

## CHAPTER 1

### INTRODUCTION

#### 1.1 The Background of the Research

The issue on gender is still controversial today. This issue has risen since there is distinction between men and women wherein men are assumed to be the superior and women the inferior ones. As the result of this distinction, women are deeply drowned under the shadow of men's superiority. It shows the unequal status of men and women. The inequality is caused by an ideology of social relationship which is known as patriarchy.

Patriarchy throughout the course of human history tends to follow a specific pattern of male domination in any aspects. Women have always been dominated by the men in the patriarchal society where men are the head of the household and the rule makers. Women are the followers and men are the supreme authority. Women have always wanted to gain their rights and they have also fought for it but it is their misfortune that their privileges and opportunities are always taken away from them.

Some countries around the world have adapted this patriarchal culture and India is probably one of the countries with a strong ones. In India, women were deprived of social and religious rights. They were not allowed to participate in social and religious functions. Gradually the position of women fell down to the extent that the birth of a girl was regarded as a curse in the family. In spite of education of women, they occupy an inferior position in family. Important

decisions like pregnancy, size of family, purchase and ownership of property, vehicles and cell phone are mostly taken by male members. Economically independent women in India are also helpless. They begin their day at the crack of dawn. They take care of entire family, send children to school, pack their husbands' lunch and go to the vehicle stand to catch over crowded vehicle for reaching at work places.

India that is devoted with patriarchy assumes men as the leader who have power over women's life, both in civil and domestic life. Many cultures and religions justify the oppression of women by attributing sexual power to them that men must then rigidly control in order to maintain their own purity and power. Men hold primary power, predominate in the roles of political leadership, moral authority, special privilege and control of the property. They also hold power in the domain of the family. Meanwhile, women are treated either like children or property. Women do not have the same legal and political rights as men and are under control of father and husband.

Ideas about women's rights and gender construction have always been debated in this country. There are some books and articles shown significant exchange of ideas about gender construction and gender norms well before the late 1800s in India. For example, Tarabai Shinde's writing entitled *A Comparison of Men and Women* published in 1882. This book is remarkable for its discussions of the construction of gender norms as a radical critique of patriarchy. Seen as India's pioneering feminist literary critic, Shinde's critical thinking about Indian patriarchy was very controversial for its time in challenging the Hindu religious

scriptures as a source of women's oppression. This view continues to be controversial and debated today.

The role of man in patriarchy gives them tendency for man to oppress women in order to maintain their own purity in the society. The story of child beating, raping and women slavery have always been the common issues to be discussed in any kind literary works which have Patriarchy as the cultural background.

This significant relation can be seen clearly in the novel *The Trail of Broken Wings* (2015) by Sejal Badani. The writer sees many aspects can be analyzed in this novel based on feminist criticism in relation with the trauma caused by the oppressions. Starting from the position of women in patriarchal culture, this novel exposes women who are the subject of abuse. They are compromised and subordinated by rules that are composed by patriarchal power. The oppressions that happen to them become the trauma that haunt them for long. Considering all aspect explained above, the writer feels challenged and interested to analyze *The Trail of Broken Wings* to see how the oppression plays its role in making trauma on the female characters. Thus the writer entitles this research

**Oppression and Its Impact on Indian Women as Reflected in *Trail of Broken Wings* by Sejal Badani**

## **1.2 Identification of the Problem**

Sejal Badani, through her female characters, Raneer, Marin, Sonya and Trisha portray the dilemmatic problem of women who live in a male-centered culture, where on one side, they should shape themselves as what is expected by patriarchal culture that shows their powerlessness, while on the other side, the oppressions that have been done by the male characters have proven several bad influences towards them mentally and physically. They become the victim of humiliation, torture and exploitation. There are many episodes of rape, wife beating and child beating. Those kind of oppressions will end up as depression that traumatizes them for long. Hence, the women's life lies between pleasures at one end and danger at another end.

