



**WOMEN REBELLION AS IMPACT OF MALE
DOMINATION AND OPPRESSION IN INDIA
REPRESENTED IN MALLADI'S *THE MANGO
SEASON***

A final project

Submitted in partial fulfillment of the requirements

for the degree of Sarjana Sastra

in English

By

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2020

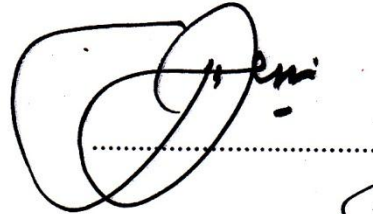
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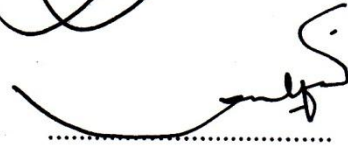
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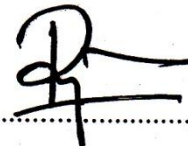
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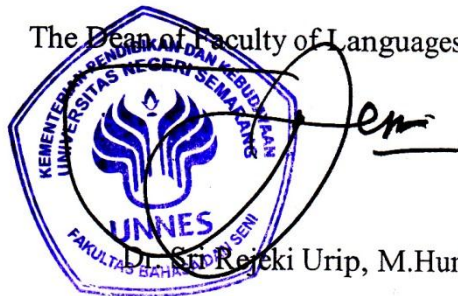
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Declaration of Originality

I Ratna Dwi Astuti hereby declare that this final project entitled Women Rebellion As Impact of Male Domination and Oppression in India Represented in Malladi's *The Mango Season* my own work and has not been submitted in any form for another degree or diploma at my university or other institutions. Information from the published and unpublished work of others has been acknowledged in the text and a list of references is given in the references.

Semarang, January 2020



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MOTTO AND DEDICATION

“Do not lose hope, nor be sad.”

-Qur'an 3: 19-

“Dream, Believe and make it happen!”

-Agnéz Mo-

Dedicated for:

Me and myself

My family

My friends

My beloved one

ACKNOWLEDGEMENT

First, I wish to thank God, Allah the Almighty who has given me the greatest love, mercy, grace, and His blessing that I have finished this final project.

I realize that I cannot finish this study without others' help. Firstly, I extend my gratitude to Mohamad Ikhwan Rosyidi, S.S., M.A. as my advisor, for his guidance, suggestion, and advice that very helpful indeed for me to finish this final project.

Then, I am indebted to my parents, who greatly give their affections and supports. Always with me in my upside down. I am so grateful to have them by my side.

My special thanks and appreciation are address to all of my friends and my beloved one either whom here or outside of the island who always supports me and cheer me up during my research, who have made this final project report possible.

Finally, I also hope that my final project could be useful for the readers. Therefore, I would like to appreciate any criticisms or suggestions for the improvement of this study.

Semarang, January 2020

Abstract

Astuti, Ratna Dwi. 2020. **Women Rebellion As Impact of Male Domination and Oppression in India Represented in Malladi's *The Mango Season***. Final Project, English Department, Faculty of Languages and Arts. Universitas Negeri Semarang. Advisor: Mohammad Ikhwan Rosyidi, S.S., M.A.

Oppression is the name of social injustice. It is perpetuated through social institutions, practices, and norms on the social group by social groups. Indian society belongs to the man since time immemorial. The woman has been given a secondary and inferior position in her family and society. She has been facing injustice, suppression, oppression, subjugation, and exploitation in a male-dominated Indian society. This study aims to describe how oppression toward women and male domination experienced by Indian women and its explanation to explain the women's rebellion as impact of male domination and oppression toward Indian women as represented in *The Mango Season* novel. The method used in this study is a descriptive qualitative study and using Derrida's theory of deconstruction to support the data. The main theory used in this study is Maine's theory of Patriarchy in a perspective of feminist. This study shows that the novel deconstructs its portrayal of male's domination towards women. So, by destabilizing the binary opposition in the novel, that are males oppose females, the males-females hierarchy are reversed.

Keywords: Rebellion, Oppression, Domination, Patriarchy, The Mango Season

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CHAPTER 1

INTRODUCTION

This first chapter explained several points which consisted of the background of the study, reasons for choosing the topic, statements of problems, objectives of the study, and significances of the study.

1.1 Background of the Study

Oppression is a form of injustice that occurs when one social group is subordinated while another is privileged, and oppression is maintained by a variety of different mechanisms including social norms, stereotypes, and institutional rules. A key feature of oppression is that it is perpetrated by and affects social groups. Oppression occurs when a particular social group is unjustly subordinated, and where that subordination is not necessarily deliberate but instead results from a complex network of social restrictions, ranging from laws and institutions to implicit biases and stereotypes. In such cases, there may be no deliberate attempt to subordinate the relevant group, but the group is nonetheless unjustly subordinated by this network of social constraints (Taylor, 2016).

Indian society belongs to the man since time immemorial. The world belongs to the man since the beginning of civilization. It is unfortunate that men and women are not treated equally. Men are, after all, men while women are merely women. Women, being women, are not allowed to share the world

inequality with men. It is not necessary for the man to define himself as an individual of a particular sex. However, the woman is required to define herself as a woman. She is not regarded as a free and independent individual. She has no existence apart from her male-counter-part. The woman has been given a secondary and inferior position in her family and society. She has been facing injustice, suppression, oppression, subjugation, and exploitation in a male-dominated Indian society. In spite of being educated, she has been looked down upon with contempt (Sawant, 2016).

Eaklor (2008: 144) defines that patriarchy is a system of power in which men dominate women and children and can enforce that domination using society's institutions. In return for all the advantages men received from patriarchy, they were required to dominate, exploit, and oppress women. Moreover, violence was sometimes used to keep patriarchy intact, as happened in India.

Hinduism is the largest religion in India. Hinduism which considered males superior to females, the caste-system which imposed many restrictions on women and the patriarchal joint family system which curbed women's individuality and freedom, contributed to the low status of women in Indian society. Patriarchy, itself, has been one of the major causes of women's oppression and exploitation. Male power is exerted directly or indirectly in domestic and social life in order to constrain the female. The social role assigned to women is that of serving the image of man. Women are required to shoulder all the domestic responsibilities, and they are kept busy with cleaning,

cooking, washing, and childbearing roles. They are given just the status of sex partners. They continue to face injustice, humiliation, torture, harassment, suppression, oppression, subjugation and exploitation in the name of gender-distinction and patriarchy (Sawant, 2012).

Gender difference is not a problem as long as it does not cause inequalities of gender. Gender differences cause many inequalities moreover women because women are known as a weak person who has low power in society (Smith, 2008: 15).

The jealousy creates awareness in women so that there is women's movement to gain equal roles in society. This movement is the only way to restore the essence of gender equality in social life (Santosa, 2015).

By their demand for equal roles in society, women express their demand from time to time, and it starts from the family. In the family, they start to express their opinions related to men's decisions and reject their decisions which are inappropriate to the family. Women's braveness to reject and express the decisions affects women's stereotypes that they cannot be regarded as obedient and passive. In social life, the achievement of women's efforts can be seen their participation in elections and being part of decision-makers in society's representatives. Moreover, Charvet (1982:10) adds because of the courage of women who are very radical, women get other freedoms, such as the right to acquire academic knowledge and work outside the home.

One of the problems which are often faced by every human being especially women is how to stand up their right and not allow their male-

dominated society to define what it means to be women. Women themselves must show their capability, to prove who they are and what role they will play in society.

Indian women have traditionally been regarded as “ministers of carnal gratification to their husbands” (Seth, 2007: 133); women will have to be married off at a certain age. Therefore, parents tend to consider their daughters as future outsiders of their family and are not willing to make any investment in their education.

In India, woman needs to be prepared for her wifely duties. They need to be a good housewife. This is all that is expected from women. Wasting time in studying will not make her prepare for wifely duties. Everyone should be aware of their rights and opportunities. Nothing will change until society changes (Tonoyan, 2001).

Traditionally, women are considered to be inferior to men, and their role is to take care of children and the household; whereas men are the owners of the family who have absolute power. Under this concept, a woman’s place is confined within the four walls of their house, and there is no need to be educated or learn any skills (Seth, 2007).

Women should stand for their rights and break the disparity between male and female education. Educated women can guarantee their place in society. Although an educated woman is considered an asset in modern-day marriages, historically the woman, who was prized, was one who had the skills

to maintain a household (Lee & Stanley, 2000). They will be honored due to their knowledge. Women have to recognize their privilege.

Women have access to any platform or sphere where they can raise their voices (Tonoyan, 2018). Sonawat (2001) defines that traditionally, a female child was not valued as much as a male child. Females treated differently since they were born. When the parents cannot afford education for their kids, the son is always given preference over the daughter, if at all they try and send them to school. The daughter stays at home and cooks, cleans, and helps her parents in doing the chores, or she might even be employed as a helper somewhere, which is child labor and illegal as per law.

Another aspect is the public life for private life. Even private life could be mixed by the hand of parents and families. For example, is a woman who doesn't marry is regarded as an object that has no use. There was no place for her (Johnson & Johnson, 2001: 1055). For this reason, girls were usually arranged to be married at a young age (typically 12-14 years old) (Bhopal, 1997). Another reason making it critical for an Indian girl to get married early was to maintain her virginity, and by extension to preserve the family's izzat (i.e. honor) (Sonawat, 2001). If women do not marry until the age of 25 then their parents will feel worried and make an arranged marriage. In the past, Indian Hindu culture deemed that marriage was a union between two families rather than a relationship between two people (Lee, 2000).

Now, in some places, there is still an arranged marriage. Women who are not married yet disgrace the family's name. Indian society also has a certain

unreasonable set of rules and duties that women and men are supposed to do to maintain the social balance. Women should only handle the kitchen and kids, whereas the men are supposed to go to work, these are the two major examples of such rules and duties. Growing up in such an environment, some men get so used to it that they do not like women stepping out of the boundaries made by the society and end up developing strong negative opinions regarding the women which sometimes results in an unfavorable environment (Sharon, 2015).

The issues exist, and Indian women struggling for equality. The recognition of gender as an issue powered the post-colonial women's movement, supported by feminist critiques and women's studies in academia. Women mobilized to protest violence, legal discrimination, and rising prices and agitated for better living conditions through higher wages, the prohibition of liquor, and the provision of drinking water (Rajan, 1999: 3). These women represented a wide range of castes, classes, and communities, rural and urban.

Gender inequalities issue does not only happen in the house, school or workplace but also recorded in literary works. That expresses the author's mind and also as the reflection of real life. In this study, I found a novel entitled *The Mango Season* (Malladi, 2003) which can be used as a good example to explain gender inequalities. After reading thoroughly and understanding deeply about the story of the novel *The Mango Season*, I found some data about gender inequalities in the novel. *The Mango Season* illustrates the real people in India's life is. It was the portrayal of Indian life especially telling about the oppression

toward women and male domination which brings women into a movement.

There are some novels which have similar topic, that is about oppression toward women, such as, *Chup* by (Narayan, 2018) which tells about the issues of women empowerment from lower middle class to upper and upper-middle class, to women who are working and yet live a dual life, to the next generation which is screaming to be let free. There is a thing that makes that novel worth to read, the author noticed that "Our culture trains women not to exist" (Narayan, 2019). "We are either killed before birth (female feticide) or are trained to kill our desires every single day just to exist" (Narayan, 2019). She further categorizes the various habits a woman is expected to inculcate to not exist.

Another novel is *Spy* written by (Coelho, 2016). It tells a story about a woman who got some unfair acts from the social environment especially from men. The main character is Margaretha Zelle, but her popular name is Mata Hari. When she was 16 years old, she was raped by the principal of her school. It was a horrible experience that she ever had. The experience has changed her life. To escape the oppressive surroundings, she married a Dutch officer, Rudolf. After getting married, her life changed bitterly. Her husband is a jealous and possessive person. Her husband treated her badly. She is beaten, raped, forced, abused, burden by her husband. He treats her like a whore. This novel explains the struggle of a woman to live her life in a good way, but the story only focuses on the experience of Margaretha who gets sexually abused since she was a teenager until she is married. I do not feel like this novel

complete enough to tell about oppression toward women in so many ways.

The reason why I choose *The Mango Season* (Malladi, 2003) because in this novel there are so many lessons from each character. There are lessons about how to be ourselves, how to speak up and live our lives. It is not only about oppression toward women and inequality but also shows how family means family no matter what happens. While in another novel which has the similarity by the story, it could not be better than the way *The Mango Season* illustrates the inequality or tells about oppression toward women in so many ways as good and as real as the reality that happens in India.

There are previous studies, which discussed oppression toward women and inequality. This study conducted by (Qoyum, Sundus 2017), explained about women across the globe face discrimination based on gender which does not only leave a physical scar on their bodies but a mental scar as well which is hard to erase. He used *Women at Point Zero* as the object. The difference between his study and this study is the object that is used. In this study, not only talk about inequality and oppression, but also the movements that happen because of oppression.

In a study conducted by Vikas Yadav Raskar (2013), he explained about cultural alienation is a world phenomenon of today's life. The tremendous difference between two ways of life leads a person to a feeling of depression and frustration. The object of the research is the novel *The Mango Season* (2003) written by Amulya Malladi.

There is no research using feminist approach, patriarchal theory and *The*

Mango Season as the object, that is the reason why I do this research. On one hand, from *The Mango Season* novel written by Amulya Malladi (2003), there are lessons about oppression toward women, women's rebellion, male domination, inequality right, and cultural ideals. Those are important to be well known to make people realize that women are worth it, strong, and deserves to be equal.

Liberal feminism is a form of feminism thought that is known widely. This feminism is the general thought of the face of feminism. In this theory, the explanation of woman position in society can be seen from inequality of right control that was made woman participation in the public world, out of family and household necessity (Beasley, 1999). Liberal feminism has its roots in the eighteenth century with Mary Wollstonecraft, Harriet Taylor Mill, and John Stuart Mill and is characterized by a persistent faith in a reason and rationality. Contemporary liberal feminism tend to agree that the values (life, liberty and the pursuit of happiness) and structure of liberal democracy have the potential to allow for the end of the oppression toward women if women were allowed to fully enfranchised into the social systems of corporate, government, economic and educational life and work to end gender segregation, gender discrimination in all areas of public life and gender-based laws (Jaggar, 1988: 181).

