharath went to Kaikeyi's chambers, he now sometimes offered to stay with Kaushalya for the night. (P.73)

Although all of Dasharath's wives were oppressed because of polygamy, each of them experienced different experiences of unfair treatment, Kaushalya as the first wife is often overlooked because Dashrath prefers a younger wife, Keikayi.

Kaushalya was in a powerless position because her husband took several new wives to the kingdom and has a beautiful new wife named Keikayi. Of course, Dasharath prefers to sleep with Keikayi as a new wife.

Another reason women experience powerlessness is that society considers women do not have the strength like men. The belief of the citizens assumed that women are not strong to guide the citizens. Menshile, the citizens assumed that men are stronger than women and they can guide the citizens. It limits the movement of women and the assignment of tasks and roles that are considered less important than others (men). Thus, in making a decision, leadership, a high position is very little to give by women. Powerlessness shows in the sentence below:

His brows snapped together. 'What folly is this? You can't possibly come with me. You're a woman. It's too dangerous. I won't allow it.' (P.111)

From this sentence, the context of this data is Sita doesn't allow to follow Ram and the kingdom team to meet and seek for aspiration of their people to develop kingdom policy. We can know that society assumed women is a weak person, they cannot allow the men to go to the forest because they think that the forest is too dangerous to women. While, many women have strong energy, but when people think and used to assume that women are weak, of course, they will think that ere are no women who are strong as men to allow what men do. Of course, because the citizens believe that women are weak, they are always under the control of men. Men as the dominant group in society who have the power to control women. On the other hand, the woman here which is Sita, feels powerless to reject an order from her husband, Ram.

Another case of powerlessness happened to Ahalya when she was innocent but she got punishment from her beloved husband named Indra :

Pushing my misgivings aside, I said, 'Please explain to me why you were punished by your husband. Doesn't it go against the dictates of dharma? You did nothing wrong. You were tricked by Indra. Why should you be made to suffer for his sin? For being a victim? It was unfair.' (P.134)

In society, men can give women punishment if the women are considered guilty from the perspective of men. The women will receive unfair and cruel treatment in their society. In this evidence, Indra has flirted Ahalya who is the wife of Gautam. Ahalya fell into Indras's trap but then Indra punished Ahalya because Ahalya was cheating on her husband. It is unfair that Ahalya should get punishment when she has not initiated the cheating. She is manipulated and exploited by Indra. Indras's identity as a god has a dominant power he has a power to control, even to manipulate the fact that Ahalya was innocent to become guilty.

In the case of powerlessness, the problem of women's oppression is experienced by Sita when her husband wants to banish her from the forest.

Powerlessness happened by Sita discussed on:

'What would I have told you?' I said sadly. 'That your father, though a great and valiant king, had banished me for no fault of my own, because of frivolous gossip? That he cared more for the stability of his kingdom and the brilliance of his reputation than he did for his innocent, unborn children? Wouldn't you have hated him if I'd done so? Wouldn't you have grown up angry and resentful and dissatisfied with the ashram—and perhaps blaming me, thinking that you should be in a palace instead?' (P.340)

Sita is powerless because she did not have the power to defend herself against the accusations that she received. There is a rumor from the citizen about Sita that has become a queen. Ram sentenced Sita to banish because people were whispering that Sita might have betrayed her husband. The citizen thinking and

doubting about the sanctity of Sita. This is because Sita was pregnant the child of Rama. After Sita is raped by Ravan in his kingdom in Lanka until they doubt Sita who is tried by fire. Hearing this, Rama had to avoid Sita to protect his name as the king of Rama who still depended on the rules of society. Even though he knows that Sita is innocent but he has to do it.

Another evidence that shows Sita's powerlessness discusses below:

'O King of Ayodhya! I address you in this way because you've always placed your role as king ahead of your role as husband. In this court, which has been set up to dispense justice to all citizens, I ask you this, for I've been a citizen of Ayodhya too: Did you act justly when you sent me away to the forest, knowing I was innocent of what gossip-mongers whispered? Did you stop to think—as a wise king would—that there would always be people who gossip, even in the best-run kingdoms, for it's their nature? Were you compassionate, the way a king is meant to be, when you banished me without telling me what you were about to do, without allowing me to defend myself or choose my destiny? Were you fair to your unborn children when you sentenced them to a life of hardship, perhaps even death, in the wilderness?'. (P.356)

There is no reason to help Sita when she has been banished. All of the tragedy experienced by her is not her choice. She has been raped by Ravan, until the rumor that returns to her, and the banishment to the forest in the night of Sita and Ram's coronation. Sita feels miserable with her condition who always gets bad treatments. Sita was banished to the forest because of some gossips about Sita in society even though he knew that Sita was innocent. He didn't tell Sita about the gossip, and the policy that he gives to her wife about the banishment. Although Sita was innocent, and she was pregnant but she did not have the power to against it.

3. Marginalization

Marginalization is one of the forms of oppression. It can be the most dangerous form of oppression. According to Young (2014), marginal are people the system cannot or will not use. It is an act to limit group or individual movement.

Thus, they become the peripheral in society.