## **1.3 Scope of the Research**

The writer limits this research only to describe the patriarchal oppression of female characters in this novel as the result of male domination in society. They are Raneer, Marin, Sonya and Trisha who experience the oppression since childhood being presented painfully. In this novel, male domination makes men have power to control women's life. Another thing that needs to be concern is about the impacts of those oppressions towards their psychology as reflected in their behavior and actions.

## **1.4 Research Question**

In order to develop this research, several questions are used to make sure it will not go beyond the scope of the research. The question are below:

- a. What kind of patriarchal oppressions are experienced by women in *The Trail of Broken Wings* written by Sejal Badani as presented through Raneer, Marin, Sonya and Trisha?
- b. How do patriarchal oppressions impact women's psychology in the novel?

### **1.5 Objective of the Research**

The general objective is, this research aimed to describe the oppression by patriarchal culture as the impacts of male domination in the society in order to examine its psychological impacts of that oppressions towards female character's psychology.

Meanwhile the specific objective is to show the ability of female characters to fight and free their life from patriarchal oppressions in *The Trail of Broken Wings* which spreads out motivation for all women over the world that women is able to fight against it. By investigating this novel we may see that psychological problems caused by patriarchal oppression can be healed by the process of being what they want as a woman. Not only for women, the writer hopes that by reading this research man may know that the oppressive acts done by man give so many bad impacts towards woman.

### **1.6 Review of Related Studies**

In conducting this research, some previous studies will be used as references. The writer finds some articles that is related to this study. First, an on process research by Seswita S.S, M.Hum entitled "The Resilience of Indian American Women in Coping With The Domestic Violence seen in Sejal Badani's

*A Trail of Broken Wings: a study of Feminist Psychology*” in 2018. In this research the writer has contributed as a helper.

This study aims to discuss the resilience of Indian American women in coping with the domestic violence as seen in Sejal Badani’s *A Trail of Broken Wings* as one of a study of feminist psychology. It begins with the issue of patriarchy in first-generation Indian immigrants’ family in United States. This paper tries to bring out the issue of how Indian-American women can cope with the trauma healing and finally were able to reconcile with their past and successfully made resilience with their trauma.

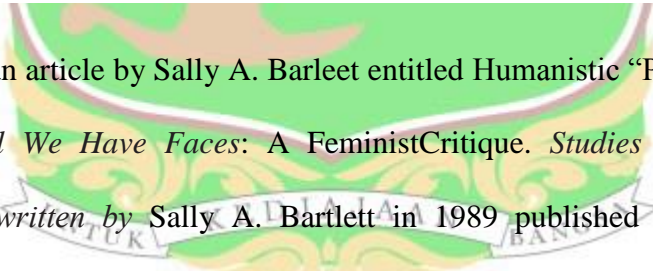
Seswita argues that *A Trail of Broken Wings* is an example of writing by an Asian American female writer, Sejal Badani that was published in 2015 and depicts the process of resilience of four Indian American women in coping with the trauma healing happened because of the domestic violence that they suffered from the male figure in the family. Having analyzed *A Trail of Broken Wings* by Sejal Badani, she can see how The Resilience of the female characters are achieved by following some stages and elements of resilience. The four characters show different kind of way in achieving the resilience and healing their trauma with their own problem differently but one thing to be concluded that those women are able to reconcile and coping with the childhood trauma due to the domestic violence that they experienced, Raneer, a traditional Indian woman who finally find her solution to resist and fight against the domestic violence from her husband, Brent. She prefers to be happy with her four daughters instead of regretting her past decision on living together with her abusive husband, and she

finally chooses her own path. Marin, the oldest daughter, the one who experiences the most anger of her father by being submissive and faithful only to be able to gain respect and praise from him. Unconsciously it caused her to be an authoritative wife and mother to her own husband and daughter, yet it finally can be reconciled and overcome by following some elements to resilience which finally make her life happier than before. On the other hand, Trisha, the second born whose described as the most loving daughter by their father, Brent, reveals a shocking fact about her childhood life. The trauma begins in her almost-ended marriage life. Yet, she managed to reconcile and resilience with the shocking fact and start all over again with her ownself. The youngest daughter, Sonya, who runs away from home as she grows hatred to her father which caused her trauma in starting a relationship with a man is finally succeed in healing her trauma, reconcile and manage to resilience.