Deconstruction is applied as the method to collect and analyze the data. To analyze the real and hidden meaning of the story from each character, the blend of the deconstruction method from feminist perspective is helpful to do this research. Since this research uses deconstruction as the method, the use of

binary opposition is needed as the technique to collect the data. Deconstruction should “necessarily” operate “from the inside”. According to Derrida in Ozdemir (2014:62), there are two ways to operate from inside of the text; to point to the neglected parts in the text and to question them and find their inconsistencies and to deal with the binary oppositions that are included in texts.

1.2 Reason for Choosing the Topic

This study has been conducted on the following reasons;

First, women oppressed’s cases in India are a very interesting thing. Women being oppressed in so many ways, such as: in education, in society, choosing marriage partners, etc. In this modern world, there is still unreasonable laws that give women limitation, while man has no limit like women. Women in India are being oppressed and males dominated almost every aspect of life.

Second, *The Mango Season* novel written by Amulya Malladi (2003) is the right novel that could make us realize the great power of women to set their life free and to own their own life. Some movements happen because they try to not being oppressed any longer. They make movements by speak up their mind against the oppression.

Third, since there is no research yet about oppression toward women and male domination using *The Mango Season* (2003) as the object and liberal feminist as the approach and patriarchy as the theory, that is the reason why I do this research.

1.3 Statement of the Problem

In this research, I would like to analyze women rebellion as the impact of male domination and oppression in India represented in Malladi's *The Mango Season* by presenting and focusing the discussion on the following problems;

1. How are male domination and oppression toward Indian women described in the novel *The Mango Season*?
2. What is the impact of oppression toward Indian women as a result of male domination represented in the novel *The Mango Season*?

1.4 Objectives of the Study

Related to the objective of the study above, this analysis is expected to give knowledge and advantage to the readers such as;

1. To describe how male domination and oppression toward Indian women experience by Indian women.
2. To explain the impact of oppression toward Indian women as a result of male domination represented in the novel *The Mango Season*.

1.5 Significance of the Study

Related to the objective of the study above, this analysis is expected to give knowledge and advantage to the readers such as;

1. Theoretically: The study would be able to complete the previous studies based on the other point of view. This study is expected to be able to

add and enrich the treasury of literary research, especially novels through the approach of feminism so that the readers can know the relationship between literature, oppression toward women, male domination, and liberal feminism.

2. Practically: The result of the study would give an example to the readers on how to open their minds that the issues of oppression toward women still exist until now especially in India. Not only that but also to make the readers realize that oppression toward women happens because of male domination and it creates women on the rebel.

1.6 Limitation of the Study

This study attempted to analyze the oppression toward women and male domination in India as it was a construction of the tradition of patriarchal society based on Malladi's novel *The Mango Season*. Since the study is about oppression toward Indian women and male domination, the analysis would limit on the relation which involved about how male domination and oppression toward women experienced by Indian women, and the impact of oppression toward Indian women as the result of male domination represented in *The Mango Season*. The ending of this analysis would lead the researcher to the result of the way the study deconstructs the portrayal of male's domination towards women. So, by destabilizing the binary opposition in the novel, that are males oppose females, the males-females hierarchy are reversed.

1.7 Outline of the Study

This research organized into five chapters and subchapters. Chapter one is the introduction, which consists of a background of the study, reasons for choosing the topic, research problems, objectives of the study, significance of the study, limitation of the study and outline of the study.

Chapter two is review of related literature, which consists of three subchapters. First, it consists of reviews of the previous studies. Second, it consists of a theoretical review that related to my topic. Third, it consists of theoretical frameworks that describe how the theories are applied in analyzing and answering the research questions.

Chapter three is the research methodology. This chapter consists of six subchapters. The first is the research design. Second is the object of the study. Third, it gives information about the role of the researcher. Forth it gives information about the type of data. Fifth it gives information about the procedure of data collection. The last is the procedure of data analysis.

Chapter four is an analysis. The procedure in conducting the data is represented in descriptive. It consists of the analysis of the novel to answer the research questions of this research.

Chapter five, the researcher presents conclusion and some suggestions dealing with the subject matter of the final project.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this part, a review of related literature would consist of previous studies, a review of the novel, a review of related theories, and theoretical framework of analysis. Previous studies can be journals, articles, essays, reports, thesis, etc. A theoretical background was the list of theories that would be used in this study. Last, theoretical framework would explain the way of this study.

2.1 Review of previous Study

The researcher found some previous studies related to the topic in this study, which is a study conducted by other researchers about male domination, oppression toward women, and women's movements. Each of them talks about different matter and problem which is vary but its focus on the same thing. The following are those researches are explained one by one by the researcher. These are the followings;

In a study conducted by Sundus Quayum (2017) entitle Women Across the Globe Face the Discrimination based on gender which not only leaves a physical scar on their bodies but a mental scar as well which is hard to erase. The difference between Sundus' study and this research is in the way of explaining and the object of the study itself. Sundus explained women's struggle in the book Woman at Point Zero, while this research explained about oppression toward women and male domination based on Amulya Malladi's

novel *The Mango Season*.

In a study conducted by Vikas Yadav Raskar (2013) he explained about cultural alienation is a world phenomenon of today's life. Amulya Malladi in her novel, *The Mango Season* demonstrates all the commonplaces of cultural clashes and dilemmas by exploring the struggle of Priya faces when dealing with culture shock in her own country. In *The Mango Season*, Malladi portrays the cultural shocks and clashes that Priya experiences once she is removed from her adopted culture to revisit her native culture with different experiences and values.

The study of patriarchal oppression conducted by Naheed Qasim, Shehnaz Mehboob, Zainab Akram, and Hajira Masrour (2015) explained about the sufferings of female characters in *The Awakening* and *The Yellow Wall Paper*. It attempts to examine the effects of suppression on women's mental health which drives them to commit suicide to liberate themselves from male dominance society and the role of suppression in madness which also one way of liberation for women.

The study about Indian women as traditional wife and mother conducted by Dr.Sarita Khumallambam (2016) explained about the role, position and duty of a traditional Indian wife and traditional mother in the characters of Susila, Chandran's wife and Chandran's unnamed mother in R.K. Narayan's *The Bachelor of Arts*. Thus, the role of woman as traditional wife and mother in the Indian society is synthesized by Narayan just to bring harmony in the family as well as in the society.

The study of cultural conflict and empowerment conducted by Dr.S.Ramya Niranjani (2017) explained issues like gender oppression, cultural conflicts, and women empowerment. Women writers through their writings explore the problems faced by women in the patriarchal society. The difference between Dr.S.Ramya Niranjani's study and this study is on the focus taken. Dr.S.Ramya Niranjani's study focuses on gender oppression, cultural conflicts, and women empowerment, while this research's focus is further by explaining oppression toward women, male domination and women's movements.

From the review of the previous studies given above, it was clear that this research had not been done before. The studies discussed different aspects of science, different object, and focuses. This research explained how male domination results in oppression toward women could bring such a movement against the oppression based on Malladi's novel *The Mango Season*.

The study entitles A Critique Towards Men's Superiority in The Myth of Sisyphus conducted by Luqman Rosyidy (2014) is to criticized men's superiority in ancient Greek culture. This study is using descriptive qualitative study and using the deconstruction of Derrida as the approach. This study is aimed to explain the finding, that there is no concept about men's superiority based on the culture of ancient Greece. It means that is not true that men are superior and women are inferior or do not have their superiority. Not only deconstruction, but women's study by Simone De Beauvoir is also used as the second approach. It used to strengthen the argument in criticizing men's superiority.

The next study is conducted by Yulidar Nur Savitri (2013). The title of the study is the Critique of a Woman Facing Reality or Deal Condition As Reflected in Danielle Steel's Novel "Daddy". This study is about women's movements in that era. It tells about the difference between women before movements and after the movements based on what is happening in the "Daddy" novel by Danielle Steel. This study is using descriptive qualitative and using structuralism as the theory.

Another related study is conducted by Eva Endah Nurwahyuni (2015) entitle Gender Role Construction and Its Impact Portrayed in The Glass Menagerie Play. It is about gender roles concept that gives women and men some different things to do and not to do. This concept builds children to be like their parent's dreaming. This study is using Tennessee William's The Glass Menagerie's play as the object. It uses a qualitative study with a sociological approach. Based on this concept, women in that play seems very weak and subordinate to men. The theory of structuralism was used for analyzing the character of Sarah Watson as the main role.

In the study conducted by Nurul Basyiroh (2014) entitle Woman's Emancipation Described in Pane's Habis Gelap Terbitlah Terang and Walker's The Color Purple (a comparative study). This study is talking about 2 things, first is Kartini who struggles for the equality of education for Indonesian women. The second one is the black American woman Celie that struggles for the black people to live their life through entrepreneurship and be equal as the white people are. This study is using a qualitative study with a sociology approach focus on

feminism. Woman emancipator described in Kartini is identified by five characteristics: going forward, educated and inspiring, persistent, self-disclosure, and independent. While in the novel *The Color Purple* reflects the behavior and manner of the main character Celie as a black woman emancipator. As a black woman emancipator, Celie is identified by five characteristics: confident and hard worker, persistent, independent, self-disclosure, an uneducated woman.

The next study is conducted by Fatma Rosita and Indrawati (2015) entitled *Woman's Figure Representation in the Victorian Era Represent in Henrik Ibsen's A Doll's House*. This study is about a manipulative woman. It tells that women sometimes can be the oppressed ones, but sometimes she can be the inferior ones. This study is using descriptive qualitative method and using sociological criticism on feminist critique. It uses Henrik Ibsen's play "The Doll" as the object. The finding from the study is that the portrayal of the women in that era. Women should be the obedient wives, lovely daughters, honest friends, sensible ladies in the house, etc. Women in that era as the feminine virtue should be gentle and stay at home to take care of the family and the children.

The next study is the study conducted by Agus Muhammad Asyiq Khoiron (2013) entitled *Question to American People's Commitment to Human Rights in George Tillman Jr's Men of Honor*. This study is talking about the way society and the government treat white people and black people differently. Black people are inferior. Black people facing problems in education, social life, even the right to vote. This study is using descriptive qualitative method and using sociological as the main approach and structuralism as the other approach. The object of this

study is a movie entitled *Men of Honor* by George Tillman. There are three forms of discrimination from the study, there is discrimination in the form of employment, social relation, and education.

In the study conducted by Putranto Adi Perdana, Mohamad Ikhwan Rosyidi (2019) entitled *Women's Disempowered Behavior As an Impact of Overruling Government As Reflected in Collins' The Hunger Games*. This study is about the dilemma of women. This study uses a qualitative analysis by applying Carol Gilligan's approach, especially in care-focused feminism. They are facing the dilemma of whether they should follow society or government law. The government's rule and society expectations are different, and the impact is how they behave. The finding of this study is about how society against the government, and how strong and weak Katniss Everdeen in some situations.

The next study entitles *Men's View on Women's Independence in Andy Fickman's Movie "She Is the Man"*. It is conducted by Khairunnisa Artificianti (2013). This study is about gender differentiation, scientific facts about women, men's and women's roles, etc., are all the parts that have been created in the circle of patriarchal rules. This circle then creates regulations on how men and women should behave towards each other. This study is using a descriptive qualitative method and feminist approach. The finding from the study is the point of view of men towards women is strongly affected by the male gaze, and it is an undeniable fact that both men and women are strongly affected by the male gaze.

The next study is conducted by Anggun Febrina Pramudita (2015) entitled *The Influence of Society in the Main Character's Self Identity as an Indian Immigrant Reflected in The Namesake novel by Jhumpa Lahiri*. This study is about a boy who changed his identity from Indian to American by changing his name. Hoping it can solve the dilemma that he is an American and Indian. This study is using descriptive qualitative method and psychology as the approach. The finding is that society influences the main character's self-identity as an Indian immigrant as reflected in Lahiri's *The Namesake*.

In the study conducted by Kuncoro Bayu Prasetyo (2010) entitled *Membaca Diskursus Post-feminisme Melalui Novel "Perempuan di Titik Nol"*. This study is using literature analysis as the study. This study is using a discourse analysis method to reveal the post-structuralism which is hiding behind the novel written by El Saadawi. The idea of post-feminism is about the way to fight against the inequality and the pressures experienced by women in Egypt in the cultural ways and the social structure. This study is about to let women free, not as an object that always blames in the name of race, religion, and gender.

The next study is conducted by Silvi Oktaviana Ika Handayani entitled *Oppression to Women in Shirley Conran's Crimson novel (1992): a Feminist Literary Criticism*. This study is about women's oppression that analyzed based on structural elements, and the oppression toward women that use the theory of feminism. This research uses a descriptive qualitative approach. The novel that used as the object of the study is *Crimson (1992)* novel by Shirley Conran. The finding from the study is that to prove that there are feminist theories can be found

in the novel, such as liberal feminism, Marxist feminism, radical feminism, socialist feminism, psychoanalytic feminism. From the study, women can be financially independent, but on the other side, women can be oppressed by a man too.

The next study is the study entitles *Class Struggle as the Impact of Oppression Seen in Clifford Odet's Waiting For Lefty: a Marxist Study*. It is using a playwright entitle *Waiting for Lefty* by Clifford Odet. This study is conducted by Hardian Putra Pratama (2014). The study aims to analyze the class struggle as the impact of oppression in *Waiting for Lefty* by applying the theory of Marxism. It is about how bad the relationship between capitalists and the proletariat. The capitalists are oppressing the proletariat so that they cannot improve their life. There are 2 things to stop oppression. The first is to do economic struggle and political struggle.

