



DISCRIMINATION OVER WOMEN AS DEPICTED IN WALKER'S AND TOHARI'S WORK: A COMPARATIVE STUDY

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ABSTRACT

This research raises the deconstruction of patriarchal power over women, society, race, and education in the novels. The researcher examines this matter with the aim of uncovering and describing gender issues in this study based on the existence of women who feel oppressed trying to fight for their rights. In this study, the researcher compares the same situation between the two main characters in these two novels which is described using a qualitative descriptive method. The data sources in this research are the novels *Bekisar Merah* and *The Color Purple*. The data were obtained by reading, taking notes, and coding each sentence related to the research data. In analyzing the data, the researcher uses the Feminist Intersectional theory to examine in depth the oppression of women from all aspects. The results of this study indicate that there is discrimination experienced by the two main characters in the novel, discrimination in terms of gender, family, society, race, and education. Marginalization is also felt by these two characters due to differences in Gender, Race, and Family background. This is due to the existence of dominance from the other party towards one of the sexes can be marginalized, in addition, the injustice has to do with the subordination, stereotypes, and violence experienced by the female characters in the novel. However, the form of gender equality, in this case, is the need for mutual respect between men and women, women as equal partners of men are more precisely as mentors and equal partners.

Keywords: *Comparative Study, Feminism, Gender, Tohari, Walker*

ABSTRAK

*Penelitian ini mengangkat dekonstruksi kekuasaan patriarki atas perempuan, sosial, ras dan pendidikan dalam novel. Peneliti mengkaji hal ini dengan tujuan untuk mengungkap dan mendeskripsikan isu gender dalam penelitian ini berdasarkan keberadaan perempuan yang merasa tertindas yang berusaha memperjuangkan hak-haknya. Dalam penelitian ini, peneliti membandingkan situasi yang sama antara dua tokoh utama dalam kedua novel tersebut yang dideskripsikan dengan menggunakan metode deskriptif kualitatif. Sumber data dalam penelitian ini adalah novel *Bekisar Merah* dan *The Color Purple*. Data diperoleh dengan membaca, mencatat, dan mengkodekan setiap kalimat yang berkaitan dengan data penelitian. Dalam menganalisis data, peneliti*



menggunakan teori *Feminis Intersectional* untuk mengkaji secara mendalam penindasan terhadap perempuan dari segala aspek. Hasil penelitian ini menunjukkan bahwa terdapat diskriminasi yang dialami oleh dua tokoh utama dalam novel tersebut, diskriminasi dari segi jenis kelamin, keluarga, masyarakat, ras dan pendidikan. Marginalisasi juga dirasakan oleh kedua tokoh ini karena perbedaan latar belakang Gender, Ras, dan Keluarga. Hal ini karena adanya dominasi dari pihak lain terhadap salah satu jenis kelamin dapat terpinggirkan. Selain itu ketidakadilan juga terjadi akibat subordinasi, stereotip, dan kekerasan yang dialami oleh tokoh perempuan dalam novel tersebut. Namun bentuk kesetaraan gender dalam hal ini adalah perlunya saling menghormati antara laki-laki dan perempuan, perempuan sebagai mitra sejajar laki-laki lebih tepatnya sebagai pembimbing dan mitra sejajar.

Kata Kunci: *Feminis, Jenis Kelamin, Studi Perbandingan, Tohari, Walker*

Received: 23 October 2022

Revised: 16 November 2022

Accepted: 20 November 2022

How to cite : Rorintulus, Olga A et al. (2022). *Discrimination Over Woman as Depicted in Walker's and Tohari's Work: A Comparative Study*. ELITE: English and Literature Journal, 9(2). 159-177.

INTRODUCTION

Literary works have an important role in society as a medium to describe the reality of people's lives, including; social problems, thought events, life experiences, and life views. Through literary works, an author can reveal the realities of people's lives that are spiked with imagination (Rorintulus, 2020). Thus, it can be said that a literary work is a human person in the form of experiences, thoughts, feelings, ideas, passions, and beliefs in the form of a concrete picture that evokes a fascination with the Alta language. Literary works are the result of literary creations through contemplation and reflection after witnessing various phenomena of life in their social sphere. The phenomena of life are diverse, both containing social, cultural, political, economic, humanitarian, religious, moral, and gender aspects (Rorintulus, 2020). With their imaginative power, various realities of life faced by writers are selected, contemplated, studied, processed, and then expressed in literary works which are usually mediated by language.

Gender talks are often associated with sex, nature, and feminism. Their understanding of the three is often confused (Rorintulus, 2018a). Gender comes from the Latin, namely "genus", meaning type. In addition, the term gender is a visible difference between men and women when viewed from their values and behavior. Gender is the nature and behavior attached to men and women that are socially and culturally shaped. The social formations of men and women include: women are known as gentle, beautiful, emotional, and motherly creatures, while men are considered strong, rational, manly, and mighty (Sari, 2020). The above properties are interchangeable and change from time to time. Therefore, it can be said that gender can be interpreted as a social concept that distinguishes (in the sense of: choosing or separating) the roles between men and women.