The data of marginalization have been found in the novel *The Forest of Enchantments* that are experienced by female characters in the novel. The women experienced marginalization in the story such as Sita, when she was banished to the forest by her husband, the evidence is:

If I'd hoped to make the rakshasa lose his temper, I failed. He flashed me another grin, sharp and triumphant and a little wry. 'Not a coward. Merely a strategist with a penchant for justice. Your husband has already killed so many of my kinsmen. It wouldn't be right to endanger more of them. And what could be a more fitting punishment for a man who has destroyed a woman's chance at finding love than to snatch from him the woman he loves? For him to know she's a captive in an asura king's palace, the latest object of his kingly affections?' (p.170)

The evidence shows marginalization. It can be proven in the words “*and what could be a more fitting punishment for a man who has destroyed a woman's chance at finding love than to snatch from him the woman he loves?*”. There is no opportunity for women to choose their love because there is no chance that gives to them. Marriage is a life goal for all women in India, where men become the dominant party who controls all women's life. As a result, women do not have a chance to choose who their love for their husband in the future, they also do not have access to material things, such as fulfilling their basic rights as human beings not to get physical or mental violence and also psychological.

Other evidence shows about marginalization in the different parts:

And then he'd sent me away without even having the courage or the consideration to tell me to my face what he was doing to me and why. Without asking me, his helpmate and queen, what I thought should be done, he'd banished me and his babies, all three of us equally innocent, because he believed that was his duty to his people. (P.320)

Living in the forest wasn't what I'd planned for myself or my babies. But then, had I planned that Ram should come into my life like a tidal wave and sweep me away? Had I planned to be banished to the forest on the eve of our coronation, to be abducted, or even rescued? Had I planned on the rumours upon our return, or

Ram's harsh decision? All these had happened without my choice, but I'd survived them. Wasn't that all we could do as imperfect human beings?..(P. 322)

Marginalization is a process of exclusion that places someone far away to be the peripheral society. This evidence shows about marginalization that happened to Sita. One's life journey has new grooves that are often irrational. After experiencing happiness with Rama, as a queen in the kingdom of Ayodya, Ram still heard many voices of the people who still doubted Sita's purity even though Sita was safely burned in the fire. Sita exiled herself for the sake of the integrity of the Ayodya kingdom because the fact is, Ram still banished Sita even though he knew that his wife was innocent and with a heavy heart, he should banish his wife who was pregnant his babies. Ram was a great wise king, and also a good husband. But as a king, Rama should have been more concerned with the national interests than personal interests. While, Sita is a very good wife, but she is more concerned with the kingdom and also the kingdom for the sake of her beloved husband. As a wise king, Ram should marginalize Sita to the forest, he banished Sita with his babies without asking Sita about his decision. Ram banished Sita to the palace away leaving the palace, after that, she seemed to disappear into the jungle.

4. Violence

Irish Marion Young (2014) argues that violence is a visible type of oppression. Most women still experience violence and they suffered because they are allured by society that uses violence against them. The violence can be physical, verbal, and psychological.

Violence against women is a global reality that cannot be denied throughout the history of human civilization, especially those experienced and felt by women. For long centuries, women have experienced acts of violence either through words or physical suffering by men. There are even some issues or cases of them being carried out by their people (women). Violence based on its form can be divided into two forms. First, physical violence is directly related to the human body and second is psychological or emotional violence that is related to people's psyche (Wahyuni & Lestari, 2018).

In the novel *The Forest of Enchantments*, the researcher found two types of violence that happened to the female characters in the novel, the violence includes two types; physical, and verbal violence. Physical violence is intended to the action it relates to the victim's body. Not to mention, verbal violence is an act of violence that refers to the form of speech, for instance: threatening someone in the forms of words, cruelest words, and harsh words.

1. Physical Violence

Physical violence is violence involving limbs. The victim feels physical suffering because of the abuser's torture. Not only being sexually assaulted, the female characters such as Sita, got violence from Ravan who is a king of Lanka:

'Sita,' he said, 'Sita, Sita, Sita! Who are you really? Because surely you can't be a mere human. Are you an enchantress, sent by Indra to drive me insane? Are you a witch from the dark caverns of the underworld? How have you managed to capture my heart like this? All day I can think of nothing but you. My kingdom suffers because I can't pay attention to matters of state. I've antagonized many of my counsellors—even my dear youngest brother—by refusing to give you up. And at night—ah, the nights are the worst. Even lying next to the most beautiful heavenly apsaras I keep imagining you. It pains me to think of you dressed in your rough bark, your hair uncombed and tangled, sleeping on the cold, hard ground. Why won't you accept any of my gifts? But even so, you're more beautiful than the best dressed damsels in my palace. Please end my misery. Become my queen—queen of Lanka and queen of my heart. One word from you, and I'll banish my

other queens and never look at another female again. Imagine yourself, dearest, in my embrace, enjoying intoxicating pleasures of the body of which that callow youth you married knows nothing. (P. 201 202)

Sita experienced violence because she has rejected Ravan's love. Ravan really wants Sita to become his wife. He did everything possible to get Sita's heart because he was really fascinated by Sita's beauty. She suffers because there is unfair treatment to Sita who didn't want to marry Ravan, the violent psychical in the novel is when Sita is dressed in coarse clothes, her hair was not maintained, and he slept on the ground, which was of course cold and uncomfortable. From this sentence, we also know that there is violent psychology when Ravan forces Sita to marry him and will dump his wife for Sita. He has a power to force because he is a king, while women still receive misery in life. Not to mention, the sentence that shows Ravan will dumb his wives, it can be concluded that men can do whatever they want to satisfy themselves. From these cruel action, of course, these have an impact to Sita's physical condition because they will experience many difficulties such as experiencing cold and stomach pain due to sleep in the floor.