The next study is conducted by Mustika (2013) entitle *Diskriminasi Terhadap Beberapa Perempuan Dalam Perspektif Feminisme Multikultural: Kajian Terhadap Novel Scappa Per Amore* by Dini Fitria. This study is using multicultural feminism as the approach. This study is talking about the oppression of women that happened because of the different ages, religions, sexual orientations, status, job, etc. From the study, the finding is that women being oppressed in so many ways, just because the gender discrimination that said women are weak, and always be the inferior one.

The study is conducted by Urip Mulyadi entitle Representasi Perempuan Dalam Film Cinta Suci Zahrana (2012). This study is about a woman named Zahrana who has a lot of achievements. All of her achievements are nothing because she is not married at the age of 34. It means, being smart is not valued as a married woman who handles the kitchen and gives birth. This kind of discrimination happened in Indonesia's patriarchal family. This study is using semiotic as the approach. The finding from the study is that gender ideology leads to the patriarchal life, where men dominated all aspects of life.

The study conducted by Jumianti Diana (2018) entitles Citra Sosial Perempuan Dalam Cerpen Kartini Karya Putu Wijaya: Tinjauan Kritik Sastra Feminis. This study is talking about feminist women. The most famous feminist woman in Indonesia is Kartini, but 2 others are fighting for equality. This study talks about the difference between feminism and emancipation. This study is using feminism as an approach. The finding from the study is that Indonesia has a patriarchal ideology that makes women do not have control and being controlled by men.

The next study entitles African-American Women's Suffering in Alice Walker's *The Color Purple* (1982) Novel: a Feminist Approach is conducted by Denik Fajar Darmawanti (2012). This study is about women who are oppressed by men and society. The method used in this study is library research. The theory used in this study is the theory of characters and feminist theory focused on oppression.

Those are the previous studies that talk about women's discrimination or oppression toward women in a patriarchal system. The objects of the studies above are different. There are novels, short stories, playwrights, and movies as the object of the study. Based on those study some studies use feminism, gender, women's study as the approach. There is no study that same as the researcher's study.

The next study is the study conducted by Andi Omara entitle *Perempuan, Budaya Patriarki dan Representative*. This study is about how social construction sees women as inferior ones. It happened a long time ago, so it is difficult to against the patriarchal system in society. The finding from the study is that social construction gives a very huge space in the public sector for men, while women have a very limited movement. There must be a movement to make society realize that there is no first-class and second class. Women and men are equal. The government rules should make rules that consider gender equality, so it could make a balance between men and women, and lead the inequality to the end.

The study is conducted by Herien Puspitawati (2010) entitle *Persepsi Peran Gender Terhadap Pekerjaan Domestik dan Publik Pada Mahasiswa IPB*. This study tells about how the representation of women by society. This study analyzed by using gender study and it is using a cross-sectional study. The finding from the study is that women are the actors who have roles in inexpressive figures and functions as caretakers and educators of the family, while men are viewed by society as the actors who have roles in instrumental figures and have functioned as

the main breadwinner. That is the common thing happen in the norm of patriarchal society.

Next, is the study conducted by Suardi (2010) entitle Implikasi Sosial Diskriminasi Gender (studi tentang gender di Kampung Bungung Katamong Kabupaten Bantaeng). This study discusses the issue of gender discrimination that happened in Kampung Bungung Katamong Kabupaten Bantaeng. This study also gives a solution that the construction of moral value in society should be implemented. The study shows that the factors are causing gender discrimination, such as a factor of biological construction, construction of cultural and religious constructions. Other results obtained related forms of gender discrimination such as marginalization, subordination, stereotype, violence, the double burden.

The study is conducted by Defi Uswatun Hasanah (2016) entitle Kekerasan dan Diskriminasi Terhadap Perempuan Dalam Pandangan Hukum. This study tells about how women become a victim of violence in the name of religion, gender discrimination, and patriarchal life. This study focuses on the side of the law. The finding from the study shows that the beginning of the women's violence is coming from the patriarchal system that sees men as the superior ones. Then the government makes laws to avoid women's violence. Unfortunately, the law was made causing another problem that brings women into another problem. Indirectly it leads to women discrimination.

The next study is conducted by Fredik Lambertus Kollo (2017) entitle Budaya Patriarki dan Partisipasi Perempuan Dalam Bidang Politik. This study

tells about women that want to join into political life, but still facing discrimination as the result of the patriarchal culture that said women should be at home and take care of the children and house. Participation in women in political life is important to make a balance. But women feel unconfident because in a patriarchal system it is not normal for a woman being a politician. That is why women need support from the other to join politics.

The study is conducted by Nalia Intan Pongtuluran (2014) entitle Muatan-Muatan Diskriminasi Gender yang Tersirat Dalam Peraturan dan Kebijakan Pemerintah dan Swasta. This study is explained about gender discrimination that exists implicitly or explicitly in the law, policy, norms, and value in society. While men can do anything they want to do as the superior and the responsible ones, but they forget that they should protect women too. The finding from the study shows that the government tried to make rules and policy to make women equal as men in a gender perspective. Unfortunately, there is still discrimination value that exists in the other way.

The next study is conducted by Ade Irma Sakina and Dessy Hasanah Siti (2017) entitle Menyoroti Budaya Patriarki di Indonesia. This study tells about how difficult to construct a new ideology against patriarchy. Women are struggling for equality and against patriarchy so that they can be valued like the others. The finding from the study is that the struggle of women to end the inequality gender system not only to fight against the men, but this is the fight against the system and structure of the inequality of society and the negative stigma from the culture of patriarchy.

In the study conducted by Hilal Ramadhani (2018) entitled *Reorientasi Politik Gender Dalam Sistem Masyarakat Patriarkis*. This study tells about the difference between men's and women's rights and duties based on social construction by society. The social life in a patriarchal system thinks that men as the superior and women as the inferior. The finding from the study shows that educating women is so important. So that they can understand their rights, duties, and see that they are as valued as men. By educating women, they can have a chance to join politics. So, it could make reorientation to gender politics easier to be accepted by society.

Those are the previous studies about gender discrimination in the patriarchal system in a society based on sociology, politics, etc. From the previous studies above, there is nothing as same as the researcher's study is telling about.

The next study is conducted by Syahrul Amar (2017) entitled *Perjuangan Gender Dalam Kajian Sejarah Wanita Indonesia Pada Abad XIX*. This study is telling about oppression toward women in some ways, and it leads women to move forward by making movements to be equal to men. This study is using the historical method based on the history of women's movements in Indonesia. The finding from the study shows that the focus of women at that time is to get a better education. They want to get a better education as same as men. It means that they are trying to break the society rules. Society thinks that it is okay for women to not being educated because they just need to stay at home to take care of their family.

The study conducted by Zur'ah Rissa Ruskistiana Aulia (2016). The study entitles *Perjuangan Perempuan Indonesia 1928-1962*. The study is about a strong woman who was fighting for women's movements. It is about Siti Wajinah Mawardi, someone who fought for Indonesian women, so they could be well educated and could join the political life. The finding from the study shows in that era, women already are able to read and by the time they improve their skill so that they make such a woman gathering to set the mission to make women better and better.

The next study is conducted by Ratih Probosiwi (2015) entitle *Perempuan dan Perannya Dalam Pembangunan Kesejahteraan Sosial*. The study is about women empowerment that said women should be well educated as men. So, they can have the skill and be independent in finance. Being smart and full of skills could help the family welfare and being a good teacher for the kids at home. The finding from the study shows the way to reach the target gender equality. The policy that takes should be focused on equality for men and women in education.

The study conducted by Linda Sunarti (2013) entitle *the Islamic Women's Movement in Indonesia at the beginning of the 20th century* tells about women's movements in the 20th century. It explains that because there is a movement of women, women could get an education and practicing something to know what skill they have. By knowing their skill and get smarter than before, women could be independent. The finding from the study shows that women's conditions in that era the uneducated and being oppressed. Women need to be educated, so they could understand what are their rights and duty, so they can not be oppressed.

The last study is conducted by Syarif Hidayatullah (2017) entitle Gerakan Emansipasi Perempuan di Awal Abad ke-20: poetri mardika 1912-1919. This study tells about women's movements by elite families that hope women to be well educated so that they could be smart, independent, and could help in finance. This study is using the historical method and sociology as the approach.

Based on the previous studies mentioned above, there is a similarity and difference with the researcher's study based on the approach that used or the focus on the topic discussed, or the object that used. From the previous studies before, it gives the evidence that the researcher's study is original and has not been done before.

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2.2 Review of Related Theories

2.2.1 Feminist Theory

(Hooks, 1984: 24-25) define feminism as a struggle to end sexist oppression. Therefore, it is necessarily a struggle to eradicate the ideology of domination that permeates Western culture on various levels as well as a commitment to reorganizing society so that the self- development of people can take precedence over imperialism, economic expansion, and material desires. A commitment to feminism so defined would demand that each individual participant acquire a critical political consciousness based on ideas and beliefs. Feminism is the struggle to end sexist oppression. Its aim is not to benefit solely any specific group of women, any particular race or class of women. It does not privilege women over men. It has the power to transform in a meaningful way all our lives.

(Flax, 1990: 20), explain that A fundamental goal of feminist theorists is to analyze gender: how gender is constituted and experienced and how we think—or equally important—do not think about it. The study of gender includes but is not limited to what is often considered the distinctively feminist issues: the situation of women and the analysis of male domination (patriarchy)...Because within contemporary Western societies gender relations have been ones of domination, feminist theories have compensatory as well as critical aspects. Feminist theories recover and explore the aspects of societies that have been suppressed, unarticulated, or

denied within male-dominant viewpoints. The histories of women and our activities have to be written into the accounts and self- understandings of entire cultures. Feminist theories call for a transvaluation of values—a rethinking of our ideas about what is just, humanly excellent, worthy of praise, moral, and so forth.

2.2.2 The Types of Feminism

2.2.2.1 Liberal Feminism

The liberal feminism is a form of feminism thought that is known widely. This feminism is the general thought of the face of feminism. In this theory, the explanation of woman position in society can be seen from inequality of right control that was made woman participation in the public world, out of family and household necessity (Beasley, 1999). The liberal feminism has its roots in the eighteenth century with Mary Wollstonecraft, Harriet Taylor Mill, and John Stuart Mill and is characterized by a persistent faith in a reason and rationality. Contemporary liberal feminism tend to agree that the values (life, liberty and the pursuit of happiness) and structure of liberal democracy have the potential to allow for the end of the oppression toward women if women were allowed to fully enfranchised into the social systems of corporate, government, economic and educational life and work to end gender segregation, gender discrimination in all areas of public life and gender-based laws (Jaggard, 1988: 181).

2.2.2.2 Black or Womanist Feminism

Wheeler (2002) defined a Black feminist as a person, historically an African American woman academic, who believes that female descendants of American slavery share a unique set of life experiences distinct from those of black men and white women... the lives of African American women are oppressed by combinations of racism, sexism, classism, and heterosexism. The term Womanist is often used to describe the experiences of a woman of color, including the intersections of race and gender.

The Black Womanist feminism (or Black Feminist Thought) movement comes out of the feminist movement of the 1970s and is a direct interface with the civil rights movement, as it recognizes that women of African descent in the U.S. faced a unique set of issues that were not being addressed by the predominantly white feminist movement.

2.2.2.3 Chicana Feminism

Chicana feminism is in various stages of development. It is recognition that women are oppressed as a group and are exploited as part of la Raza people. It is a direction to be responsible to identify and act upon the issues and needs of Chicana women. Chicana feminists are involved in understanding the nature of women's oppression. (Nieto Gómez, 1971, p. 9)The El Movimiento drew strong in the 1960s and 1970s. Chicana feminism was cast as a threat to the notion of la familia and the "institution of Machismo". Chicana feminism was often viewed as a divisive force.

Men, and some women, construed the feminist perspective as a threat that came from outside, from white women, and not necessarily relevant to the Chicana community.

2.2.2.4 Native American Feminism

Native American women, the struggle for survival has specific challenges since the colonizing culture (western culture) brought with it and all the religious, social, and judicial restraints a woman-persecuting society engenders. not only do Native American women have to face the battles any colonized people must meet, but they must fight the beliefs that render them subordinate because they are women. This dynamic runs entirely counter to the historic and cultural beliefs of gynocratic indigenous people, so the blow to women because of their gender is particularly severe (Sellers, 2008, p. 107). Native American feminism addresses sexism and promotes indigenous sovereignty simultaneously. This perspective places a focus on the preservation of cultural identity and the role women play within the tribe as the keepers of that identity, thus ensuring the culture is subsequently passed on to future generations.

2.2.2.5 Asian-American Feminism

Yang (2003) defines Asian American feminism as “paying particularly [sic] attention to Asian American women’s voices, texts, experiences, literature, arts, visual arts, histories, geography, theory, epistemology, pedagogy, sexuality, body, and life”. It includes women in the U.S. whose

ancestors are from several countries throughout Asia (including East Asia, South Asia, and Southeast Asia) as well as multi-racial women.

2.2.2.6 Arab-American Feminism

It should be made clear – as history and empirical research attest – that the feminisms Muslim women have created are feminisms of their own. They were not “Western;” they are not derivative. Religion from the very start has been integral to the feminisms that Muslim women have constructed, both explicitly and implicitly. (Badran, 2009, p. 2). Arab American feminism often addresses key issues of politics and modernity, East/West relations, religion, colonization, and relationships between and across gender and class.

2.2.2.7 Existential Feminism

Simone de Beauvoir (1952) developed another conceptualization of feminism – existentialist feminism. This type of feminism puts forth the knowingly controversial idea that prostitution empowers women both financially and within the general hierarchy of society. When compared to Marxist and socialist feminism, the contrast with this type of entrepreneurial spirit is distinct.

2.2.2.8 Postmodern Feminism

Olson (1996) stated that postmodern feminists, see the female as having been cast into the role of the Other. They criticize the structure of

society and the dominant order, especially in its patriarchal aspects. Many Postmodern feminists, however, reject the feminist label, because anything that ends with an “ism” reflects an essentialist conception. Postmodern Feminism is the ultimate acceptor of diversity. Multiple truths, multiple roles, multiple realities are part of its focus. There is a rejecting of the essential nature of women, of one-way to be a woman.