So far, literary criticism has been dominated by men's views (Kammer et al., 2020). Likewise, novel writers are dominated by male views. Interpretation and assessment are done from the point of view of men. This is not in accordance with reality based on the nature of women. Understanding women as gentle, gems, flowers, and vice versa men as intelligent, active and, etc, has always colored our literature. The images of women and men seem to have taken root in the minds of literary writers (Jiang & Liu, 2019). Until now, the notion that is difficult to eliminate is the occurrence of male hegemony over women. In all literary works, whether produced by male or female writers, male domination is always stronger. The image of a woman itself is all forms of mental, and spiritual images and women's daily behavior that shows the face and characteristics of women. The characteristics are special things for women that are impossible for men to experience, such as menstruation, pregnancy, childbirth and breastfeeding.

The topic of the image of women is important to study because of the many problems that women subordinate in society. Women are conditioned in a lower position than men. This condition makes women in an oppressed position, inferior, have no freedom over themselves and their lives (Roshnavand, 2018). In this case, it is related to gender issues which question the division of roles and responsibilities between men and women. Women are conditioned as weak creatures while men are conditioned as strong beings. As a result, the role of women is often ignored in public life because women only fit in the role of the family. By raising this topic in research, it is hoped that it can be a lesson for men to be more appreciative of women and their roles in the domestic environment or the family and household environment.

Talking about the problems and suffering of gender (women), in the novel "The Colour Purple" by Alice Walker also tells the suffering and struggle of a woman, where The Colour Purple documents the trauma of Celie (a character in the novel), and an African-American teenager who grew up in isolation in rural Georgia (Alex, 2020). The storyline of this novel tells about Celie's resistance to the coercion of others related to her identity. Celie's suffering is further exacerbated when she can't complain to anyone but God about her cruel father, Alphonso, warning her not to tell anyone but God that he raped Celie until she became pregnant for the second time at the age of 14. After Celie gave birth, Alphonso took her child and told Celie that both of her children had been killed.

Alice Walker is known for her works depicting the lives of African-American women, about how black women have to struggle with the problems of sex, race, and poverty. Johnson also gave his opinion about the novel The Color Purple, that this novel describes the experiences of black American women (Rega, 2021). This novel describes the negative treatment carried out by men, especially black men towards black women. Not only the suppression of racism from whites, but also acts of patriarchal violence by black men themselves. Black men also carry out sexual exploitation (physical exploitation) of black

women. Also, as depicted in this novel, how these black American women fought against black men.

The line with walker's work above, is also described very clearly in Tohari's work, where it is clearly depicted that Lasi was born in Karangsoga from a family that has a social background that is only a sap seller (Zulekhah, 2019). From a young age, Lasi herself was used to her job of selling sugar, looking for firewood, and blowing fires in the stove, all of which she did to help her mother. When she grew up, he married Darsa who was only a sap tree climber because since childhood he had been accustomed to helping his mother. Lasi was no longer a stranger to her life with her husband, who was very concerned because her husband was only a sap tree climber. Sometimes, Lasi finds it difficult to help her husband in processing sap, namely to look for firewood during the rainy season. But because she is aware of her position as the wife of a nira climber, she must sincerely live it. All the difficulties and limitations she went through with great patience to help her husband to be able to launch his husband's work of processing Nira in Karangsoga.

Karangsoga village is a remote village far from modern, even for medical matters, even though the residents leave everything to the creator to cure existing diseases (Nova et al., 2020). In the life of Karangsoga, almost all of its people depend on the proceeds from the sale of nira, which is a packaged reality because they know that there is no other work they can do in their village. Based on the description, it is necessary to conduct a comparative study comparing a similar situation experienced by women. Therefore, in this study, the researcher compares a similar situation, namely a situation that describes how the picture of struggle in the realm of women's discrimination is focused on two main characters, namely Celie (*the colour purple*) and Lasi (*red bekisar*). Where, in the researcher's assumption, these two characters both experience what is called discrimination that adorns their life journey of both, and the researcher proves it using the feminist theory of intersectionality. This theory will help researchers to explore and provide a detailed description of the two female characters in the novel along with any discrimination issues in terms of social, gender, race, and social class.