Other evidence discusses physical violence experienced by Ahalya from her husband namely Gautam:

Worse, Gautam was equally angry with Ahalya and cursed her too. For betraying her sacred marital vows for the sake of bodily pleasure, she would be turned into stone. Ahalya declared her innocence, pointing out that she was as much a victim of Indra's trickery as Gautam. But it was too late. The curse was in full force. Already her body was petrifying. All Gautam could do at that point was to promise her that a special being would soon be born, and his pure and powerful touch would restore her to life. (p.130)

The above evidence shows physical violence against Ahalya who is known as Gautama's wife. She is innocent, she was the victim of Indra's trick or rape by him. Ahalya is punished by her husband and becomes a victim. As a result, she was

cursed by her husband. Ahalya pleads not guilty, pointing out that she is the one who fell victim to Indra's trickery as Gautam. But it's too late. The curse was completely complete and her body was petrified. From this sentence, it can be concluded that women get oppression because there is no opportunity for women to talk about themselves even though they are innocent. Indra's identity as having a dominant power he has the power to control, even to manipulate the fact that Ahalya is innocent into sin.

The following evidence is evidence of physical violence experienced by Sita from another woman namely Surpanakha and she got physical violence from Ravan too:

The visits always ended with him listing, in a calm and melodious voice, the dire consequences if I didn't agree to become his queen and bed-mate soon. He'd force me sexually; he'd give me to his guards to devour; he'd turn me over to Surpanakha to do whatever she wanted; he'd drown me, slowly, in the sea, while the monsters that guarded Lanka tore at my limbs; he'd chop me into pieces and send them to Ram as a gift. Each scenario, I confess, was terrifying, especially when described in Ravan's hypnotic tones. I tried to block them out by desperately repeating the chant I'd heard, on a long-ago happy day in the palace of Ayodhya, the day of the coronation that never happened. SitaRamSitaRamSitaRam. (P.196 197)

Not to mention, the physical violence shows when there is cruel treatment can occur when a woman doesn't follow the instruction that gave by a man especially a king as a higher position in society that must be obeyed by society. Like in the sentence, it shows when Sita didn't agree to marry Ravan. He was angry and punished Sita as a woman who doesn't obey him. He forced Sita cruelly and then gave her to Surphanaka to do whatever she wants, of course, it would be crueler than Ravan's actions. The forms of oppressed that experienced by the main female character here show that the oppression happens to women that are expressed by other women too. It shows that female oppression toward another female character.

The following evidence is an act of physical violence experienced by Sita from Rakshasa and Rakshasi:

My guards were more than happy to oblige. Someone grabbed my shoulder in her claws and yanked me around roughly, not caring that she scraped my skin. Another rakshasi held my chin in a vise-grip, while a third parted my eyelids, forcing me to look at Ravan, dressed in all his finery and accompanied by a hundred wives and handmaidens. Even his yakshini guards were with him today. (P. 201)

The evidence shows about psychical violence that Sita got from Rakshasa.

Rakshasa will obey Ravan to give some punishment cruelty to Sita who didn't allow Ravan to marry with her. Every Rakshasi punished Sita with several actions that hurt Sita. The violence showed above like when another Rakshasi held Sita's chin with a vise, then a third Rakshasi opened Sita's eyes forcedly to see Ravan, Then, when someone which is Ravan's waiter Looks tugging at Sita's shoulders, the claws and pulls Sita roughly. Not to mention, from the sentence we can know that Ravan has a hundred wives, he should marry all of the women that he wanted and his wives will become his servant who has to obey it.

Another evidence that shows about physical violence can be seen from the woman as a citizen of Ayodya:

'My husband,' she said, in between sobs. 'He beat me and threw me out of the house last night and told me to never come back. I went to my father's, but he said he can't have me stay with him either. A married daughter who leaves her husband's home, he said, brings shame on her family. He'll never be able to get my sisters married if he takes me in.' (P.306)

She shook her head, looking at me with fear-stricken eyes. I guessed that she didn't want to repeat his curse-words. 'He accused me of unfaithfulness and told me to leave the house and never come back. When I tried to explain, he slapped me, and when my friend's husband tried to stop him, he called his brothers, who live in the same house with us, and drove him off. Then he hit me some more and threw me out of the house. And now my parents won't keep me either. I don't know what to do.' She broke into fresh sobs, throwing herself at my feet. (P.307)

The next evidence shows about physical violence experienced by women in

society. Physical violence is when a wife is beaten by her husband from the sentence “*He beat me and threw me..*”, we can see how’s cruel a man that has treated women so bad, he beat and threw the women out of the house in the night. A woman is a victim of abuse by a man, there is a quote that can attest to the physically abusive treatment. However, the woman just receives the violence from her husband because she was afraid that she would receive more damage actions.

There is a woman who experiences physical violence from her husband. The physical violence shows in this evidence is when the husband acts cruelly to his wife, the violence like a slap and hit his wife and then threw her out of the house as violence. Threw her wife far away is an act that can cause fear, loss of ability to act, and a sense of helplessness. It is seen that that husband does not only hurt his wife physically but also emotionally. Automatically, the wife will receive the trauma because of the violence that she got.