This research will be used as the main guidance for the writer to finish this research later on since it is used the same object. But, it can be seen clearly that this research focus on resilience and violence toward women. Meanwhile, the writer tries to seek the impacts of oppression towards women's psychology. The theory that is going to apply is also different. In her research, Seswita focuses more on the theory of resilience while the writer uses the psychology feminine.

Second, Najmeh Nouri wrote an article in *Mediterranean Journal of Social Sciences* entitled "Floating world: Re-imagining Rhizomatic identities in Jhumpa Lahiri's *The Namesake*", (vol 3(1) January 2012). In her article, Nouri discusses about the paradigm of diaspora in United States that has shifted from the

moved-to-here immigrants to born-here immigrants in Jhumpa Lahiri's *The Namesake* from the framework of transnationalism characterized by migration, transculturation, and hybridity in both first generation and second generation of immigrants. Nouri revealed that Lahiri attempts to construct transnational identity for immigrants, while locating and stabilizing them in the United States. A formation of transnational identity does not negate the notion of nation or national borders, rather it means making a connection between different nations and their people by crossing boundaries in a rhizomatic process. This process constitutes the notion of identity as always evolving, owing to the fact that it becomes what it is in the context of constantly changing and mobile relationship between human beings and globalized world. This article gives contribution to the future research in the part of the multicultural writing in United States and also to the part of first and second generation Indian immigrants.



Third, an article by Sally A. Barleet entitled Humanistic "Psychology in C. S. Lewis's *Till We Have Faces: A Feminist Critique*. *Studies in the Literary Imagination*" written by Sally A. Bartlett in 1989 published in *Mythlore: A Journal of J.R.R. Tolkien, C.S. Lewis, Charles Williams, and Mythopoeic Literature*. According to Sally A. Bartlett, In *Till We Have Faces*, C. S. Lewis captures the whole life of an angry young woman in a paradigmatic mirror scene. The protagonist, sees herself in everyone and in everything: all belongs to her. This avaricious self-love breeds contempt for others, especially the gods. There, in that infernal setting, she stands before a mirror and re-enacts the same *mise-en-scene* of her childhood, but this time with a telling difference. As a young girl she



experienced no *meconnaissances*, no distortions of the self, because the great mirror” on the wall was one in which “you could see your perfect image.” Even though the specular image reflected her facial ugliness, O ruual merely acknowledged the fact without weeping or turning her eyes away.

The second “epiphany of the face,” on the other hand, produces what Emmanuel Levinas calls a “*traumatism of astonishme*”. Orual discovers that *she* is Ungit, the goddess she loathes the most: “The vision . . . allowed no denial. Without question it was true. It was I who was Ungit. That ruinous face was mine. I was that Batta-thing, that all-devouring, womb-like, yet barren thing”. For Lewis, too, the face reveals the person. Oruals identity crisis stems in part from her refusal to acknowledge the moral appeal the face makes not to commit murder when she drains the life-blood from Bardia and Psyche. Her decision to wear a veil manifests a deeper anxiety about who she is.

As the result Sally A. Bartlett concludes that the quest for justice in *Till We Have Faces* contains intertextual echoes from the Bible. Lewis links Orual momentarily with Job, who uses a familiar trope to ask Yahweh an overwhelming question. Orual’s array of questions are no less pointed than those of her biblical counterpart, her sense of enmity no less keen. But she cannot face the god or see “the place where all the beauty came from” (83), because from the outset she seeks revenge rather than friendship.