REVIEW LITERATURE

Feminism and Feminish Intersectionality

Literary feminism does not mean criticism of women nor is criticism of women authors (Rorintulus, 2018a). The development started from the view of women who are better known as feminism, namely the women's movement that demands equal rights between men and women. Feminist literary criticism is a literary study that focuses its analysis on women. Feminist literary criticism is one of the disciplines in response to the development of feminism in all corners of the world (Frueh, 2018). The basis of feminist thought in literary research is an effort to understand and position women as reflected in literary works. The feminist literary

criticism approach has several steps in its application, namely identifying one female character including her position in society, seeking her life's purpose, and looking for the character and behavior described, researching other characters, especially men who are related to the women, and observing the attitude of the author of the work being observed (Gouws, 2017). Feminist literary criticism starts from the main problem, namely the assumption of sexual differences in the interpretation of the meaning of literary works.

Feminist literary criticism originated from the desire of feminists to examine the literary works of women writers in the past and to show the image of women in the works of male writers who present women as beings who have been suppressed in various ways, misinterpreted, and underestimated by the dominant patriarchal tradition (Buhle, 2022). These two desires give rise to various ways of criticizing which sometimes combine. Associated with social aspects, feminist literary criticism generally discusses literary traditions by women, women's experiences in it, the possibility of women's writing, and vice versa. Feminist criticism is a literary criticism that seeks to describe and interpret women's experiences in various literary works.

Modern Feminist Theory, summarizing intersectionality as: all women potential to be repressed because gender, but the nature of oppression it will be different depending at various cross points (intersections) inequality as a vector oppression and privilege. (Grzanka, 2018) mentioned into more detail that the suppression vector and these privileges include: race, class, gender, age, global location and sexual preferences. The theory of intersectionality was later developed into intersectionality analysis to study discrimination experienced by women as a result of the combination of their identities. (Nash, 2017) details various identities and factors the crosses are as follows: race and color, caste, age, ethnicity, language, ancestry, good/bad, sexual orientation, religion, socioeconomic class, disability / not disabled, culture.

In general, intersectionality is a study in the realm of feminism which is devoted to exploring and deepening discrimination against women. The study was extended to be used to analyze literature related to feminism. The main purpose of intersectionality is related to race and gender which is related to the social structure, politics, and representation of women of color (Kerner, 2017). Thus, the focus of intersectionality is to reveal identity and how the social world is constructed in terms of race and gender. Intersectionality is also in touch with women's identity (Carastathis, 2014). The identity of women who are oppressed is different from that of women who are not oppressed. The reason is that this oppression will have a long tail, from the psychological aspect of women to its sociological aspect. Furthermore, intersectionality is also related to the way the social world is constructed based on race and gender. It shows that the environment around women is also a determining factor in the discrimination factor. These aspects include the environment, people, law, stigma, and policies on a broad or narrow scale. This social construction contributes greatly in oppressing

women. Furthermore (Gouws, 2017) believe that women victims of human discrimination have strayed from a place where they can expect support and empowerment. For the purposes of this paper, the two female characters in the novels "The Color Purple" and "Bekisar Merah" can be categorized as a female figure who has experienced discrimination. The following section will discuss this.

METHOD

The research method used in this research is descriptive qualitative method. The reason for using this research is that the descriptive method is used to describe data and the results of data analysis by using words or sentences that contained quotes from words and sentences to solve problems regarding the form of analysis depiction of female characters, namely Celie and Lasi, each of whom has the same core problem in terms of gender as a woman. As stated (Edgar & Manz, 2017) qualitative research has the following characteristics. First, the natural setting. Second, humans as instruments. Third, qualitative research is descriptive. Fourth, inductive data analysis. Fifth, more concerned with the process than the results. This is because the relationships being studied will be clearer when observed through the process.

Additionally, in analyzing the description of the two women in these two novels, the researcher uses feminism theory, namely feminist intersectionality. Data collection is done by using documentation study techniques or literature studies accompanied by in-depth understanding. Information needed to support research is collected through reading and looking for references related to research. The focus of the research is on the discrimination and struggles of black American women and poor women experienced by the female characters in the novel *The Color Purple*, namely; Celie (main character) and Lasi in the novel *Red Bekisar*, Lasi who is also the main character. In addition, this study also used heuristic techniques. Heuristics are readings from beginning to end sequentially. To examine the image of women in the novel *The Color Purple* dan *Bekisar Merah*, this novel as research data must be read sequentially, from beginning to end.

FINDINGS AND DISCUSSIONS

1. Portraits of Discrimination in Walker's *The Colour Purple*

At this stage, the discussion of the existence of a description of women who have different races, one black and the other. Japanese descent is carried out by colonialism and men in the black race and the majority of society in Alice Walker's work entitled *The Color Purple* and Ahmad Tohari's work entitled *Bekisar Merah*. The discussion of this issue will use the study of intersectional feminism. To focus more on the topic of this paper, researchers will only look at the side of the main character in the novel, namely a black woman named Celie, and a woman with mixed blood, namely Lasi.