The physical violence that happened to women from their beloved husbands is clearly shown in some evidence. As a result, Sita as the main female character asks Ram to protect all of the women in Ayodya, it is discussed on:

That smile buoyed me up as I returned to my rooms. I wanted to tell Ram everything that had occurred, and ask him if some kind of law might be passed that didn’t allow men to beat their wives or throw them out of the house so easily. But he was still busy with his trade levies. (P.308)

Then, the second sentence shows about physical violence because there is a man who slapped his wife because he accused that his wife is unfaithfulness, he didn’t hear the explanation of his wife, but he treats his wife cruelly and also wants his wife to go from the house even though the reality is her wife is innocent.

The following evidence is a sentence that shows about physical violence experienced by Mandodari as a first wife of Ravan:

I ' D HOPED FOR SOME QUIET after Ravan and Mandodari left, but that didn't happen. A new formation of rakshasi guards marched up. They must have received instructions to make my life additionally miserable, because right away they began to shout abuses, slapping and poking me until I was bruised all over. They were particularly angry because I'd humiliated their king and shunned what they must have fantasized about many times: Ravan's love. But finally, they tired of my silent endurance. It was like punching a tree or kicking the ground, one said in disgust. They arranged their pallets around my ashoka tree and went to sleep, snoring vigorously because we all knew there was no place I could escape to. (P.205)

The next sentence is evidence about physical violence. From Sita's statement, it shows that there is an instruction to make Sita's life worse and miserable because Sita still ignored Ravan to become his queen. At that time, the servant of Ravan started screaming to Sita with other rakshasi stabbing and slapping Sita until her whole body was bruised. They are really angry because I had humiliated their king. As a weak person, Sita was helpless because she knew that no one can help her, the people were afraid and really submitted Ravan.

Ram had doubts about Sita's holiness because his wife had lived in the enemy's place for a long time. Realizing this, he wants Sita to jump into the fire, it discussed on:

When they saw that I wouldn't be deterred, Lakshman and Hanuman helped me, weeping all the while. Soon, there was a huge pile of wood in front of Ram. I asked for a brand and lit the fire. The flames leaped up avidly. Taller than the treetops, taller than Ravan's palace. Heat blistered my skin, burnt away my eyebrows. While everyone stared in horror or cried out to me to stop—everyone except my husband—I stepped into the blaze. (P.245)

Vibheeshan joined his palms and bowed—cautiously, because he wasn't yet used to the weight of Ravan's giant crown. I knew he'd do what Ram asked— not only because of the reverence he had for Ram, but because Ram and he believed in the same things: righteousness and the sacred responsibility of kingship. For the sake of these, Ram had been willing to let me throw myself into fire. For the sake of these, Vibheeshan had told Ram how to kill his only son Taranisen, who would have been too strong to defeat otherwise. They'd both wept bitter tears afterwards, but faced with the same choice, they'd act in the same way again. The thought filled me with admiration—but admiration laced with anxiety. Such rulers were

adored by the citizens they protected, but often their families had to bear the brunt of sacrifice. (P.247-248)

Not only unfair treatment that Sita got from Ravan as a king from Lanka, but she also gets physical violence from her husband, Rama. At the end of the great war between Ram and the demons, Sita had to undergo a test of her chastity that required her to throw herself into a blazing fire. Her husband punished Sita even he know that Sita is innocent because the fact is Sita was kidnapped by Ravan but she remained loyal to Ram, she received bad treatment from the people of Lanka, but it didn't stop there after Sita returned to Ayodha, her husband made her suffer more tragic. The punishment is physical violence experienced by Sita is when Ram asked her to jump into the fire until heat blistered Sita's skin and burnt away Sita's eyebrow. Even though Ram loves Sita, he should do it to the wife he loved because of the disgust that was for the sake of honor for her husband and her chastity.

2. Verbal violence

Verbal violence is violence against feelings. Saying harsh words without touching physically, threatening, slandering words, frightening, insulting, or exaggerating other people's mistakes is a form of verbal violence (Sutikno, 2010). According to Irish Marion Young (2014) states that violence by the perpetrator can injure the psychological condition of the victim or make the victim emotionally disturbed.

In *The Forest of Enchantments*, the researcher finds verbal violence that happened to Sita from her beloved husband Ram when Ram spoke the cruel words:

'I've failed you so many times, dearest,' he said, 'and in so many ways. I failed to anticipate Ravan's trickery, failed to protect you from him on that awful day in the forest. For an entire year, while you underwent sufferings I can't even imagine, I failed to rescue you. When I finally killed him and saw you face to face, I knew that your emaciated body was clear proof of your faithfulness. I should have praised you and embraced you. Instead, I failed again. I spoke the cruellest words, denouncing you in the harshest way I could think of, forcing you to walk into the fire. And the worst part is, even as my heart was breaking, that's what I hoped you'd do. I believed that a miracle would occur because you were innocent. But what if that hadn't happened? What if you'd died?' He gave a great shuddering sigh. 'When you disappeared into the flames, I started shaking so hard, I fell to the ground. In that moment I knew that without you my life wasn't worth living. If you hadn't stepped out, I was going to throw myself into the fire as well. I no longer cared about Ayodhya or its people—'(P.261)

The next evidence shows about verbal violence that Sita got from Rama's cruel words. The verbal violence shows from the sentence *"Instead, I failed again. I spoke the cruellest words, denouncing you in the harshest way I could think of, forcing you to walk into the fire"*. Not to mention, physical violence is also what she got from Ram, the evidence shows when Ram was willing to see his beloved wife dumped herself to the fire. After Sita come to Ayodha, Ram did not welcoming her. She got some violence from her beloved husband, Ram speaks the cruelest words, denouncing Sita in the loudest way that he can manage, and entered Sita walk into the fire even though he knew that Sita was still loyal to him.