This article will be used as the sources to understand deeper about the structure of literary work in order to make writer easy to analyze the object of the

research later on. Since this article mentions about how the structure of a literary work also plays significant role to elaborate the issues of psychological.

### 1.7 Theoretical Framework

In this research, the writer applies feminist literary criticism since the object deals with women and gender and in order to analyze its impacts towards psychology the writer will use Feminist Psychology theory. When we are talking about literary works, it means that we already talk about the result of creative processes that has been done by the author. It does not only deal with the works, but also deal with the thing that build the story. M.H. Abram in his essay *Orientation of Critical Theories* said that expressive theory is a work which is essentially the internal made external, as a result from a creative process operating under the impulse of felling, and embodying the combine product of the author's perception, thoughts and feelings. It means that the literary works deal with internal and external aspect as what Abram said as mirror and the lamp.

Many researchers and scholars used the term "Feminism" and they tried to define and explain it differently. Some of them use it to refer to some historical political movements in USA and Europe. Whereas, others refer it to the belief that women live an injustice life with no rights and no equality. Zara Huda Farris in her article entitled *Feminism and Its Impact on Woman in the Modern Society* (1997:23) explained this idea, as: "...Women need feminism because there are women who suffer injustice". Despite of the painful segregation and the hard inequality, women were able to stand up each time and they were able to speak and express their problems, feelings and wishes. In addition, women were able to

spread it in all over the world, make it a symbol of equality, and make all people believe that men and women deserve equality in all opportunities, treatments respect and social rights.

Lois Tyson, in *Critical Theory Today: A User-Friendly Guide* (1950) has explained clearly about the idea of feminist literary critics. According to Tyson, “Feminist criticism examines the ways in which literature (and other cultural productions) reinforce or undermine the economic, political, social and psychological oppression of women” (1950: 81). An approach that seeks to correct or supplement what may be regarded as a predominantly male-dominated critical perspective with feminist consciousness. Feminist criticism places literature in a social context and uses a broad range of discipline, including history, sociology, psychology and linguistics to provide a perspective sensitive to feminist issues. Feminist theory also attempt to understand representation from a women’s point of view and to explain women’s strategies in writing as specific to their social conditions. It examines gender politics in works and traces the subtle construction of masculinity and feminine and their relative’s status, positioning and marginalization within works.

Feminist critics take for granted that the structure of gender and sexual differences have been enormously influenced in all areas of human existence. We cannot understand history, politics and culture until we acknowledge this influence. A feminist critic may argue that one point at which supposedly unified and universal meanings of texts almost always unravel is the assumption that the

teacher to unmask the truth that many texts that have been called universal are in fact male-gendered and arise from and support structures that subjugate women.

In order to investigate the impact of oppressions toward psychology of women, the writer applies Feminist Psychology of Karen Horney. Karen Horney (1926) in her book *Flight from Womanhood* was the first to question this bias in the psychoanalytic literature, “almost all of those who have developed his ideas have been men. It is only right and reasonable that they should evolve more easily a masculine psychology and understand more of the development of men than of women” (p.59). Horney's thought went through three stages. In essays she wrote between 1923 and 1935, she tried to revise Freud's phallogocentric view of feminine psychology while remaining within the framework of classical theory. These essays were largely ignored during her lifetime, but since their republication in *Feminine Psychology* in 1967, Horney has been widely recognized as the first great psychoanalytic feminist. Exposed to new ideas and to patients with different problems after she moved to the United States, Horney began to question libido theory, the universality of stages of psycho-sexual development, and many other basic tenets of psychoanalysis.