In general, *The Color Purple* describes Celie, a 14-year-old girl who is bullied by a male figure in the novel. Celie, who in the novel is portrayed as a poor girl, less educated and treated unworthy by the family, as well as others who are in her environment (Mogoboya & Masha, 2021). The pressure Celie experienced made Celie lose her voice and power of her. In *the novel The Colour Purple*, Celie's character is depicted as experiencing oppression by her closest male figure, who in colonial discourse, is also colonized. The oppression and pressure received by Celie in this regard had to do with her position as an object of colonialism and women. In addition, the novel recounts the pressure felt by Celie, a black woman who experienced oppression because of her racial status as a minority and her gender as a woman. This can be seen in the quote below:

You ugly, You skinny, You shape funny, You too scared to open your mouth to people,"
(*The Colour Purple: p. 95*).

The above quote shows the repression with words uttered by one of the men in this case the husband of Celie herself who said like *you ugly*. These words used by Celie's husband can be included as acts of violence committed to Celie's physique that even the word *ugly* has a lack of meaning or ambiguity that if continuously done, a shift in meaning can occur on the object that is stuck. Words with negative connotations are more likely to have a negative impact on objects as well (Rega, 2021). In addition to *ugly*, the meaning of other words such as *skinny* and *shape funny* used by Celie's Husband also causes discomfort towards her appearance (Roshnavand, 2018). The shaping of the stigma that arises in Celie can also have an effect on the way black women accept themselves. The quote shows Celie's character presentation from her husband's point of view. Her husband's words showed the oppression that Celie was constantly experiencing. The slow-sea oppression further made him lose his voice and power of himself. In addition to getting oppression related to his position as a minority (*non-white*). Celie also gets bullied because of her gender as a woman (*non-man*).

Similarly, the use of *You too scared to open your mouth to people* is used by Celie's husband (male) when judging Celie, where he sees that Celie is very afraid to speak. Whereas at the same time, it is precisely the reason why Celie is silent because the reason is that people in power ad feel superior like the husband of Celie can never represent him because in the context of speaking or verbally, those who are at the bottom (*subaltern*) always have the anxiety to speak which is due to their habit of being silenced if they want to convey their voice. Thus, the above quotations illustrate a very strong description that is clearly seen which is done by humans Celie (male).

Another description that Celie experienced by her husband in the novel is also embodied in the sentence:

*"You [celie] black, you pore, you ugly, you a woman. Goddamn, you nothing at all."
(The Colour Purple: p. 95).*

The above quote is evidence of the existence of a description or oppression that lies in the words *black*, *pore*, and *woman*, which is juxtaposed with the phrase *you nothing at all*. The meaning of *the words black, pore, and woman* in the quote above shifts to negative when juxtaposed with *the phrase nothing at all*. In postcolonial criticism, the African-American race or the black race has long found discrimination due to differences in skin color and the history of its ancestors with colonialism in America (Koshy, 2019). This caused Celie Sumani to use words indicating that she had been colonized by colonials (*colonized people*) because she had juxtaposed her own race (*black*) with the word *nothing*. This can also be seen from Celie's sumani habit which tends to be more oppressive, especially in *Third World Woman*. As a black man, Celie's husband bullied Celie because it was considered normal by the white race especially men. It illustrates that celie's husband has long been a colonial object because colonial idealism has been applied to his own people. Celie's husband considers Celie to be twice as inferior because she is not of the white and gendered female race.

Almost the same thing happens when the black woman who is also the main character in the novel, Celie, is affixed by the stigma about women who must always be in the house to keep the house clean and tidy. This can be seen from how Celie's husband gives such a statement as in this quote:

*"When a woman marries she is supposed to keep a decent house and a clean family"
(The Colour Purple: p. 13).*

Just like the previous data, the men in the novel have a tendency to come to power because it is seen in both of the above data that they are taking refuge in their gender power (Jiang & Liu, 2019). This gives the strong implication that the oppression Celie experiences verbally can be done almost every time in any conversation with the men around her. Black women like Celie are given the stereotype that they have an obligation to be the ones responsible for things that don't even belong to them. This can be detrimental to some groups or individuals and one example of the stereotype seen in the text is depicted at the time celie's husband marries Celie just to make her a domestic assistant.

In addition, another description is also seen in Alphonso's character, namely Celie's stepfather who committed violence on her as a teenager. The words thrown out also have negative connotations such as when he said that Celie was too stupid to continue her education. This indicates the influence of colonialism on Celie's right as an individual to get a proper education. This is based on Celie's desire to continue her education but was forbidden by her father because she thought Celie was too stupid so she was not worthy of getting an education at school, this can be seen in the following quote:

"You (Celie) are too dumb to keep going to school. (The Colour Purple: p. 18).