5. Cultural Imperialism

According to Young (2014), cultural imperialism means experiencing how the dominant meaning of society makes the certain perspective of its group visible at the same time as they stereotype the group and mark it as the other. Cultural imperialism shows that the dominant group's experience and culture as a norm. In the injustice of cultural imperialism, the experience and interpretation of the oppressed group itself on social life is not widely expressed that touched the

dominant culture, while the same culture imposes its experience and interpretation on the social life of the oppressed group.

In the novel *The Forest of Enchantments* the cultural imperialism evidence shows:

But when I confessed these wishes to my mother, she shook her head. 'Even if you were a goddess among women,' she said, and from her face I could see that she'd heard the hispers, too. 'it wouldn't be possible. The kingdom of Mithila can be ruled only by a man. This has been the custom of the country since before the scribes began to write its history.' (P.114)

This evidence shows the cultural imperialism that touched the dominant group. From the words, the kingdom that can be ruled only by a man is shows that gender is especially women who cannot become a leader, they cannot in higher position like men. No matter how powerful the women will lose and unfit to the criteria of a leader.

And if you were not, shouldn't someone be judging you today? You who care so much about the citizens of Ayodhya, did you think of the impact your actions would have on the women of the city? That men would punish their wives harshly or even discard them for the smallest refractions, saying King Ram did so. Then why shouldn't I ?. (P. 356)

The next evidence also shows cultural imperialism. Ram who cares about the citizens of Ayodha, didn't think about the impact of his actions on the women in Ayodha. Of course, his action will be allowed by the men to punish their wives cruelly even though for the smallest refractions. In cultural imperialism, the dominant party can force their norm into the society. It can be seen here, Ram as a king can influence his people to do the same thing regarding giving punishment to women.

Not a week,' Lakshman said. 'The rest of your life. Ram is banishing you from his kingdom.' (P.313)

Ram should banish Sita from the forest for the rest of Sita's life because he

knew that Sita comes to the home with another man. This banishment involves taking the culture of the rule that applied in India. It is also a common norm in part of Pakistan, Bangladesh, and another country in South Asia, where a family would marginalize or even kill their daughter or women in their family if the women conduct such deviant behavior. The killing of women is called an honor killing. For the family member, it is an honor for them to kill women who humiliate the family dignity.

B. Female Characters' Struggle Against Oppression

The previous evidence and findings about oppressions experienced by female characters in the novel *The Forest of Enchantments*. Then, the following data provide evidence about struggle female character who speak up about oppression. In addition, the struggle represented by Sita, Sita's mother, Kaikeyi, Kaushalya, and Urmila. By using the theory of struggle that has been mentioned by Irish Marion Young, the researcher analyzes and evaluates the novel by giving attention to the principles of justice and oppression. Women's movement that previously learned by Young purposed to identify oppression, also to know the social justice which appeared as a reflection of feminism. In short, the injustice in the novel *The Forest of Enchantments* revealing the unfair treatment that caused by the oppression which repeatedly experienced by women.

1. Sita's Struggle.

After experiencing unfair treatment, then she continued to struggle against the oppression. As a brave women, she is having the audacity to fight for the rights of

women which revealed below:

Women should be well protected by their society and have equal treatment as well as men. The following data below shows that the main character wants to prove that she deserves rights from men:

Ram's hand tightened around my wrist, his grasp like iron. I knew I'd have a bruise later, but that was the least of my concerns. Stand up against this huge injustice, I wanted to say. But he shook his head, indicating he didn't want me to speak. I obeyed, but in my mind I begged him. Protest. If nothing else, remind your father of his kingly duty to the people of Ayodhya. (P.105)

Main female character named Sita struggle against oppression that occurs in her society. She stands up against the injustice because of the King's rules. The data shows that Sita's struggles against injustice is by asking Ram as her husband who positioned as a king to changed some policy that applied in society. Sita asks the solicitation to Ram because she assumed that Ram is having highest position in society and everyone obey what he commanded.

At least, Sita wants Ram to be aware of the injustice treatment that faced by the women. Because as an equal human being, woman should be treated and protected in a right way. In Sita's disguise, she uses her position as a queen and as a wife of Ram to make sure that Ram would changed his mind to modify the rules. But, unfortunately, her husband didn't listen her.