In *The Neurotic Personality of Our Time* (1937) and *New Ways in Psychoanalysis* (1939), she replaced biology with culture and disturbed human relationships when explaining the origins of neuroses, and she shifted to a predominantly structural paradigm in which she sought to account for behavior in terms of its current function. In her last two books, *Our Inner Conflicts* (1945) and *Neurosis and Human Growth* (1950), Horney described in a systematic way the

interpersonal and in intrapsychic strategies of defense that people develop in order to cope with the frustration of their psychological needs.

According to Horney, we are not simply tension-reducing or conditioned creatures but have present in us an "evolutionary constructive" force that urges us "to realize" our "given potentialities" (1950: 15). We each have a biologically based inner nature, a "real self," that it is our object in life to fulfill. Horney would have agreed with Abraham Maslow's account of the basic psychological needs that must be met if we are to actualize our potentialities. These include physiological survival needs, needs for a safe and stable environment, needs for love and belonging, needs for esteem, and the need for a calling or vocation in which we can use our native capacities in an intrinsically satisfying way.

Horney sees healthy human development as a process of self-realization and unhealthy development as a process of self-alienation. If our psychological needs are seriously frustrated, we shall develop in a quite different way. Self-alienation begins as a defense against "basic anxiety," which is "a profound insecurity and vague apprehensiveness" generated by feelings of isolation, helplessness, hostility, and fear.

As a result of this anxiety, we "cannot simply like or dislike, trust or distrust, express [our] wishes or protest against those of another, but [we have] automatically to devise ways to cope with people and to manipulate them with minimum damage to [ourselves]" (Horney 1945: 219). We cope with others by developing the interpersonal strategies of defense that I shall examine next, and

we seek to compensate for our feelings of worthlessness and inadequacy by an intra psychic process of self-glorification. These strategies constitute our effort to fulfill our now insatiable needs for safety, love and belonging, and esteem. They are also designed to reduce our anxiety and to provide an outlet for our hostility.

Horney also mentions that, we try to overcome feelings of being unsafe, unloved, and unvalued in a potentially hostile world by moving *toward, against,* or *away from* other people. These moves give rise to the neurotic solutions of compliance, aggression, and detachment. Whereas healthy people move flexibly in all three directions, compulsive people are "driven to comply, to fight, to be aloof, regardless of whether the move is appropriate in the particular instance" (Horney 1945: 202). Each solution involves its own constellation of behavior patterns and personality traits, its own conception of justice, and its own set of beliefs about human nature, human values, and the human condition.

## **1.7 Method of the Research**

### **1.7.1 Collecting the Data**

In this research, the writer does library research and internet browsing in order to find the primary data and the secondary data. The primary data function as the object of the analysis. It is the novel *The Trail of Broken Wings* by Sejal Badani. The secondary data are books and articles that are related to the research and topic about feminism and psychology and feminist.

### **1.7.2 Analyzing the Data**

In this research, the writer uses qualitative method since all the data in the form of words, not numbers. As Stainback in *Understanding and Conducting Qualitative Research*, states “qualitative research focuses on subjective data, data existing in within the minds of people and typically expressed or reported in natural language” (7). Based on this explanation, the writer argues that qualitative method will be effective to analyze the data. In order to analyze the data, the writer will use Karen Horney’s theory. There are three steps in analyzing the data; first, the writer explains the fact about the patriarchal oppression toward women. The writer analyzes the main female characters, Raneer, Trisha, Marin and Sonya, who have experienced the improper treatments from men to see her suppression. Second, the writer analyzes the impacts of those oppression toward their psychology.

### **1.7.2 Presenting the Result of the Analysis**

The data that observed by qualitative will be presenting and the result of analysis which will be conducted in a descriptive way. According to Bodgan and Biklen in their book entitled *Qualitative Research for Education: an Introduction to Theory and Method* is: Qualitative research is descriptive; the data is collected in the form of words or pictures rather than numbers. The written result of the research contain quotation from the data to illustrate and substantiate the presentation. (1982:28). The data are collected by the writer in the form of words. In the qualitative method, the writer takes quotation from the novel to support the analysis.