Based on her father's remarks against Celie, it can be seen that Celie's right to education is restricted because basically the stereotypes attached to black women state that they will only be objects of colonialism as well as slaves of men. The above quote also provides a vivid example that women are just property to be used as slaves in domestic ties (Koshy, 2019). Celie's description was done by her family, namely her husband and Alphonso (Husband and stepfather). The verbal oppression that Celie experienced was not only on the basis of colonial influences that had an impact on men of their own races but also the dissatisfaction of surrounding men towards her and also the choice of offensive words and could be very much imprinted on the psychic of the object in question such as Celie.

In fact, it is told in the novel, Celie had already experienced oppression at the age of 14. Celie explains that she was raped by her father to the point of giving birth to two children, which were later sold by her father. Not only that, but his father also committed physical violence such as slapping. Celie's father often hit her with reasons that tended to be unreasonable such as hitting when she thought Celie was glancing at the men at church or when Celie was trying to dress neatly:

He (Celie's Dad) beat me (Celie) today cause he say I winked at a boy in church. He (Celie's Dad) beat me (Celie) for dressing trampy but he do it anyway. (The Colour Purple: p. 5-7)

What Celie's father (Alphonso) did was the physical violence experienced by Celie in her youth. Alphonso felt he had authority over Celie's body as well as her appearance. The non-verbal expression often occurs within the family sphere due to the lack of knowledge of a sense of justice and equality. This has significant similarities to Celie's husband's attitude towards Celie. The discrimination against black women like Celie has been long and too frequent which has indirectly made it one of the traditions or cultures of black people and this is due to gender bias and the patriarchal system that is still very thick in the neighborhood. Those who are used to being silenced have no power over their own voices; when trying to make a sound no one listened to their remarks.

The description of Celie also occurs sexually, which is the beginning of the oppression carried out on the *subaltern*. Celie is one of the *subalterns* who lost her own voice. This is manifested by the depiction of Celie's sexual life with her husband. Sexual dominance can be seen in Celie's sexual relationship with her husband which is more dominated by the husband:

"He got up on you, heist your nightgown round your waist, plunges in. Most times I pretend I ain't there. He never knows the difference. Never ask how I feel, nothing. Just do his business, gets off and sleeps. (The Colour Purple: p. 42)

The above quote describes Celie's experience in sexual relations with her husband. Celie explained that she felt that she was not involved in every sex and rather acted as an object to fulfill her husband's passion. This also means that Celie has no control over her body when she is having sex with her husband. Therefore, this can be interpreted as non-verbal oppression. This was experienced by Celie during her life with both her husband. nor her father, Celie ever ventured to rebel or simply voiced her dislike for sexual violence committed by her father or husband. This kind of state clearly has a connotative meaning and implies many meanings that the text clearly describes that the domination is carried out precisely by the closest or arguably dearest person.

a. Women's Resistance towards Discrimination in Walker's *The Colour Purple*

The resistance carried out by Celie was triggered by the presence of other characters in the text such as Shug, Sofia, Nettie, and also Kate. The movement of the subalterns indicates the strength of the sisterhood to equally resist oppression (Mogoboya & Masha, 2021). The subalterns feel compassion for the constant silencing of Celie under the influence of men in her life which makes Celie really very afraid to just stare at her interlocutor back. However, the support and positive behavior of the other Third World Women triggered Celie to start taking courage and putting up resistance to the oppression received. Moral encouragement and support, in this case, play a very important role in the presence of resistance intentions from Celie. One of the supports given to Celie is described in the following excerpt:

I can't remember being the first one in my own dress. Now to have one made just for me. I try to tell Kate what it means. I get hot in the face and stutter. She says, it's all right, Celie. You deserve more than this. Maybe so. I think (The Colour Purple: p. 13).

The above quote gives an idea of the verbal encouragement done by Kate. The use of *the phrase you deserve more than this* conveyed to Celie means that Kate assumes that no one person, including Celie, deserves to be treated like her husband did to Celie. This can be seen from how the sentence is accompanied by the words *maybe so* and *I think*. The proof that positive encouragement and support was more or less done by *the sisterhoods* made Celie begin to realize her value as an individual. This prompted Celie to fight back against her oppression. This form of resistance or resistance to oppression is also shown in the change of Celie's character from submissive to more rebellious and dominant (Seshagiri & Ravichand, 2020). This is explained by Lundin who argues that the impact of oppression itself can be seen in the change in Celie's character which becomes more courageous to stand alone and becomes resistant to Celie's struggle against oppression.

Nettie saw the unfair treatment of Celie's husband to Celie and felt she had to do something about it. All she could do was get Celie to be able to fight her husband. This

indicates an early movement to carry out the resistance pushed by Nettie. Such a Celie can only answer Nettie that she will not be able to resist, all she can do is survive.

But she keeps on, You got to fight. You got to fight. But I don't know how to fight. All I know is to stay alive. (The Colour Purple: p. 12

The quote contains the same meaning as the quote when it was Kate who encouraged Celie to fight her husband's oppressive treatment, "*I can't do it for you. You got to fight them for yourself.*" (*The Colour Purple: p.13*). It has the same meaning as the impetus for Celie's resurrection against her husband. The resistance caused by the impact of oppression occurred because it received encouragement from the female characters of fellow *subalterns* such as her sister Nettie, her lover Shug and her daughter-in-law, Sofia, and the sister of Celie's husband, Kate.