2.2.3 Feminism in India

Ray (1999) defined Feminism in India as a set of movements aimed at defining, establishing, and defending equal political, economic, and social rights and equal opportunities for Indian women. It is the pursuit of women's rights within the society of India. Like their feminist counterparts all over the world, feminists in India seek gender equality: the right to work for equal wages, the right to equal access to health and education, and equal political rights. Indian feminists also have fought against culture-specific issues within India's patriarchal society, such as inheritance laws and the practice of widow immolation known as Sati.

Gangoli (2007) explained the history of feminism in India can be divided into three phases: the first phase, beginning in the mid-eighteenth century, initiated when male European colonists began to speak out against the social evils of Sati; the second phase, from 1915 to Indian independence, when Gandhi incorporated women's movements into the Quit India movement and independent women's organizations began to emerge; and

finally, the third phase, post-independence, which has focused on fair treatment of women at home after marriage, in the workforce and right to political parity.

Ray (1999) told that despite the progress made by Indian feminist movements, women living in modern India still face many issues of discrimination. India's patriarchal culture has made the process of gaining land-ownership rights and access to education challenges. In the past two decades, there has also emerged a trend of sex-selective abortion. To Indian feminists, these are seen as injustices worth struggling against.

Gangoli (2007) said as, in the West, there has been some criticism of feminist movements in India. They have especially been criticized for focusing too much on women already privileged and neglecting the needs and representation of poorer or lower caste women. This has led to the creation of caste-specific feminist organizations and movements. The paradox is that many demands of poor and lower caste women have been fulfilled but they are not the actual benefits but the upper and to some extent, the middle class is enjoying the benefits.

2.2.4 Rebellion

John Joseph Lalor defines rebellion as “a refusal of obedience or order.” He said “it may encompass a range of behaviors from civil disobedience and mass nonviolent resistance, to violent and organized attempts to destroy an established authority such as the government. Those who participate in

rebellions are known as “rebels”. A Rebel is a person who refuses allegiance to, resists, or rises in arms against the government or ruler of his or her country, resists any authority, control, or tradition and who show or feel utter repugnance.” (Lalor, 1884)

This means that rebellion is an act of disobeying, resistance, revolting, fighting against, rejection to submit or to bow to any authorities that the person thinks they are against his/her goal. Therefore, when somebody rebels, his or her rebellion is usually to serve a specific need. For example, it can be fighting against governments’ tyranny to get freedom, declining boss’s unfairness, breaking with conventional customs and rejecting the social traditions and values. A rebel person is the one who rises up and refuses to comply to anything that is forced on him/her and thinks that this counters his/her beliefs or is a threat to his/her humanity. Moreover, the rebellion can take different forms; it can be covert or overt. It can be through writings (poetries, novels, play, etc.) or through other violent ways such as fighting. Therefore, weather they choose a peaceful or violent path their ultimate purpose is anticipation for improvement.

2.2.5 Male domination / Patriarchy

Patriarchy is the other name of male domination in society. As observed in the literature, the word “patriarchy” was around before the current resurgence of the women’s movement and women’s studies courses, the concept has been recreated in the past two decades to

analyze the origins and conditions of men's oppression of women (Kamarae, 1992). Originally used to describe the power of the father as head of household, the term 'patriarchy' has been used within post-1960s feminism to refer to the systematic organization of male supremacy and female subordination (Kamarae, 1992; Stacey, 1993; Aina, 1998; etc.). The term has been defined as a system of male authority that oppresses women through its social, political and economic institutions.

2.2.6 Patriarchal Theory

According to Maine's theory, the family—that is to say the family as resting upon the patriarchal power of the father to whom all its members, wife, sons, daughters, and slaves, were subject.

Sir Henry Maine cited the Patriarchs of the Old Testament, "families" and "brotherhoods" of Athens, the Patria protests in Rome, and the Hindu joint-family system in India. To this may be added particularly the tribal system of the North-West Frontier of Pakistan.

The Patriarchal Theory, thus, adopting the family as the unit and supposing the headship bequeathed from one chief to another, by easy stages transforms the father into the chief or the king, and the family into a civil community. The following important points may be noted in Maine's theory;

1. In the patriarchal family, the element of paternity was the chief fact.
2. The descent was traced only through males and from the same ancestor. None of the descendants of a female was included in the primitive notion of family relationships. Kinship was, accordingly, purely agnatic.
3. Permanent marriage was the rule, whether monogamy or polygamy.
4. The head of the family was the basis of all authority, and his power was unqualified over his children and their houses and other relations of all descendants, howsoever numerous.
5. He controlled not only the business affairs of the group which he headed but its religion and its conduct.

2.2.7 Binary Opposition

One of the most important applications in structural and post-structural criticism is binary opposition in which the essence of everything is revealed through the opposition with another thing that has no quality at all, and the perception of every subcategory is related to its distinction with another object. This kind of distinction is

interpreted as the opposition. Our knowledge about things depends on our knowledge about what is in opposition to them (Caddon, 1999).

Structure and meaning exist, but there is no compatibility necessarily. Strauss believed that, behind all cultural activities, we can find a deep structure in binary oppositions which reflect the general structure of the human mind (Dan, 2005).

Zimel considers the binary oppositions as a solution to the oppositions to achieve the planned integrity (Azad Barmaki, 2003). Whitehead asserts that the world is binary because, in the deepest meaning possible, it is both transient and eternal. The universe is binary because every fact is both material and mental. The universe is binary because each of its facts necessitates analysis. It is binary for, in every event, the formal pursuit and unity are unified with the objectives of independence. The world is infinite because it should be ideally analyzed into various ultimate facts or as Descartes states “into various facts”. The universe is unique because of its single appearance and totality. Thus, there is an opposition between infiniteness and unity. Throughout the world, the unity of the mutual affairs is predominant and this results in opposition (Whitehead, 1993).

2.2.8 Deconstruction Theory

Derrida’s deconstruction aims not only to understand language, text or meaning but also to the postmodern universe which replaces the

modern one and in which we live. Besides, the term “deconstruction” has influenced many disciplines, from philosophy to literature and history, from film studies to law, architecture, political theory, and anthropology. The term was introduced by Jacques Derrida, the French philosopher, after the publication of his *Of Grammatology* in 1967. In *Of Grammatology*, Derrida claims that Western philosophy and thought have always had a “desire” to search for a center, a meaning, or a “transcendental signified” (49). Derrida calls this desire for a center “logocentrism” or “phonocentrism” (Of 11). According to Derrida, all Western thought from Plato to the present has tried to ground its basis on a meaning, “presence,” or “existence”.

In Derrida’s Deconstruction, there are two ways to operate from inside of the text. One is to point to the neglected parts in the texts and to question them and find their inconsistencies; the other is to deal with the binary oppositions that are included in texts (ÖZDEMİR, 2012). Derrida also claims that in Western thought there has always been an opposition between two concepts and one of these concepts always “governs the other such axiologically or has the upper hand”. These binary oppositions have a certain tension between them. To deconstruct these oppositions, one needs to overturn or reverse them so that they can be neutral, which gives both sides of the opposition the right to represent themselves. Jonathan Culler regards this

reversion of the oppositions as one of the basic steps of deconstruction.

Deconstruction is most simply defined as a critique of the hierarchical oppositions that have structured Western thought that is inside-outside, mind-body, literal-metaphorical, speech-writing, presence-absence, nature-culture, form-meaning. So, actually to deconstruct an opposition is to show that it is not natural and inevitable but a construction, produced by discourses that rely on it and to show that it is a construction in a work of deconstruction that seeks to dismantle it and reinscribe it. That is, not destroy it but give it a different structure and functioning.

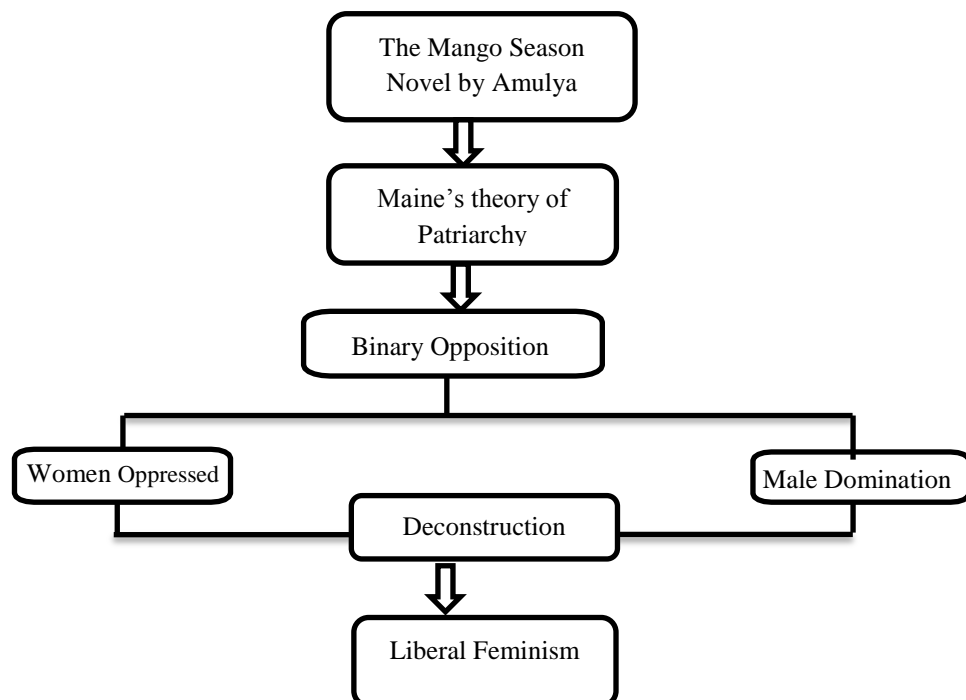
Therefore, the deconstruction is a useful practice in unfolding the concealed meanings and perceptions in texts, and it is, in fact, an interpretation style that is sometimes leading to find out unexpected meanings. The deconstruction indeed aims to reveal the concealed and other implicit meanings, not to show up the meaningless of the text by separating it (Balkin, 1995-1996: 1-3).

2.3 Theoretical Framework

The theoretical framework used in this study is based on library research, reading of literature, and reading-related materials such as journals, dictionaries, theoretical books, essays, and articles. Also, the writer uses theories that are

relevant to the study to analyze the data and to answer the statements of the problem.

To investigate women's rebellion as the impact of oppression toward Indian women because of male domination as represented in *The Mango Season* novel, the writer uses feminist approach. The writer collects the data relating to oppression toward women and male domination based on patriarchy theory. The writer, then, divides the novel into episode. Through the episode, the binary oppositions are obtained. Furthermore, the writer reverses the binary oppositions found. At last, the writer dismantles the reversed binary oppositions to get interpretations. It can be seen as the figure below;



CHAPTER III

METHODOLOGY

This chapter presents the research methodology, which consists of research design, roles of the researcher, the object of the study, the procedure of data collection, and the procedure of analyzing data.

3.1 Research Design

The writer uses a descriptive method in reporting the result of the data analysis. The descriptive method is a way of looking into literary works by analyzing descriptively, interpreting the existing data, and categorizing the selected data (Suwardi Endraswara, 2003: 146). The data is analyzed by applying Maine's theory about patriarchy theory. During the process of analyzing the data, several steps have been sequentially conducted. The steps of analyzing the data consist of some methods like exposing the data, exploring the data, describing the data, explaining the data, and selecting the data that are related to the topic of the oppression toward women and male domination issues. In the process of analysis, re-observation has been often done thoroughly. Finally, after analyzing the data, the writer comes to the conclusion.

3.2 Object of the Study

The object of the study is divided into two, material object and formal object.

3.2.1 The Material Object

The material object of this study is the story of a novel entitled *The Mango Season* written by Amulya Malladi.

3.2.2 The Formal Object

The formal object of this research is the study of the novel focusing on its binary opposition in the novel, meaning, and relations in the novel which depicted the deconstruction showing the women's portrayal that represented and described in the novel through the characters. To find out the women's rebellion as the impact of oppression toward women because of male domination through differentiation, the writer analyzes some citations. The items are in forms of words, phrases, and sentences that have been collected from the novel.

3.3 Role of Researcher

In this study, I, as the researcher, had some functions as mentioned below:

First, the researcher is a data collector. The researcher takes the data sources from any books, articles, essays, and journals related to the research topic.

Second, the researcher is a data organizer/classifier. Here, the researcher was organizing or classifying the collected data.

Third, the researcher as a data analyzer. In this case, the researcher analyzed the collected data.

Forth, the researcher as a data interpreter. This was the final role to give comments and interpretations based on the findings of the research.

3.4 Type of Data

In this study, there were two types of data, namely, primary data and secondary data. The primary data of this study were taken from the material object, which is a novel entitled *The Mango Season* by Amulya Malladi. Besides, the secondary data of this study were taken from books, dictionaries, journals, essays, and websites.

3.5 Procedure of Collecting Data

There are some procedures in collecting data needed in this study. They are in follows;

3.5.1 Reading *The Mango Season* Novel

I read the novel carefully to comprehend and understand the whole content and recognize which part explains about oppression toward women and male domination. I read the novel per chapter to get more understanding of the topic discussed. By doing this, I could get a clearer description of the story and information of the study.

3.5.2 Identifying

I separated the data from non-data by marking, underlining, and bracketing the suspected data in the dialogue.

3.5.3 Infentoring Data

I listed the data into columns. I classified the overall data in several appendices, and to make it easy, I used a table to store the data. Here is the example of the table,

No	Page/Paragraph /Line	Sentence/Utterance/ Paragraph	Interpretation
1.	Xviii	“you cannot make mango pickle with tomatoes” xvii He further warns her that, “You cannot mesh two cultures with-out Making a mess of it...	Priya who is facing a conflict/clash in choosing an arranged or love marriage.

3.5.4 Classifying data

After inventorying the data, I classified the inventoried data into some criteria based on the case analyzed.