The following data below shows about another kind of evidence that Sita does to ask Ram by telling the bitter truth that faced by washerwomen:

I TOLD RAM ABOUT the washerwoman the next night while he and I were having dinner. I was hoping that he'd be sympathetic to the girl's plight and follow up on my idea about changing certain laws to protect women in her situation. Generally, he was sensitive to the problems of women and often sent money from the treasury for my projects without my asking. But today he seemed distracted. I asked why, but he held up his hand and said, rather brusquely, that he didn't want to talk about it. (P.308)

Sita tells Ram about the washerwoman who got cruel treatment from her husband because of a misunderstanding between the washerwomen and her husband, she has been punished by her husband and she should go to home. The evidence shows that women suffered because they didn't treated well by men. Sita speaks up about her idea to change certain laws, in order to protect women in all of the situations. Unfortunately, Ram was distracted and hadn't heard Sita's voice.

'If you reject me now, word will travel all across Bharatvarsha, and men everywhere will feel that they, too, can reject a wife who has been abducted. Or even been touched against her will. Countless innocent women—as innocent as I am—will be shunned and punished because of your act. Is that dharma? Is that what you want?'. (P.243-244)

From the perspective of feminism that discusses the women's movement to solve their problems to have the rights to be protected. Here, the sentence that shows Sita's struggle against oppression is clearly shown. Sita explains to Ram that his position as the king has the power to influence the citizen to follow this act, his acts are seen as a rule, law, precedent for his people. Sita protests against her husband because she thinks that her husband has the power to change this injustice in society. The power structure of the king plays a critical role in shaping society's perspective. It is because the king is seen as the representation of God and has control over what is just and unjust for his people. Sita realized this structural power and argued that the king should be more considerate of his actions and words. It is a part of Sita's struggle against oppression that happened to herself and she was aware that other women could experience the same situation. In feminism, it is important to not only see the inequality of ours but also the other women. The more important is to save other women from the punishment they don't deserve. In this case, women who were harassed should be treated as the victim, not a perpetrator, but in fact, society

still thinks that women should count accountable for the harassment that they experienced.

Other evidence about the struggle to get the rights of women's life can be shown in another sentence against unjust treatment to women, in the following sentence:

'O king of Ayodhya, you know I'm innocent, and yet, unfairly, you're asking me to step into the fire. You offer me a tempting prize indeed—to live in happiness with you and my children. But I must refuse. Because if I do what you demand, society will use my action forever to judge other women. Even when they aren't guilty, the burden of proving the innocent will fall on them. And society will say, why not? Even Queen Sita went through it. (P.356-357)

'For the sake of my sons, I made myself live when it would have been much easier to give up and die than to go through the pain of having the person you love most in the world abandon you. For the sake of my daughters in the centuries to come, I must now stand up against this unjust action you are asking of me. (P. 357)

This evidence shows Sita's actions to end oppression experienced by women. The sentence tells about Sita who speaks up about her suffering. She should speak up to against the injustice action that she got from Ram's rule. As a woman who is brave and intelligent, she speaks up to society about the unfair treatment that she got and she shows to the citizen that women should have a right to be protected and the injustice rule should equal both men and women. She was innocent but unfairly, she still got punishment and cruel treatment such as when Ram asked her to step into the fire. She showed that she is a queen of Ayodha, as a wife of Ram's who is a king of Ayodhya, she ignored Ram to live with him and her children happily even her children have a life with his husband. Her action showed that the unfair treatment and injustice rule should end in her suffering, in her tragedy with Ram. Even though she loved her husband so much, she should ignore him because

she was aware if she wants to live with Ram in the kingdom, society will use her action forever after the judging, punishment of other women even they were innocent and guilty. She wanted the unfairness and injustices that apply in the society to stop in her suffer because of his husband because she wants joy in women's life.

Woman should struggle to get the justice. This action is to have the change from women to have a better life. the following data is the evidence that Sita is brave to speak up because she wants to have an justice:

I'd heard enough. 'I refuse,' I said, cutting her off. 'Drag me into the palace, if you must. I refuse to go in of my own will. I love my husband—and only him. Ravan may force me shamefully and take my body against my will—I'm only a mortal woman, after all—but he'll never touch my heart. That belongs to Ram, forever and ever.' (P.178)

From this evidence, it can be known that Sita's struggle against Ravan even she knew that Ravan may force her cruelly. Ravan as a king of Lanka who rapped Sita because he wants to marry Sita, to make Sita becomes his queen in the kingdom. But, Sita refused him. She knew that she should change the rule that applied in the society where men can do whatever they want because they have a higher position and can rule everything in their life without care about women who always margin and get oppression because of injustice. Sita was against Ravan and didn't care about the bad impact that will occur to her because she was aware that she is not a weak person who always allowed the desire of men. She is not like other women who can't face oppression, but here she struggles to against the injustice because she loved her husband so much and she thinks that she should loyal to her husband.