With the *sisterhood*, Celie became brave to fight back. Resistance, which was originally just wishful thinking, became a reality because of the impulse from the impact of oppression itself (husband, father, and stepdaughter) as well as by those around her (*sisterhood*). The *role of the sisterhood* that occurred in encouraging Celie to have the same role as her husband, through these impulses, finally Celie began to be able to venture to voice her opinion, in the following quote:

Oh, hold on hell, I say, if you[Harpo] had not tried to rule over Sofia the white folks never would have caught her. Sofia so surprises to hear me speak up she ain't chewed for ten minutes. (The Colour Purple: p. 92).

In the quote above, the resistance that Celie makes is manifested in verbal or voiced form (Koshy, 2019). Celie's behavior, which seems so vocal, makes Sofia bark so much that she can't chew the food she is eating. The first time Celie puts up resistance, Celie states that it was Harpo who was the cause of his wife, Sofia, being caught by the white race. Celie's bold behavior unlike her is an attempted struggle of resistance to oppression both in her and in other figures such as Sofia. She was able to find his voice and resist oppression because of the impulses of *the sisterhood* figures. The quote also describes celie's character's resistance which is not only done against her husband as *an oppressor*, but also resistance to something that she thinks is an act of oppression.

Celie's resistance is also clearly seen at the end of the story, Celie makes a verbal fight with her husband because of the anxiety that has long accumulated on her shoulders so that she can make a resistance that is so visible in the text, namely by replying to the words of her husband who asks what is the problem with him so that she wants to move from the house with Shug to Memphis. Then Celie so vocally stated how much she had been troubled by his attitude and lukewarm treatment of him:

You a lowdown dog is what's wrong, I say. It's time to leave you and enter into the Creation. And your dead body is just the welcome mat I need. (The Colour Purple: p. 92).

Celie's anger is very evident in the quote above which is a description of the resistance she finally made against the perpetrator who had been oppression her. Celie *stated* *It's time to leave you and enter into the Creation* has an emotion that is so carried over in the presentation or abstract intonation of the sentence. Celie finally declared that *it* was time to leave her husband, as well as leave all the bad memories with him and start to get up and put up a fight. Resistance was also manifested in the selection of Celie's statement saying that her husband was just a bunch that would no longer prevent her from pursuing dreams was clearly illustrated in the above quote.

2. Portraits of Discrimination in Tohari's *Bekisar Merah*

Lasi has the role and disposition of a woman who has ideal norms or reflects the good in her. Her nature is always brave, tough, and decisive in the face of everything that happens (Prameswari et al., 2018). In addition, these traits make people around him always talk about him from childhood to adulthood. He is the son of a native Father from Japan so he has a beautiful face like Japanese people and has begun to be seen since he was a child, this makes Lasi always described by his friends since childhood. The form of description against Lasi occurs because he has a Japanese face not Indonesian, more can be seen in the quote below:

"Lasi-pang, the Japanese child Lasi," said one, holding his mouth and pointing the finger at Lasi's face. Another one stuck out his tongue. "Your mother was raped by the Japanese. Then it's appropriate that your eyes Kaput is like Japan"Your eyebrows are like Chinese. Yes, you are half- Chinese". (Red Bekisar: p. 25-26).

In addition, even after marriage, Lasi still felt how descriptive the people around her such as the custom in the village where Lasi lived to view women as beings who were inferior in degree to men. Moreover, custom also has an effect on the level of understanding or interpretation of religion by the community. It is therefore not surprising that society considers women to be slaves:

"Now I also blame Darsa. Indeed, wong lanang has an arbitrariness. But once in a while it should not be arbitrary. Obviously Darsa was wrong. But I ask you not to talk about divorce First, what else is it, Eyang Mus? Is it because of the man who has talak?" (Red Range: p. 76)

In the quote above, there is a presumption that the Karangsoga community, namely Mbok Wiryajji, thinks why the issue of her son's divorce from Darsa is made difficult?. Is it because the woman has no authority to ask for a divorce? Is it only the male side that has talak? (Sari, 2020). So the divorce process that Lasi and her family wanted was so complicated. In

addition, from the above quotes, it can be seen that in the household women are not entitled to make decisions. In the household, a wife does not have the right to give talak to the husband because of the view that the husband is the leader in the household (Nilawijaya & Awalludin, 2021). In domestic affairs, all decisions only the husband is more entitled to make decisions. This results in the subordination or numbering of women in making decisions. The existence of religious doctrinal reasons that women should not lead anything, including worldly issues, makes women's positions subordinated.