3.6 Procedure of Data Analysis

There were several stages the writer would do in analyzing *The Mango Season*. First, the writer read the whole novel in advance. From this stage, the writer obtained the knowledge and impression about the content of the novel, about the

characters, what actions they did and what happened to them (Ahimsa-Putra, 2001: 211). At first glance, a feminist reading strategy may appear to be linear that is, having a delineated beginning, middle, and end (Bressler, 1998: 131). Then, to apply this strategy to the text, the writer did the following;

1. After reading the novel thoroughly, the writer divided it into episodes, containing about the actions or events the characters experienced (Ahimsa-Putra, 2001).
2. From the episodes, the writer found the mythemes, containing about the description of actions or events, happened to the characters as suggested by Levi-Strauss. It could be done by paying attention to the sequences of sentences that showed a certain idea (Ahimsa-Putra, 2001: 211).
3. The writer discovered the binary oppositions governing the text (Bressler, 1998: 131).
4. The writer commented on the values, concepts, and ideas beyond these operations (Bressler, 1998: 131).
5. The writer reversed the hierarchy to find out the interpretations relating to the oppression of the main character and the other characters (Bressler, 1998: 131).
6. The writer dismantled previously held worldviews (Bressler, 1998: 131). g.) The writer accepted the possibility of various perspectives or levels of meaning in a text-based on the new binary inversions

(Bressler, 1998: 131). h.) The writer allowed the meaning of the text to be undecidable (Bressler, 1998: 131).

CHAPTER IV

FINDINGS AND DISCUSSION

The findings and discussion in this chapter are divided into two subchapters. First is the discussion about the description of binary opposition as describing the oppression toward women as an impact of male domination represented in Malladi's novel *The Mango Season*. The oppression toward women issued is varied according to each episode of binary oppositions. The second is to explain the impact of male domination and oppression toward Indian women represented in Malladi's *The Mango Season*.

4.1. The Description of Male Domination and Oppression Toward Women As Represented in Malladi's *The Mango Season*

Indian women are traumatized in less obvious ways than by tanks in the streets, bombs, and warlords. The oppression starts innocuously: it occurs in private life, within families, with girls being locked up in their own homes. This everyday violence is the product of a culture that bestows all power on men, and that does not even want women to exist. This is evident in the unbalanced sex ratios at birth, even in wealthy families. But India also kills its women slowly. This violence is buried in the training of women in some deadly habits that invite human rights violations, but that is considered the essence of good womanhood (Deepa Narayan, 2018).

This is like what happened in *The Mango Season* (Malladi, 2003). *The Mango Season* novel written by Amulya Malladi represented how Indian women are

oppressed as the impact of male domination. Women are oppressed in so many ways and treated differently not as good as men in daily life and so many others way. First, the way males and females live in the family in India.

4.1.1. The Way Males and Females Live in The family in India Episode

The first binary opposition is seen from the episode the way males and females live in the family in India. As mentioned before in the previous paragraph, it is about how females and males live in India and about the different treatments between males and females get from the family and society.

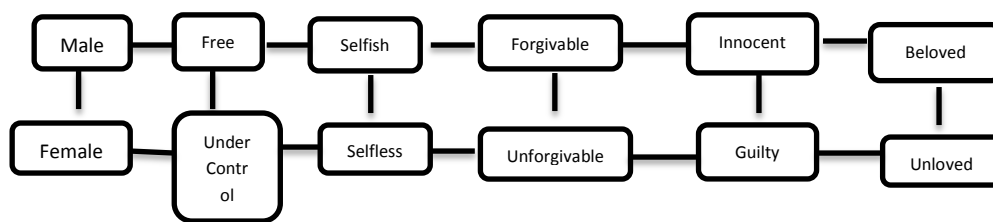


Figure 4.1 Binary Opposition of Episodes The Way Males and Females Live in the Family in India

It is clear to see that males and females are treated differently. In India, females are treated as not as good as males. In a patriarchal country, gender inequality is real. Males are dominant and have the power to control the females as the subordinate ones. Malladi's *The Mango Season* shows that there is a lot of women are oppressed by the dominant one. It is also clear to see how people and society treat women badly, while they treat men in a very good way. Not only that but also the rules are giving the women limitation to do what they want to do, such mentioned in the passage below,

“I look at my mother and I think about all my aunts and my grandma and I have to wonder how they stay at home all day, every day, with no life besides family. Sudhir always said that Indian Women (his mom especially, I think) are demented because they stay home doing nothing but raising their kids. Their life sounds extremely claustrophobic”. (Amulya Malladi, 2003: 13).

Based on Priya’s utterance above, the women should always be at home to take care of the house and raising the kids while the men become the breadwinners. This is such a strict law in India. When men could always do whatever they want to do, but all women can do just stay at home. For females, the family is number one. There is no other thing more important than family. Females are always at home raising kids and do the household, and when there is a family gathering they become the ones who are a cook and maid. On another side, if females do not come to family gatherings, it is unaccepted for the family. Everyone will talk about them if they do not come. They live under the control of the patriarchal rules that give them restrictions to not go out of the line. It means to be a normal female is the one who is good at the house. The way people think and treat females is so old-fashion and it makes females be the subordinate ones in the family and society.

“Nate, of course, could not be counted on to spend much time in my parents’ house once he left for good. He came home for the summer but usually found something to do with friends” (Amulya Malladi, 2003: 9).

For males, there are a lot of excuses to avoid family gatherings. Whatever the males do, it will be accepted for the family, even though what they do is wrong. The family treated them special. That is why sometimes they could be misbehaving. Not only that but also males are always free from duty. Since the

males are free to do whatever they want to do and go wherever they want to go, it makes them being dominant because the family treats them so special and different. Being dominant, the males in India are being so selfish. They use their power to do what they want to do and sometimes breaks the rule.

“Unlike most Indian men *Nanna* didn’t care that *Ma* wanted him to get a vasectomy (Amulya Malladi, 2003: 22).

Vasectomy is the safest contraception that does not bring damage. But some of the men do not want to do a vasectomy without any reason. As the dominant ones, they prefer ask their wives to consume birth control pills than having a vasectomy. They choose the other option, even it gives damage to the wives.

“*Ma* blamed her weight problem on birth control pills. They did the damage” (Amulya Malladi, 2003: 22).

When the husband says no to have a vasectomy, the other option should be taken is that the wives should have birth control pills. The wives have no other option to control the birth except by having the birth control pills that give damage to their bodies. It shows that they are being so selfless because they are the subordinate ones.

“The brother got married and the sister is still sitting at home” (Amulya Malladi, 2003: 43). It clears about this, too. The brother closest in age to a sister has to wait to marry until his sister does (Amulya Malladi, 2003: 42).

Some of the men are so selfish. They broke the rules sometimes. As the dominant ones, whatever they do are accepted, that is why males become so selfish. On the other hand, females just could accept it. As the subordinate ones, females are so selfless. Everything happens to them, they accept it as fate. The

eldest male in the family is the most selfish person. It can be seen from the passage below;

“I need a male heir and I thought this discussion was over,” he said (Amulya Malladi, 2003: 88).

Since having a son is a very important thing, the head of the family always being so selfish to want a son's son. As a dominant one, the strongest person in the family, of course, the grandfather could ask his daughter-in-law to give him a son's son to bring the family's heirs.

“They made me,” she said. “First, it was just Mava and then it was Atha and then Jayant started. What could I say? I have some duty toward my husband's family (Amulya Malladi, 2003: 62).

The female being forced to give the husband's family a son to bring their heirs. As usual, being the subordinate makes the female does not have any option. No matter what happens to her, and how risks a pregnancy for a grown-up woman. She is so selfless, she just thinks about how to make her husband's family happy.

The eldest male in the family is so selfish. Not only asks his daughter-in-law to give him a son's son but also asks his granddaughter to have an arranged marriage. It can be seen in the passage below;

“In several arranged marriages, couples don't fall in love with each other,” I told him. “I know some women who are unhappy with the husband their parents choose... but they can't do anything about it. Why condemn anyone to lifetime unhappiness?” (Amulya Malladi, 2003: 49).

Women are so selfless. They are sacrificing their happiness just to see their parents happy. Some women are being forced to marry someone they do not even

love. If there is something bad happen in their marriages, they could do nothing. No matter bad things happen to them, they should maintain their relationship. That is how selfless women are. That what makes them being subordinate ones.

As the dominant, males are so selfish. It happens because the family and society always accept and forgive what the mistakes of the males do. On the other hand, while the females make a mistake, they will not accept it. It is difficult to forgive the mistake the females do because the family and society expect the females to always obey the rules and behave. It can be shown in the passage below;

“Well, good luck. This should make things infinitely easier for me, ”Nate said as he gulped down all the water in the glass he was holding. “My girlfriend is from Delhi, North Indian; she is going to look so good in front of your American boyfriend” (Amulya Malladi, 2003: 24).

When a son in the family makes a mistake, the family would easily forgive him without any hesitation. Because the son is more important than anything else. Nobody will yell or angry in a long time at him. The family would be a little angry then forgive him and forget all of the mistakes he has done. This is how male domination creates.

“Now if you had a boyfriend...” he paused when he saw the look on my face and then shook his head. “American?” “Yes,” I said glumly, not surprised that Nate should be the one with the golden insight (Amulya Malladi, 2003: 23).

It is different if their daughter makes a mistake. They are angry for a long time, even give her punishment. They are angry with her so much because they

expect too many things on her. Once she was misbehaving, the family would be furious. As the subordinate one, a female, she should always behave.

“From what I hear they are not greedy people. And whatever they want, we will give...within reason, of course”. “He is thirty-five, dark, balding, and he wants the dowry,” Sowmya said. (Amulya Malladi, 2003: 136).

It is not fair for the female to give the male a dowry. Although her father said he will give whatever they want. He is not a prize stud, and he is just a small-time lecturer at some out-of-the-way engineering college. As a male, he is so selfish to ask dowry (Amulya Malladi, 2003: 136). While both of them need each other. It is forgivable for a man who asks for a dowry but it is unforgivable for the woman who wants to discuss dowry with the man.

The way family and society see males and females as the forgivable and unforgivable ones, make the males and females labeled as the innocent and guilty.

It can be seen in the passage below;

“Why? She isn’t really family,” *Ammamma* said harshly. “She stole my little boy” (Amulya Malladi, 2003: 31).

No matter how big mistake’s son made, parents will not blame him. Son has all the parent hearts. The family always thinks that the son is innocent, while the daughter or the daughter-in-law is always guilty. That is what makes the males dominate all the aspects of life because the family treats them so special.

“Yeah, and the ‘little’ boy was completely innocent. I couldn’t believe the hypocrisy. Anand was a grown man and I couldn’t imagine any woman conning him into matrimony” (Amulya Malladi, 2003: 31).

A married couple who does not get the parents' approval will find the difficulties. The difficulties are real for the female. Even though they married because they loved each other without anyone's forced them to. But the family blaming the female because they think she forced the male to marry her. From that statement, it is really clear that male is always looking innocent while female looks are guilty. It makes a gap between males and females. Male as the dominant one who is always right and female as the subordinate one in the family who is always wrong.

“Anand is a nice boy,” Lata explained her twisted logic (Amulya Malladi, 2003: 61).

In Indian's family, the boy rarely makes a mistake. Even though he makes a mistake, the family will think that it is okay and blame the other especially blaming the female. That what makes males being misbehaved sometimes and misapplied his domination.

“Neelima seduced him and had to marry her (Amulya Malladi, 2003: 61).

The female is always the one who is blamed. That is what happens in the Indian family. Female is always wrong no matter what. That what makes females being the subordinate one in the family.

From the passage above, that is the reason why males are being loved by the family and the society treats them special, while females are being unloved in the family, and the society treats them like they are nothing. It can be seen from the passage below;

Neelima nodded. ” They like him very much”(Amulya Malladi, 2003: 57).

Males get a lot of love from every member of the family because he will bring the family’s heirs. Males are always more important than females, that is why the way people treat them is also different. Not only is the dominant one, but also being the loved one.

Just that,” she retorted angrily. “Your parents treat me like garbage and mine treat him so well” (Amulya Malladi, 2003: 58).

On the other way, the family treats females in a bad way, just because she is a new member of the family who comes from a different caste and state. A female is the subordinate one. Being a female who comes from another state and different caste is a perfect mistake. She will not only be disliked by the member of the family but also she will get the worst thing.

4.1.2. The Power Males and Females Have in the Family or The Society in India

The second binary opposition is taken from the episode about the power males and females have in the family the society in India. It is well-known, that in a society there must be an opposition between someone who has power and someone who is not. The rule-maker and who are obey the rule, free people opposed the people who are controlled. Like what happens to the people in *The Mango Season* by Amulya Malladi.

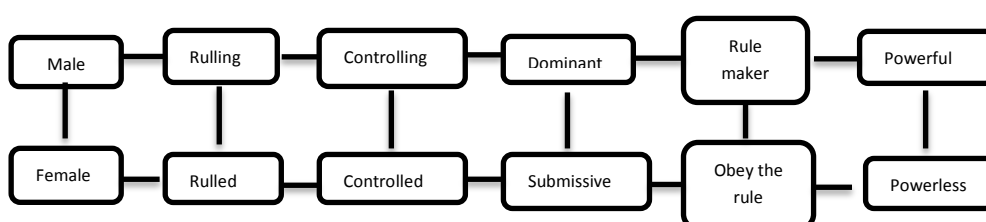


Figure 4.2 The Power Males and Females Have in the Family or in the Society in India

Talking about the rule and being ruled, it cannot be separated from the one who has power. In a patriarchal country like India, the eldest male wields the greatest power and is the most dominant one in the family who is controlling all aspects of the life of each member. The eldest male could do whatever he wants to do and asks or make an order to the members of the family. It can be seen from the passage below;

“I need a male heir and I thought this discussion was over,” he said (Amulya Malladi, 2003: 88).

When the head of the family asked his daughter-in-law to have a son, she should give him a son. As the dominant one, he has that right to make the rule. His decision is final. The members of the family should follow whatever he decides.