Sita's struggle also shows in the following data:

I struggled mightily, giving up on the elegant moves I'd been taught. I kicked and clawed and bit at the rakshasa, and in between I yelled for help. By now I knew I couldn't defeat him, but I was hoping I could delay him until Ram returned. My nails raised welts on his dark, smooth skin, and my teeth drew blood. Even for a rakshasa, it must have hurt. But he only smiled a wolfish grin—I could see he was enjoying my futile efforts—and whistled. It was a high, wild sound, and in response, something came hurtling down from the sky, some kind of giant glittering bird. No, it was a chariot unlike anything I'd ever seen or imagined, huge and silver and thrumming, with metal wings and gears shaped like flowers. I was so amazed, I couldn't help staring in open-mouthed wonder. For a moment, I even forgot to struggle. (P.169)

This evidence shows about Sita to against Rakshasa. She struggles because she wants to show to other human if women were not weak as they think, especially Sita who wants to show human if the women who cannot under male control, she still shows up her action, and her opinion to make world aware. In this case, Sita wants to influence people to make them realize about this injustice. After Sita was rejected by Ravan, she got violence from the Rakshasa as a servant of Ravan. Her struggle can be proof when she is against Rakshasa who has strong energy, giant and is so awful. Sita's still rejected Ravan even though she knew that Ravan and other Rakshasa will hurt her. Unfortunately, she has failed again because she cannot face the Rakshasa. But, she is still in her steadfast to be a faithful wife, and always belongs to his beloved husband, Ram. The following data are the evidence of struggle:

'And that is why, O King Ram, I must reject your kind offer to allow me to prove my innocence again. Because this is one of those times when a woman must stand up and say, No more !. (P. 357)

From the evidence above, and other evidence about the struggle of female character named Sita, it can be concluded that she is intelligent and really brave to make a good chance to women to survive happily in the society. From her action to make her husband change the rule that applied in society until her action to refuse

her husband even though she still loves Ram. As a brave woman who enforces an injustice, she will change the rule because she was tired and disgusted by the suffering he had been through so far. She must reject Ram's offer to allow Ram to the kingdom. She thinks that this is the time to her to speak up and say no more for injustice.

Young (2014) mentioned that women's movement can be shown through writing, poetry, music, festivals, celebrations, and dances. Just like Sita does, she struggle by writing a story about herself which recommended by wise woman, who is Valmiki and it revealed below:

But I had a task to complete before that. I took a deep breath and touched the first palm leaf to my forehead, invoking Saraswati, goddess of creativity serene on her white swan, though a part of me wondered what she could know of my very human tribulations. I unplugged the inkpot and was startled to see the colour the sage had chosen for me. Red. But of course. How else could I write my story except in the colour of menstruation and childbirth, the colour of the marriage mark that changes women's lives, the colour of the flowers of the Ashoka tree under which I had spent my years of captivity in the palace of the demon king?. (p. 4)

Sita interprets her own story by using red ink because she is aware about the possibility of Valmiki's word that might happen. Valmiki mentioned that Ram will become king. Moreover, the red ink indicates struggle as a symbol of an audacity and strength. Thus, from the words of childbirth and menstruation, it represents the symbols of struggle which only experienced by women all over her lives.

b. Kaikeyi's Struggle

Another woman who also doing struggle is Kaikeyi, she is a young wife of Dasharath, she struggle to give justice for her son because she wants to see her son become a king of Ayodhya after his father. The evidence shows below:

Did you know she has an anger chamber in her quarters? I don't understand how Dasharath allows it. He certainly wouldn't have let me have one—not that I've ever wanted something so barbaric and unwomanly. Anyway, Kaikeyi threw off all her ornaments and silks and refused to eat or drink anything until he apologized and promised that Manthara could stay in Ayodhya as long as she wanted.' There was outrage in Kaushalya's voice—that a mere wife should be able to do this. But underneath that I heard a trace of longing. (p. 73)

Kaikeyi struggle is by doing rebellious act to her husband, Dasharath. She threw all of her orname and refuse to eat and drink because her husband wants Manthara to stay in the kingdom because previously Mantara is having a seat as Keikayi's servant. The reason behind Keikayi doing such impolite act is because, Keikayi and Mantara are two people who having bad intentions, and simply called as cunning. Because Mantara is the only person that Keikayi trust to help her by doing malicious act. Kaikeyi doing rebellious until her husband apologizes to her and give a place for Mantara in the kingdom.

Another evidence shows about Keikayi's stuggle in having the justice for her son:

From the veranda, which ran along one edge of the palace, we could see the bordering street. The music was louder here. Men and women danced on the street, strewing flower petals. A ceremonial gate decorated with bright fabrics and coloured flags had been erected. I guessed that Ram and I were supposed to begin a chariot-procession from there. Manthara stopped for a moment, rising on her toes to observe the festivities. 'Ah, the stupid masses. They'll soon be dancing to a different tune. Truly, ignorance is bliss, is it not?' Her words sent a chill through me. I wanted to ask what she meant, but I knew that was exactly what she wished me to do. I wouldn't give her the satisfaction. (p. 84)

In this evidence, Kaikeyi sends Mantara to Sita to be Sita's spy. The goal is to get rid of Ram and Sita from the kingdom. Mantara is act by doing nice things and she says *"I brought a message from Dasharath"*. Unintentionally, Sita is shocked when Mantara calling Dasharath without the tittle of king. In essence, the

messages brought by Mantara also mentioned that Sita was invited to the Kaikeyi's room. Previously, Sita remembered that last night she had a nightmare, she didn't want to follow Mantara's request because she didn't believe on Mantara. If she followed its messages, the ceremony would automatically be delayed. Mantara said that there would be chaos and some dancers would dance in a different tune. Sita asked Mantara what is the reason behind, but she already knew about Kaikeyi's wish, then she is intentionally unsatisfied Kaikeyi's wishes. Kaikeyi does this action because she wants to have the rights for her son to become a next king of Ayodhya. Indirectly, Kaikeyi and Mantara's action are oppressing Sita.

c.Kaushalya's Struggle

Kaushalya is a nice person, she wants to help Sita by telling Manthara that she is a cunning person. The evidence below:

'Between you and me,' Kaushalya continued, her voice dipping low, 'King Dasharath would love to get rid of Manthara. But the last time he suggested that she be sent back to her village—with many gifts, of course—to enjoy her old age at leisure, Kaikeyi locked herself up in her anger chamber .(P.73).