The disregard for women's rights can be due to the existence of a form of domination carried out or experienced by one of the sexes, as in the following quote:

"You fool. If you are pregnant, it is even a coincidence. I will ask Darsa to marry you. Gratitude can last. If not, that's fine. The important thing is that you are lost and you become a widow, a much better designation than an old virgin. You know?" (Red Bekisar: p. 78)

A mother named Bunek forced her son Sipah to have a husband-and-wife relationship with a married man. Sipah could not defend his right to refuse because Bunek did not want his son to become an old virgin. (Lina et al., 2021) argue that a marginalization is a form of placing or shifting to the edge. The marginalization is a form of disregard for rights that a marginalized party should have acquired.

The assumption that the wife should serve the husband can lead to discrimination and gender injustice. (Khasanah, 2021) says that women in a household are a position where women become slaves (errand boys) in their families, consisting of husbands and family members who live. As in the following excerpt:

"Keep in the bed, in fact, Darsa's temperament is now changing. He became angry, all day long. Yesterday Darsa slammed the plate just because Lasi had been going to the stall for a while. I feel sorry for Lasi. Husband is like a lame goat, his miserable clothes have to be washed every day, but every time Lasi gets angry." (Red Bekisar: p. 44)

Since her husband's illness, Darsa has been unable to do any activities so everything depends on his wife. There are many assumptions that a woman has a domestic role as a wife and housewife, a wife is obliged to serve her husband (Rorintulus, 2018b). However, the husband's act of disrespecting a wife who has served and cared for him by making him a maid by giving protracted anger causes gender injustice which results in limiting, complicating and harming all activities carried out by the wife.

The subordination in the novel *Bekisar Merah* by Ahmad Tohari consists of five indicators, namely the assumption that women do not need to go to high school, women prioritize emotions and feelings, women tend to have difficulty making decisions, power belongs only to men, and unfair treatment of women (Prameswari et al., 2018). However, in

Ahmad Tohari's novel *Bekisar Merah*, there is no citation that describes that women prioritize their emotions and feelings. The assumption that women do not need to go to high school is in line with the view of society in Java which thinks that women do not need to go to high school. If they are going to work in the kitchen in the end, it is found in the following quote:

"You may also not know that men are actually less interested, or even reluctant to women who are too intelligent, let alone too highly educated. For men, women who are less educated and poor do not matter as long as they are beautiful. (Red Bekisar: p. 144)

From the quote, it is explained that for a man like Handarbeni who is educated and has a position, having an educated woman is very unattractive. He is more interested in beautiful women and can be used as a decoration of his house or as a housekeeper. In the quote, there is also a form of domination between men and women. By utilizing one of the parties to achieve a goal. Coordination can occur due to the existence of a culture of patriarchy in society that makes the position of women numbered in social life. Women tend to find it difficult to make a decision, due to the fact that everything a wife does must be with the husband's permission.

Power belongs only to men because the existence of a culture of patriarchy in society makes the position of women subordinated. The notion that men have a higher position than women gives rise to injustice, as in the following quote:

"How can I want to, Mom, I don't have a husband." "Uh, you don't understand either? Listen, Lasi. I've also talked to Mas Handarbeni. He has already decided to let you go and talk about you being Mr. Bambang's. If you need a divorce letter from Handarbeni and a marriage letter from Bambang, everything will be arranged and can be done as soon as you want. "So, I have been divorced by Mr. Handarbeni?" (Red Bekisar: p. 276).

From the above quote, it can be seen that the position of a woman as a wife is lower than that of a man. A man dominates all decisions in the household giving rise to injustice (Purnamasari et al., 2006). The injustice experienced by Lasi's character is caused by her husband's attitude of suddenly divorcing her and handing her over to other men without Lasi's consent. Unfair treatment of women can subordinate women. The notion that men are more deserving of being a leader tends to give rise to arbitrary attitudes toward women, giving rise to injustice.

a. Women's Resistance towards Discrimination in Tohari's *Bekisar Merah*

The subordination of women considers women unimportant and can be detrimental to men (Khasanah, 2021). This results in women being unable to express themselves as free human beings, to move and reach for the future. The notion that women are irrational or emotional so that women cannot appear as leaders, results in the emergence of attitudes that put women in

unimportant positions. Subordination due to such gender occurs in all sorts of different forms from place to place and from time to time.