“They made me,” she said. “First, it was just Mava and then it was Atha and then Jayant started. What could I say? I have some duty toward my husband’s family (Amulya Malladi, 2003: 62).

The females are being forced to give the husband's family a son to bring their heirs. She lives and being ruled by her father-in-law’s hand. Being a daughter, wife and daughter-in-law are hard. Being subordinate, the females should give whatever the dominant wants.

“*Thatha* wants a pure-blood Brahmin grandson...” (Amulya Malladi, 2003: 67).

When the eldest male in the family asks something to the member of the family, he should get what he wants. As the dominant, he shows that he has the right to rule everyone in the family.

“And you won’t believe this, but Lata is pregnant again” (Amulya Malladi, 2003: 67).

As the female in the family-in-law, she could not avoid that she is being ruled by her husband and the husband’s father. Living with family-in-law is the worst thing. There will be more people that will be ruling everything. Females are being subordinate because they do not have any power to live their life.

“But that doesn’t mean I have to nod my head when you say something wrong” (Amulya Malladi, 2003: 89).

The good thing is that there is a female that said bravely that she will not always say yes to her grandfather anymore when she feels like no. It does not mean she disrespects her grandfather. She just will not let herself being ruled anymore. As the subordinate people, it is a brave thing that she could do. At least she speaks up her mind.

The eldest male is the most dominant one in the family, but it does not mean the other males in the family do not have any power. Every male has power and voice, especially if he already married. They have the power to make rules for their wives. It can be seen from the passage below,

“Because Anand wants me to,” Neelima said and wiped her tears with the sleeve of her red blouse. “He keeps making me come here so that his parents will...accept us. But they don’t, do they?” (Amulya Malladi, 2003: 57).

The husband is the head of the family. When the husband asks something to do to his wife, the wife should follow his order. As the dominant, the husband could make orders or rules for his wife. As the subordinate one, the wife should obey the rule the husband made.

Priya asked Neelima, "Why do you keep coming here? Even they treat you like they don't like you" (Amulya Malladi, 2003: 56).

The wife does not have a choice and should do whatever her husband asks her to do. The husband keeps asking the wife to come to his family's house so his family could accept his wife. Then, the struggle comes. A lot of pains she should accept to be accepted by her husband's family. As the wife, she is being subordinated by her own husband. She does not have any other choice, that is why no matter what will happen to her, if the husband keeps asking her, then she should do that.

"She was absolutely right. They definitely would not have gotten a divorce in India. After all, divorce was still not commonplace. The pressure from their families would have kept them together even as Nilesh screwed everything in a skirt including Manju's older married cousin" (Amulya Malladi, 2003: 65).

In India divorce is not an acceptable thing. And the couple does not have any power against their parents. Even though the male has power but the eldest male has more power to rule the life of the members of the family. That what is the dominant could do.

"For an instant, I wanted to tell her that she was mistaken, that *Thatha* was not such a chauvinist, or so old-fashioned, and then I remembered that he was all those things, that he was capable of asking his "pure-blooded", daughter-in-law to bear another child, to bear a son" (Amulya Malladi, 2003: 44).

The eldest male of the family has the power to decide a thing, and the rest of the family members should follow his decision, no matter what. Since having a grandson is important for Indian's family, he forces his daughter-in-law to give him a grandson to bring the family's heirs. That is a normal thing in India, that females live to obey the rules made by the dominant people.

“That is why Latta is pregnant again” (Amulya Malladi, 2003: 44).

As a female, the daughter-in-law is being ruled by her husband and the eldest male in the family. Since the eldest male has the power to make a rule, he makes a decision that he needs a grandson. As the subordinate people, the daughter-in-law should obey the rule, no matter what.

“Working, my illustrious and narrow-minded *Thatha* said, was not for women of our class” (Amulya Malladi, 2003: 27).

If the eldest male in the family already decides a thing, all people especially the females should follow his decision. Because males are ruler makers and females exist to obey the rules they made.

“Despite having bachelor's in Telugu literature, Sowmya had never held a job in her life” (Amulya Malladi, 2003: 27).

The females do not have any options except following what the eldest male says. Being subordinates makes the females should obey the rules the dominant made.

“Accept me?” I was on a roll, so I stepped into cow dung, big time. “I apologize for the foul language, but, *Thatha*, you don't accept Neelima because she comes from another state. You don't accept Indians and you expect me to believe I'm accepted in this society.

How long will this society accept me if I want to live by my own rules?" (Amulya Malladi, 2003: 66).

She is a brave girl. She said to the grandfather that she wants to live by her own rules. It means she wants to decide everything based on what she thinks the best for her. Even though it is just the words, but it is one of the good steps to speak her mind in front of the old-fashion grandfather. It is a brave thing for the subordinate people to speak that way in front of the dominant one. The dominant one will make the rules and ruling everyone in the family to show that he has power. The dominant has power, and he uses it to oppress the subordinate one who has no power. It can be seen in the passage below;

"Unacceptable to *Thatha*. Those were careers and jobs for people with a lower socioeconomic status than this" (Amulya Malladi, 2003: 27).

When the eldest male said something the rest of the members in the family should follow him. The grandfather has the power to control the members of the family's life. That power makes him become the dominant one.

"Despite having bachelor's in Telugu literature, Sowmya had never held a job in her life" (Amulya Malladi, 2003: 27).

Even though the daughter wants to work, but as a daughter in the family, she can not break her parent's hearts or embarrass her parents especially her father. The daughter has no power to decide a thing she wants. That what makes her being a subordinate.

"Damn it, this country has its own screw-ups. Men beat up their wives and the wives stick to their marriages (Amulya Malladi, 2003: 66). "

As a husband, he can do whatever he wants to do to his wife because as a man he has the power to do whatever he wants and it will be accepted. That is

why male dominates in all aspect. As a wife, she should follow what her husband says. She could not do anything even she gets beaten up. If she rebels, people will think that she was misbehaving. Being subordinates she has no power to do whatever she wants to do, even speaks her mind.

“Ever since Neelima and I got married, you all have been treating her really badly,” he began. (Amulya Malladi, 2003: 112).

Finally, there is someone who stands for the most powerless female in the family. Her husband finally speaks up for her even it is mean they against the grandfather now. Against the most powerful person in the family, the female needs support from another. As one of the males in the family, her husband helps her. He has power too, even though not as strong as the grandfather’s power, but still, it helps a lot for the subordinate one to speak her mind that she wants the family to accept and treat her better

“Not non-sense, *Nanna*,” Anand said, his voice for once confident as it measured up against his indomitable father (Amulya Malladi, 2003: 112).

As the eldest male in the family that has full power, the grandfather never wants to blame because he thinks that he is never wrong. He uses the power he has and covers it with the words “it is for your own good.” That what is the dominant do.

“I know some women who are unhappy with the husband their parents choose... but they can’t do anything about it. Why condemn anyone to lifetime unhappiness?” (Amulya Malladi, 2003: 49).

Women have no power over herself. They can do nothing even they live unhappily. They do not have any options, yet they have no power. The

subordinate people would let their happiness away because they have no power to decide a thing.

“One look at Jayant and Lata was enough to put anyone off of arranged marriage. Their marriage was obviously not working, but they were still together in what appeared to be stifling relationship, while baby number three was on the way” (Amulya Malladi, 2003: 61).

Divorce is not accepted even for a couple who married for a long time, facing so many difficulties and feel like their relationship is not working anymore. The power of their parents is stronger than everything else. That is what makes them still together because they have no choice.

4.1.3. The Way Family or Society See Males and Females in India Especially in Patriarchal's Family

The third binary opposition is taken from episodes about the way family or society seeing males and females in India especially in patriarchal's families. It is well-known that the way family and society treat females and males is so different. It can be seen from the passage below,

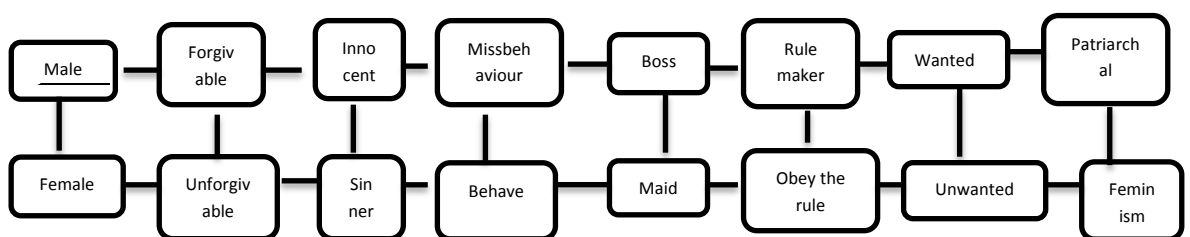


Figure 4.1.3 The Way Family or Society See Males and Females in India

India is a patriarchal country, that is why the way family and society see males and females are so different. 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 figures (Nirola, 2017). In *The Mango Season*, the difference the way society see males and females are real, it can be seen in the passage below,

“Well, good luck. This should make things infinitely easier for me, Nate said as he gulped down all the water in the glass he was holding. “My girlfriend is from Delhi, north Indian; she is going to look so good in front of your American boyfriend” (Amulya Malladi, 2003: 24).

When a son in the family makes a mistake, the family would easily forgive him without any hesitation. A son is more important than anything else. That is the reason why the son in the family sometimes being misbehaved because the family will see that is normal for the son sometimes being misbehaved. It makes the male in the family be the dominant one.

“Now if you had a boyfriend...” he paused when he saw the look on my face and then shook his head. “American?” “Yes,” I said glumly, not surprised that Nate should be the one with the golden insight (Amulya Malladi, 2003: 23).

It will be different if their daughter makes a mistake. They would angry for a long time, even give her punishment. They are angry with her so much because they expect too many things on her. Being misbehave is an unforgivable thing for a daughter. This is why the daughter is always subordinating people in the family.

“India is still a man’s world and it was still okay for Adarsh to talk about his ex..” (Amulya Malladi, 2003: 126).

It will be different if their daughter makes a mistake. They will angry for a long time, even give her punishment. They are angry with her so much because

they expect too many things on her. Being misbehave is an unforgivable thing for a daughter. This is why the daughter is always subordinating people in the family.

“...but taboo for me to mention my current or ex. In any case, I didn’t have the guts” (Amulya Malladi, 2003: 126).

It will be taboo for girls if they talk about her exes. Everything acceptable for men does not accept women. If a woman says something about his exes, people will think that the woman is bad. That is the unfair thing happens between the dominant and the subordinate.

“I keep sending her here”-Anand looked at *Thatha* when he spoke-“so that you will accept her. You will get to know her, see what a wonderful person she is and loves her, treat her like a member of the family. But...if you don’t want to do that, she won’t come here...I won’t come here...and neither will our child” (Amulya Malladi, 2003: 112).

Even though it is an unusual thing, but it is acceptable for a male being a little bit mean to his father. The son is angry with his father because his father does not respect his wife. No one is blaming the son, everyone is blaming the son’s wife. The son will be forgiven by his family but the son’s wife will not get the forgiveness from her husband’s family. It happens because the daughter-in-law is the subordinate people in the family who is always been blamed.

In the passage above tells that what is normal for males are not normal for females. Whatever the males do are always accepted and forgivable, on another hand whatever the females do is unaccepted and unforgivable. That what makes males be innocent and females are sinners. Like what happened in the passage below;

“My grandparents and most of my family members did not have high hopes for Anand’s marriages, and they all were convinced that Neelima was not the right woman for him” (Amulya Malladi, 2003: 25).

A couple married because they love each other, but the husband’s family could not accept it. As the male who will be the dominant person and control the family in all aspects of life, they do not want to blame their son for it because the son is always innocent in the family’s eyes.

“They also believed that Neelima was actually a witch who had brewed a nasty potion to ensnare their poor little innocent son into her web” (Amulya Malladi, 2003: 25).

While the wife is the one who always is blamed. Everyone hates the wife especially the grandfather. They think the wife forced the husband to marry her. Because the wife is a subordinate one, it makes everyone see the wife as a sinner.

He sighed. “Anand...” He paused thoughtfully, then continue, “made a mistake (Amulya Malladi, 2003: 48).

Although the males sometimes made a mistake, but the family would not be blaming them. Every time the males make a mistake, the family will find another one to be blamed especially the females. Being subordinate makes it easier for people in the family to treat her like garbage. On the hand, males are always looking innocent and treated like a king.

She reared her head up. “I hate them all,” she said passionately. “Anand married me. He asked me to marry him; he pursued me. And now they are blaming me for Sowmya?” (Amulya Malladi, 2003: 43-44).

The females are the ones who always be blamed by the family no matter they are doing right or wrong. Especially for the newcomer. She is the new

member of the family who comes from another caste and state. As the subordinate one, it will be very difficult to be accepted on the husband's family, especially she is from another state and caste. That what makes it worse.

“Neelima seduced him and had to marry her (Amulya Malladi, 2003: 61).

A girl always is the one who is blamed no matter what. Being subordinates is bad, and always be blamed is the worst thing. All the members of the family see that the male is the innocent one, while his wife is the sinner. All of them are blaming the wife for everything that happens, even though the mistake made by both of them.

From the passage above, it is clear that the family and the society are seeing males as the forgivable ones and innocent while females are unforgivable ones and sinner. That what is make males are being misbehaved and females are always should behave, it can be seen from the passage below,

“Jayant quietly followed his wife and broke my grandparent's hearts” (Amulya Malladi, 2003: 25).

It is okay for the son to misbehave and break his parent's hearts. Because he can do everything he wants to do and it is acceptable. That what is makes males be the dominant because being misbehaved is acceptable for them then, they think that they always right and no one will blame them for what they do.

“Yeah, right! Poor Sowmya, caught in a society where she couldn't step out of the house and couldn't stay in” (Amulya Malladi, 2003: 42).

It is different with a daughter. As a daughter, she can not do whatever she wants to do. She should follow what her father says and could not break her parent's hearts. She is being subordinate because she always behaves while sometimes her heart says the opposite.