Kaushalya as a senior wife of Dasharath, she is doing its struggle because she feels uncomfortable about Kaikeyi's demand. Kaushalya defeated Mantara because she knows that Mantara is bad hearted. Mantara has bad intentions towards Ram, Sita and people in kingdom. In short, Kaushalya's struggle is telling the truth to people around her until Dasharath commanded Mantara to be exiled.

d.Urmila's Struggle

Struggle occurs to Urmila in several years because of oppression that she has been through. The evidence revealed below:

It took a whole day before Urmila would speak. This, finally was what she told me: 'On the day the three of you left, I made up my mind to die. What was the use, I thought to myself, of living on when I'd been rejected by the one man I had adored with all my heart since the day I met him? Ram took you with him. Why then did Lakshman refuse to take me? Was I so unworthy?'. (p. 229)

'A part of me was afraid. What would happen if I fell into fourteen years of sleep? Would people think I was dead and cremate my body? Then I thought, I don't care. If it helps Lakshman, I'll do it. "I agree," I cried. (p. 229)

The evidence tells that Urmila as a sister of Sita and a wife of Laskman, she got oppressed by king Dasharath in several years. It all happened when the moment of Sita, Ram, and Laskman went to forest, Urmila feels unworthy because the only person who is abandoned is Urmila. For fourteen years Urmila is waiting for her beloved husband, all over the time Urmila is suffering. She never complained about the isolation or anything else for that matter. But finally, she has courage to speak up about the burden that she has been carried out.

e.Sita's Mother Struggle

The struggle of Sita's mother can be shown in this evidence:

THE NIGHT BEFORE THE wedding, my mother summoned me to her chambers. I made my way to her through a maze of coffers filled with jewels and gold plate. She pushed aside a pile of shimmery silver cloth from a bench and beckoned to me to sit by her. She wound her arms around me and hugged me to her bosom, which smelled of lotus blossoms. A pang went through me as I realized what a big change this wedding would bring into both our lives. Would we ever see each other again? Perhaps she felt something similar, for her eyes were damp, and this was unusual in my pragmatic mother. Or was it some other fear that brought tears to her eyes. (p. 39)

What Sita's mother did was a gesture which shows that she is worried about Sita because she knew about the probability would happen to her daughter in the Ayodya kingdom. Because she knows about an injustice that occurs in the kingdom. From Sita's mother's gesture, she could tell that her mother was trying to remind Sita and make her to be more cautious about the possibility that might happen.

CHAPTER IV

CONCLUSION AND SUGGESTION

After the researcher analyzes the novel titled *The Forest of Enchantments* using Iris Marion Young's theory, the researcher comes up with the last chapter of the research. In this chapter, the researcher sums up the idea that is present in the previous chapter. Then, the researcher gives some suggestions for all of the readers especially for the reader who will become the next researcher that relates with this research.

A. Conclusion

The researcher has found the women's problem in oppression and how female characters struggle in facing oppression. The researcher divided this research into two parts: First, the forms of oppression which are marginal, violence, powerlessness, exploitation, and cultural imperialism experienced by female characters in the novel. Second, how female characters struggle against oppression in the novel *The Forest of Enchantments*.

First, the forms of oppression are reflected in the novel. Exploitation gives the image of women as a servant to their husband. Kaushalya, Keikayi, and Mandodari consider as servants and robot sex, they also receive the reality that their husband was polygamous. It shows that a man especially a king took benefit for himself but was not profitable to the women. Powerlessness is experienced by female characters when they do not have an opportunity to speak up because the women are always under male control. The women that often experience powerlessness in the novel are; Mandodari, Kekayi, Ahalya, Washerwoman, and

Sita. Marginalization that experienced by Sita when she was marginalized in the forest. The violence experienced by Sita clearly exists in the story. The violence like verbal violence, and physical violence, all of the violence she got because she is oppressed not only with the man but also women too. Lastly, cultural imperialism caused unfair treatment to women in the story because of the dominant part that can force their norm into the society.

Second, female characters struggle against oppression that happened to the female in society. The researcher founds female characters struggle (Sita, Sita's mother, Kaikeyi, Kaushalya, and Urmila) to have their rights. Sita as the main character in the novel accepts her suffering in the past and she is brave to speak up to change a better life. At the end of the story, she succeeded to against some injustices in her life and in the society.

B. Suggestion

This research might not be perfectly analyzed from the researcher's point of view. The critics and comments from the readers can be helpful to the researcher in improving another research to make a better analysis. Due to the limitation, the researcher only focuses on the form of oppression and women's struggle against oppression. Therefore, to enrich the development of feminism theory, The researcher suggests to other researchers who will analyze the novel *The Forest of Enchantments* using different theories. It might be able to fulfill other gaps and enrich the approach of feminism. Then, the researcher is waiting for suggestions and critics from the readers. So, in the next opportunity, the researcher can improve better research.

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CURRICULUM VITAE



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