"But she (Lasi) has one certainty; don't want to go back to Karangsoaga, let alone return to Darsa. Enough is enough of the unfriendliness of the Karangsoaga people that she has received since childhood. It is also enough to be hurt by Darsa's kesontoloyoan. Lasi wants to get out of her homeland even though there are still people who don't need to be hated: Emak, Eyang Mus, even Wiryaji, Darsa's uncle. And Lasi felt very lucky, in her uncertainty to be in Jakarta to be able to meet someone as good as Mrs. Lanting, who gave her clothes and shelter. (Red Bekisar: p. 109-110)

"During those three days, Lasi only stepped foot around the village without a specific purpose. For three days, Lasi also felt how the attitude of all karangsoaga people changed considerably. Everyone wanted to show familiarity to her and their faces were bright when they were spoken to. Their eyes said, they were sorry and no longer wanted to demean Lasi as it happened in the past. (Red Bekisar: p. 196)

These quotes describe the Lasi character who has always been a woman and has understood with the understanding that men are leaders for them (Zulekhah, 2019). Therefore, women must obey the words of men. However, if a man abuses and betrays her, as a woman with a heart, she will rebel. In the quote, it appears that Lasi was disappointed over Darsa's betrayal, of her husband she had an affair with another woman. In the next quote the explanation of Lasi's life has now changed because in the city of Lasi all the affluence even became the wife of a conglomerate. Changes also occurred in the villagers who were amazed and respected her more.

"Lasi sometimes feels doubtful and afraid. But the pain of Darsa's deeds and more so of pain from feeling that she is no longer valuable to a husband, makes her determination more intense, running and mbalel are the only way to vent resistance while defending her existence. Run and run even though Lasi realizes she has nowhere to go." (Red Bekisar: p. 61)

"Lasi did cry. Now she was beginning to become aware of what she was doing; fled karangsoaga, the earth she gave birth to and lived in for twenty-four years of her age. Run away from home; the house of birth, the inner house where she is present, has a role and has meaning. (Red Bekisar: p. 61)

Violence against women can occur because of the assumption that women are weak so they are often used by those who feel powerful (Purnamasari et al., 2006). Emotional violence in *the novel Bekisar Merah* occurs in the character Lasi when Her husband Darsa

misappropriates, disrespecting herself as a wife. Finally, with a round twist, she left behind her husband, parents, village, and the people who had been looking at her and her family.

CONCLUSION AND SUGGESTION

The results of the study on the form or image of women found in this study are based on the conclusion of the main character's struggle against various gender injustices experienced by women contained in the novel. In addition, the marginalization in the novels *The Colour Purple* by Alice Walker and *Bekisar Merah* by Ahmad Tohari, occurs due to a marginalization of one of the gender, namely women. The marginalization was experienced by the characters Celie and Lasi. Marginalization is caused due to differences in Gender, Race, and Family backgrounds that give rise to marginalization, the existence of dominance from the other party towards one gender can be marginalized.

In addition, the same thing that happens in each of the characters in these two novels is that they both experience discrimination in the social sphere. Where Celie's character, she experienced discrimination from her family environment, especially her husband. The husband of Celie likes to treat Celie as she pleases because Celie is only a black woman and her position is low. As for Lasi's character, she is discriminated against in the environment in which she lives, such as at school where there are three boys who often bully her for having a face that looks like a Japanese. Not only that, Lasi also experiences discrimination from the surrounding environment which positions only men who have power in the household. Moreover, in the novels. In *Colour Purple* and *Bekisar Merah* subordination occurs in women due to the assumption that women do not need to go to high school because of the assumption that women are more deserving of working to take care of the house.

Meanwhile, from Celie's and Lasi's characters, there are also other similarities, namely resistance to discrimination that occurs both from environmental, racial and gender aspects. Where from Celie's character it can be clearly seen that Celie's character finally dared to voice her opinion to her husband who often bullied her. Celie's courage cannot be separated from the support of her friends, where Celie's friends can't stand her husband's treatment of Celie. The same thing happened to Lasi's character. Where Lasi's character also experiences discrimination from the environment where she lives and finally decides to fight it by choosing to leave the village where she grew up and wander and live in luxury in the city.

From the two female characters who experience this discrimination, each of them has the same situation, namely being pressured by the treatment that places women in the lowest position from men. This happened to these two characters from the aspect of environment/social/family, race and gender. However, on the other hand, there are significant differences between these two characters. This difference can be seen in the races of each of these two women, where in Celie's character, black women at that time did have a very low

position in contrast to Lasi's character who incidentally was a white woman and had a beautiful face. In addition, the difference between the two can also be seen in how the husbands of each of these characters treat them. Celie gets discrimination/abusive treatment directly from her husband, while Lasi does not experience it indirectly but Lasi experiences discrimination from the surrounding environment.

The researcher concluded, based on the discussion above, the form of gender equality in this case is the need for mutual respect between men and women. This attitude, especially is to respect women's feelings and not assume that the dignity of women is lower than that of men. In addition, the form of gender equality that can be concluded is: first, women as equal partners of men are more precisely as mentors and equal partners, so that women also have the power to become leaders. Second, the similarity of portions (obligations and rights) between men and women in life. Third, opposition to violence that is often experienced by women, both emotional and physical violence. In addition, the research results have contributed to the development of science that is interdisciplinary.

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