My mother's smile turned into a pout. "As soon as we find a nice boy...Someone she can't find anything wrong with. Every boy we sent to her, she doesn't like it. Like they have horns growing out of their heads or something." She sighed deeply. "*Nanna*, you have to talk to her now," she said as if he was the last hope in convincing me to get married. I wasn't listening to my own father what made her think I would listen to hers? (Amulya Malladi, 2003: 52)

Married is an important thing. Every girl wants to marry with a man she chooses. That is the reason why sometimes some girls do not like the man who comes to see them. Some of them tell their mom to let them choose their future husbands, but the mom, the father, and the grandfather are still searching for men for them. They like to argue so much about unmarried daughters. The daughters could not do anything except being behaved and listen to what their family's said. If they say something, people will judge them that they are being rude to their parents. That what makes them being subordinate.

"Come on, *Thatha*, what were you thinking? That I'm a little shy girl? I'm not...You've always known that." "I am sorry I raised my voice, but I'm not sorry about the male heir remark," I said in compromise (Amulya Malladi, 2003: 88).

She would not be pretending to be a behave girl in front of her grandfather anymore. She wants to show her real color that she will not feel sorry if she does not make any mistake. She finally said something to her grandfather that could

make her in trouble. This is the way to show that she has a right to do what she feels right to do, and she does not want to be a subordinate one.

“*Thatha*, sometimes I don’t like the way you think and sometimes I don’t like the way my entire family thinks. You know what, it doesn’t make a difference. I still love you all very much and I’ll always love you (Amulya Malladi, 2003: 89).

She is an extraordinary girl. When all females in the family always behave, she makes different for her good, she is being honest to herself and all the family members. She shows everyone that she does not want to always behave and being subordinate.

“It’d matter...to my family,” I told him honestly. A week later I agreed to move in with him because I realized that I had to stop worrying about what my family would think and start living my own life on my own terms. After that, I had been determined not to let *Ma* or *Nanna* or *Thatha* decides my fate for me” (Amulya Malladi, 2003: 120).

In India, an unmarried couple could not live in a house. It will be hard for an Indian girl who lives separately with her loved one in the US. She made a hard decision to live with her boyfriend because she thinks that her family will not forgive her for it. But then, she realized that she was old enough to decide a thing, and she wants to stop thinking about what other people would say to her. She will live her life in her ways. In India, females are being the subordinate who are always obeying the rules, but in the US, everyone lives their own life.

“But...I want to talk to him and if he is not my liking, I don’t want to marry him” (Amulya Malladi, 2003: 158).

When the eldest male in the family decides a thing, the rest members of the family should follow his decision. While sometimes there is someone who does

not agree with his decision and try to not follow what he said. It is an unaccepted thing for a daughter to misbehave.

“Just because I am thirty years old doesn’t mean I will marry any man who comes my way.” “I am going to change it. I am not just going to sit down and let them do what they want...I am going to decide what I want to do” (Amulya Malladi, 2003: 159).

This girl is so amazing. This girl had experiences and epiphanies. This girl was a revelation. Finally, there is a girl who speaks her heart and mind bravely. She clearly says that she would live her life. She wants to decide what she thinks is right. As a daughter and the subordinate, people may think that she is being misbehaved.

They didn’t want a working daughter-in-law, Vinay’s parents said (Amulya Malladi, 2003: 133). “I want to work,” she revealed sincerely. “My father didn’t let me, and they said that your family doesn’t approve. But I want to work” (Amulya Malladi, 2003: 168).

She is trying to be honest about what she wants. She wants to work, even though her future husband’s parents already said that they do not want their daughter-in-law to work. The good thing is the male doesn't have any problem with that, and he will handle this and talk to his parents. It is an unusual thing that a girl meets and asks something to her future husband secretly without her parent's permission. It shows that even a daughter is the subordinate people, she still could be misbehaving sometimes.

“I can’t marry Adarsh,” I said as the last hands were being washed in silver and steel plates. “Or anyone else you want me to marry,” I spoke over Ma’s tirade of objections and curses. “I came to India at this time to tell you all that I’m in love with an American and I plan to marry him. We’re engaged.” I showed them winking on my finger, which I put back on after the *PELLI-CHUPULU* (Amulya Malladi, 2003: 142).

A daughter could not keep her secret any longer. She finally told the truth about her fiancé. In her family, people should be married to someone in the same caste, state, and religion. And the man she loved is not all of that on the lists. He is American, Christian, and black. But still, she with her braveness tells the truth about her relationship with her family. Even though it means she broke the rules. As the subordinate people in the family, she just follows the rule. But she chooses to tell everyone that she will rule her own life.

“*Ma*, these things happen. I’m sorry that you don’t approve, that you feel I’ve betrayed you, but this is my life and I have to live my life, you can’t live it for me. I have to be happy and I can’t let you be happy for me. And for me to be happy, I need to marry Nick. It’s that simple” (Amulya Malladi, 2003: 146).

Although in India females are the subordinates, some of the females do not want their life controlled by another. They want to live their own lives and be happy. Making a relationship with people who come from a different country, who has different religion and language is not a sin. A daughter wants to make her parents happy, but she also wants to get happiness by marrying someone she loved. It does not mean she is misbehaving, like what other people see on her, she just wants to create her happiness.

“Then it will be a risk I must take,” I said bravely and got up. “Do you want me to leave your house now?” (Amulya Malladi, 2003: 146)

The subordinate people now really show her true color. She wants to stand her ground. She was tired to do what she does not want to do. People would think that she is misbehaving. She just wants to find her happiness with all the risks she must take.

“Work. I got a job offer to be an assistant at this doctor’s office. She is a friend of mine and she needs help. *Nanna* said there was no way I could do it, but now, I think I will,” she said, her faces lighting up with the new life she was dreaming up (Amulya Malladi, 2003: 159-160).

This is the new beginning. There are more and more subordinate people who started to stand by herself. Even though it is clear that the father does not allow his daughter to work, but she still stands her ground to have a job as an assistant. No matter what happens, females should be able to stand her ground, so that there will be no subordinate female again

“And I want to stop wearing saris. I want to only wear salwar kameez. This sari is so uncomfortable. And I want to go to America to see your house and see that country” (Amulya Malladi, 2003: 159-160)

She even said that she doesn't want to wear saris anymore because it is not comfortable to wear it. She is now being honest with herself. She is trying to be happy and do whatever she wants to do. No one could stop her anymore. Obeying the rules the dominant made will make the females being subordinate people in the family, but if they speak their minds and hearts, the people will get shocked, but then they will understand what the subordinates want. Being the subordinate ones, make females look like a maid. They do all the households, cooking, and take care of the house. On the other hand, males do not have any duty except being the breadwinners. It is easy to know that society sees males as the boss and females as the maid. It can be seen in the passage below,

“*Amma* never cooks and *Nanna*...well, he doesn’t like to cook... and why should he when I am here” (Amulya Malladi, 2003: 35).

In India, males do not have any duties to do some house-work. They just a decision-maker and make an order. While some females think that is an unfair

thing. Some of them accept it as fate, some of them think that it is unfair, and they do it because they are under pressure. That shows the difference between males as the dominant and females as the subordinate people in the family.

“Sowmya cooked and left the dishes outside where Rajni cleaned them. Sowmya would take the clean dishes back inside the kitchen to put them in their right places” (Amulya Malladi, 2003: 19).

Females have so many things to do like cleaning the house, cooking, and laundry. They can not have a job and forced to be a maid even at her own house. Being subordinate makes them should always obey the rules.

Not only be the boss, but the males are also the rule-makers. They have the power to make rules, especially for the subordinate ones. The males make the rules. The females should obey the rules. It can be seen in the passage below,

“My father didn’t let me, and they said that your family doesn’t approve” (Amulya Malladi, 2003: 168).

When the eldest male in the family decides a thing, the rest members of the family should follow it, especially for females. Some of the Indian families are still thinking, that females should be in the house to take care of the family, house and raising kids. That is why some females are facing difficulties getting permission to have a job. They do not have any options except obeying the rules the dominant made, because they just the subordinate people in the family.

“I want to work,” she revealed sincerely. My father didn’t let me, and they said that your family doesn’t approve.” But I want to work” (Amulya Malladi, 2003: 168).

Although the daughter wants to work, she will respect her father’s decision because she does not have another choice except following what he said. In India,

a daughter should always behave and follow the rules. That what makes her being a subordinate.

There is also the difference sight of the way society sees males and females as the wanted ones and the unwanted ones. Since males are everything that is important, it makes females be the opposite. It can be seen in the passage below,

“...You know we want a boy” (Amulya Malladi, 2003: 194).

In the Indian patriarchal’s family, the son is very important in a family to bring the family's heir. That is why the son’s existence is very wanted in the family. The son will bring family heirs, that what is makes the son is special and preparing him to be the dominant people in the future to lead the family.

“If it is a girl...” (Amulya Malladi, 2003: 195).

It is not the same as the daughter. A daughter is not that essential in the family. The family wants a baby boy, and if the baby is a girl, it is allowed for them to ask the mother to have an abortion. Female is being the subordinate since she is in the womb.

From the passage above, it can be seen, that the way males think is conservative and old fashion. They still believe that males are dominant and have more power than females. They still have patriarchal minds. While females are more open-minded. The females are feminist because they treated badly and wants to change it. It can be seen in the passage below,

“You know don’t you, that there will be bloodshed?” “I mean *Thatha* will probably try to kill you,” Nate added (Amulya Malladi, 2003: 24).

Some of Indian’s family has a rule, that is clear that the rule says not to married with foreign. As the eldest male in the family, he would be furious if he knows that his grand-daughter engaged with an American. It is s difficult for the granddaughter who is a subordinate in the family to against her grandfather who is dominant and has a patriarchal, and old fashion mind.

“Hadn’t I told him time and again that my family was a conservative as he was liberal and that he would be lynched and I would be burned alive for bringing him, a foreigner, my lover, to my parent’s home?” (Amulya Malladi, 2003: Prologue).

A broad-minded girl living in a patriarchal family is really hard, but she does not want to give up. As the smartest subordinate people in the family, the granddaughter will maintain her relationship with an American to show the grandfather that what he thinks in his mind is not right.

“But it also depends upon what your reasons are. I believe the family name has to be carried on” (Amulya Malladi, 2003: 50).

The eldest male in the family that has a patriarchal’s mind forces his daughter-in-law to have a son to bring the family’s heir. He uses his power as a dominant to ask a son from his daughters-in-law.

“I love my children. I don’t care if they are girls or boys. And I will love this baby, too. I only want it to be a boy so that your *Thatha* will be happy (Amulya Malladi, 2003: 62).

The grandfather is a very patriarchal man who has a strong opinion. The female is the opposite, she is open-minded. The female has a feminist mind. She

wants to have the baby whatever the sex is. While the eldest male still thinking that it must be a boy.

“Here was a grown man, about to become a father, who still afraid of his father” (Amulya Malladi, 2003: 103).

Although the grown-up son could not against his own father’s opinion. His father is the most powerful person in the family that no one could against him. India is a patriarchal country, that the powerful person in the family is on the eldest male in the family. He dominates all of the aspects of life.

4.1.4. The Way Males and Females are Different Based on Gender Role

The forth binary opposition is taken from episode about how males and females are different based on gender roles. It is well-known that females in India are submissive and voiceless, while males are dominant and voiced. It can be seen from the figure below,

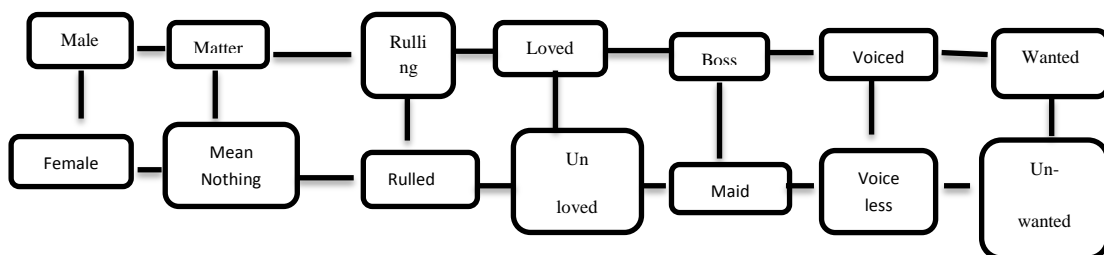


Figure 4.1.4. How Males and Females are Different Based on Gender Role

In India, the patriarchal system is very strong. It makes the males dominate the aspect of family life and the females are the submissive ones. Gender roles make a very big difference between males and females in life. It can be seen in the passage below,

“He just says if the boy likes me that is it” (Amulya Malladi, 2003: 33).

In India, an unmarried daughter is a burden that brings shame in the family's name. That is why as an unmarried daughter, she means nothing to her family. As the dominant in the family, the father wants to get rid of her by finding someone who wants to marry her. As the subordinate people in the family, the unmarried daughter's opinion means nothing.

“Terrible,” Sowmya sighed. “It was getting better, but then...Now *Nanna* doesn't even bother to ask me if I like the boy...(Amulya Malladi, 2003: 33).

Daughter's opinion means nothing. In India, daughter should follow her father's decision. Even though she does not agree with her father's decision, she has no right to say no, because she is the subordinate people in the family that means nothing.

“Of course you can,” I said. “Be a man, Anand, stand up for your wife. Or is *Thatha* still controlling you like a puppeteer?” (Amulya Malladi, 2003: 104).

Finally, there is a man who wants to listen to the female and thinks that female's opinions are matter too. As the subordinate people in the family, the wife needs support and helps from other people, especially her husband. Even though the husband's power is not enough to against the grandfather's power, but still at least the family will listen to what the subordinate wants. Because the male's opinion is matters.

“I can't believe Anand said that to *Nanna*,” she said. The family was still buzzing with the way Anand had stood up for Neelima and how *Thatha* had accepted Neelima as his daughter-in-law, finally (Amulya Malladi, 2003: 118).

The eldest male in the family won't listen to anyone except his son. Because females' opinions do not matter, while males' opinions are matter. That is the difference between males and females as the dominant and subordinate people in the family.

Since males' opinions are matter and females' opinions are not matter, it makes the males being the dominant ones and the females being the subordinate ones. As the dominant ones, males are ruling everything, and the subordinate ones are being ruled by the males. It can be seen in the passage below,

“For an instant, I wanted to tell her that she was mistaken, that *Thatha* was not such a chauvinist, or so old-fashioned, and then I remembered that he was all those things, that he was capable of asking his “pure-blooded”, daughter-in-law to bear another child, to bear a son” (Amulya Malladi, 2003: 44).

When the eldest male in the family already decides a thing, the rest of the family members should follow his decision, no matter what. In India, the eldest male has the power to be the most dominant person who has the right to control all of the family members in all aspects of life. He makes rules and decides things. While the rest members are the subordinate people, especially the females who have less power and always being ruled by the dominant.

“That is why Latta is pregnant again” (Amulya Malladi, 2003: 44).

The subordinate person has no right to say no when the dominant person in the family asked her to have a son, she should follow his order. That is the fact that the dominant is ruling everyone in the family.

Lata put her hand on my shoulder and squeezed. “I think you are very brave,” she said. “It would have been easy for you to not have said anything...like Anand. But you did and that was very brave.” “I wish more women would stand up for what they want,” Lata finished with a smile (Amulya Malladi, 2003: 190).

Here we go again, there is the subordinate female in the family who is trying to support another. Once the subordinate person speaks her mind in front of the dominant, it makes another one who is in the same situation wants to do the same. It is important to stand up for ourselves and live based on our rules. Especially for women, they should be able to stand up for what they want and not being controlled by others.

“No,” she said looking at me, her eyes triumphant. “There will be no ultrasound and no amino test.” “I don’t want to know the sex of this baby (Amulya Malladi, 2003: 194).

Even though a daughter-in-law is a subordinate person in the family, she needs to tell the people about what she wants, and she doesn't want to. She wants her baby very much, no matter the baby is a boy or girl, she will love the baby so much. That is why she doesn't want to have an ultrasound and an amino test. If they know the sex of the baby is a girl, they will ask her to have an abortion. She doesn't want it to happen. As the subordinate person who has no power, she is trying to deliver her opinion and against the rule made by the dominant person in the family.

Not only become the subordinate in the family, but the females also become the unloved ones. While males life is full of love and care, the family and society treat females differently. Females are not important, that is why they are being unloved by family and society. It can be seen in the passage below,

Neelima said that ” They like him very much”(Amulya Malladi, 2003: 57).

The family treats males in a very good way. The males get loved by everyone in the family because they will bring the family heirs. That what makes them being misbehaved sometimes. In the future, they will be the dominant who will take all of the family’s control.

Just that,” she retorted angrily. “Your parents treat me like garbage and mine treat him so well” (Amulya Malladi, 2003: 58).

On the other way, the family treats females in a bad way because she is a new member of the family who comes from a different caste and town. In India, people should marry based on the same caste, religion, and state. Female is being the subordinate person in the family. A female who comes from another state and caste is a nightmare.

As the dominant who has power, the males act like the boss in the family. While females are being the maid because they have no power as the subordinate one. It can be seen in the passage below,

“...Jayant sat quietly sipping water from steel glass” (Amulya Malladi, 2003: 142).

Male has no duty at home except as a decision-maker or a rule-maker. That is what the dominant do in the family. They can do whatever they want to do without any limitation, and they can make orders to the females in the family, just like a boss.

“I started to help Sowmya clear up the dining table while *Ammamma* just kept making sounds and...”(Amulya Malladi, 2003: 142).

Females have a lot of duty at home such as take care of the children, family, and the house. They are treated like a maid even in her own house. As the subordinate people in the family, they forcibly do the house-hold so that people will not judge them.

As the subordinate ones in the family, females have no voice to speak up or just deliver their opinion. While males voice and could influence others, even to decide a thing or make a rule. It can be seen in the passage below,

Vinay nodded. "No problem. I can handle my parents. I will explain to them. If you want to work, I fully support that, and they will, too" (Amulya Malladi, 2003: 168).

A daughter's voice means nothing. A daughter should follow what her father says. But when a daughter has married, her life is controlled by her husband and her father-in-law. India is a man's world. It is an uncommon thing for a female to have a job. Some of the parents-in-law will not allow their daughter-in-law to have a job. Since a female is voiceless, she needs help from her future husband to say to his parents about what she wants. Male's opinion is so strong. That is why he dominates all aspects of life, even changes his parents' decision.

"I want to work," she revealed sincerely (Amulya Malladi, 2003: 168).

As a female who is voiceless and being subordinate, female needs someone to help her. Especially, male's help. It is a good thing for the female to say what she wants for her future husband. Perhaps, they will help each other to reach what they dream. Because the male's voice will be listened to by everyone.

“Then that is your choice, I have no problems with whom Priya marries,” *Nanna* said clearly and rose from the table with his plate (Amulya Malladi, 2003: 196).

An unmarried daughter is under the control of her father. But her father will follow the grandfather's rule. When a daughter has a problem with her grandfather, no one can fix it, because the grandfather is the most powerful and dominant in the family. But as a father, he has a power too, to control and defend his lovely daughter to speak her mind and heart. At least, when the father stands up for his daughter, his opinion will be heard by the others.

From the passage above, it is clear to see that gender roles gives so much difference between males and females. In the end, it is all telling that females are being unwanted while males are wanted. Since males will bring the family heirs, they will get good treatment and people treat them as they want and need them. It can be seen in the passage below,

“...You know we want a boy” (Amulya Malladi, 2003: 194).

Son is very important in a family to bring the family's heir. That is why he treated specially by the members of the family. That what is makes him being dominant because he thinks that he is wanted and worth than everyone else.

If it is a girl... (Amulya Malladi, 2003: 195).

It is not the same as the daughter. A daughter is not that essential in the family. They want a boy, and if the baby is a girl, it is allowed for them to ask the mother to have an abortion. It shows that not only being a subordinate in the family, but female existence is also unwanted.

“They called right after you left,” Sowmya said in exasperation. “Things have never come this far before so *Nanna* is very happy, ready to give anything to get rid of me (Amulya Malladi, 2003: 158).

Become a daughter is a mistake, and being an unmarried daughter, it is worst. Her own father thinks that she is a burden that should be discarded. It shows that as the subordinate people in the family, the female existence is not wanted.

“Neelima wanted Amamma and *Thatha's* approval, but she was never going to get it, not complete and total approval. For that, she would have to die and come back as Telugu Brahmin” (Amulya Malladi, 2003: 55).

Being female is a bad thing in India. She is being subordinated by the family. It will be the worst for the female newcomer of the family who is from another caste and a different state. Her existence will not be wanted by the family.

“In Telugu, the word for a girl is *adapilla*, where *ada* means theirs and *pilla* means girl. In essence, the creator of the language had followed the rule of society and deemed that a girl was never her parents', always the in-law's, always belonging to someone else rather than those who birthed and raised her” (Amulya Malladi, 2003: 71).

The girl was never her parents', always the in-law's, always belonging to someone else rather than those who birthed and raised her. That is the reason why females always treated differently in the family and being subordinate.

Those binaries are reflected in what is going on in society, especially the patriarchal society in *The Mango Season* (Malladi, 2003). The relation between binaries and society cannot be separated. The binaries show and tell everything about the portrayal of Indian society. The binary from each episode is related to each other. It can be seen from males and females, then the power of males and

females, and it goes again by the way family and society see and treat males and females differently, the difference of gender role, and the power they have as the dominant and the subordinate. It shows that differentiation is happening because of the patriarchy system in India is so strong. It makes a difference in gender roles are matters. Males are stronger, powerful, controlling, and dominate in all aspects of life, while females are weak, powerless, under the males' control and oppressed by the males' domination. It also answers the question of how male domination and oppression toward Indian women in the novel *The Mango Season*.

4.2. The Rebellion Against Male Domination as the Impact of Oppression toward Indian Women in Malladi's *The Mango Season*

Malladi tries to explain what is happening with Indian society, especially about Indian women. Malladi is a feminist who becomes one of the representations of Indian women who are oppressed by male domination. From *The Mango Season*, there are so many things that show how family and society treat males and females differently. India is a patriarchal country, the world is handled by males while females are the subordinate ones. Not only Malladi writes about the life of Indian, that is focused on oppression toward women and male domination. But also, Preeti Shenoy. Sheenoy is also a feminist from India. She speaks a lot about the oppression toward women in India and also the movement. It can be seen in the passage below,

Six months after the wedding, Lata didn't say anything to anyone, just packed her bags and Jayant's, found a flat, and left. The family went into a total cerebral shock. *Thatha* argued, begged, and pleaded for her to come back, but Lata stood her ground. She told him she was tired of

living with people to whom she was merely cooking and a maid (Amulya Malladi, 2003: 25).

In India, there are a lot of married women who live unhappily. They live in her husband's family. As the dominant one, the grandfather (*Thatha*) has power to all of the members of the family. The grandfather treats his daughter-in-law as a maid. He asked her to cook and do the household. The way Indian society thinks are still conservative. People think that is normal for males to be the breadwinners and females to be maids. Some of the women accept it as their faith, while some of them choose to speak and make a move. So, they will not be oppressed anymore by the dominant one.

“Of course, Vibha is right. I have, over the years, slowly but surely turned into a maidservant and cook” (Preeti Sheenoy, 2012: 15).

“Look, I truly am sorry for all those remarks I made. I spoke because I care for you. I felt you were slaving and slogging and not getting what you deserve” (Preeti Sheenoy, 2012: 16).

His manner reminds me of a feudal lord's and most times I feel like a chambermaid scurrying around as I wait upon him. I wonder if this has ever occurred to him. It has crossed my mind many times, but now I kind of accept it in the name of “adjustments married people make”. After all, it is not like he does it deliberately, I try and justify to myself, suppressing anything else that I feel (Preeti Sheenoy, 2012: 59).

Being the subordinate person in the family is tiring. The dominant husband oppresses the wife. The wife treated like a maid and the husband never appreciates all the wife does. Finally, there is someone who speaks up her heart. Her husband's family treated her like a maid, and she could not accept it anymore. She chooses to move and live separately from her husband's family. Even the most dominant person in the family asked her to change her mind, but she stands on herself. It shows that she is stronger than the eldest male in the family. That

female shows she could live without the eldest male who has power, but the eldest male in the family will find that life is harder without her existence.

“Ever since Neelima and I got married, you all have been treating her really badly,” he began.

“Not non-sense, *Nanna*,” Anand said, his voice for once confident as it measured up against his indomitable father. “Neelima is my wife, she deserves respect.

“I keep sending her here”-Anand looked at *Thatha* when he spoke-“so that you will accept her. You will have to get to know her, see what a wonderful person she is and loves her, treat her like a member of the family. But...if you don’t want to do that, she won’t come here...I won’t come here...and neither will our child” (Amulya Malladi, 2003: 112).

Women oppressed by her husband’s family. If the eldest male in the family does not like the woman, the rest members in the family will do the same. They treat that woman really badly. The woman is always blamed by the family. Not only the family, the woman even blaming herself. All she wants it just to be understood and get respect from others. While men, are always right and always in a safe place.

“Hey, don’t be so harsh on yourself. He too pushed you into meeting him, didn’t he? Why should he be excused? Just because he is a guy? That is so not fair. You can’t blame yourself alone” (Preeti Sheenoy, 2012: 39).

A couple decided to marry with or without permission from the male’s family. They decided it together, but everyone is blaming everything for the female. Here, the male’s opinion is needed to help the subordinate one speaks up her mind. As an unaccepted daughter-in-law, she faces the hard life in her family-in-law, especially from the grandfather. She keeps coming to her husband’s family because she wants to be accepted. Even the family treat her badly and oppressed

her, but she keeps coming. Until then, her husband helps her to be accepted by his family by telling the family, especially to the grandfather that his wife is matter, strong, and she deserves their respect too. It shows how strong the subordinate person in the family to get respect from another.

Lata put her hand on my shoulder and squeezed. “I think you are very brave,” she said. “It would have been easy for you to not have said anything...like Anand. But you did and that was very brave.”

“I wish more women would stand up for what they want,” Lata finished with a smile (Amulya Malladi, 2003:190).

Living in a patriarchal family is so hard for women, which life is dominated by the eldest male makes women become the oppressed ones. Some of the women have no choices, all they can do is to follow what their fathers or parents want or ask. Time by time the subordinate one could be tired of being oppressed. Women should be able to speak up and stand for themselves. So, they would not be getting oppressed anymore by the males

“I am sorry, Father, but all this trouble has been caused precisely because I haven’t spoken out. I have complied with all your wishes. You pulled me out of school, you sent me to another city, to a strict women’s college and you forced me to marry early. I really did not have a choice.” I am speaking from a place of strength that is coming from all the years of suppression. I speak out with courage and conviction. I speak out because I now know the alternate choices that life offers me. I speak as a responsible adult now. I have made my choices, and I am no longer the old, terrified mouse I used to be. I know that if I do not speak out now, I will be squished and my dreams will be trampled. And it is taking a humongous effort from my side. I am nervous, but I know I have to say everything that I am longing to say (Preeti Sheenoy, 2012: 138).

The subordinate females are oppressed by the eldest male in the family. He could be the grandfather or father. After getting oppressed for a long time, they finally could speak their minds one by one. They support each other. They show the

members of the family, they can do what they want to do to reach their dreams. It is an important thing for women to be able to stand up for what they want and not being controlled by others.

“I can’t believe Anand said that to *Nanna*,” she said. The family was still buzzing with the way Anand had stood up for Neelima and how *Thatha* had accepted Neelima as his daughter-in-law, finally (Amulya Malladi, 2003: 118).

This is unfair for women. Not only being oppressed by the male, but they are also be blamed, even though they are not making a mistake. Even their families do not support them and blaming them, but there always be someone who helps and stands for them.

“My mother-in-law is the first one to finally break the sepulchral silence that has enveloped the room after my long monologue”. “Diksha has no doubt been a good wife and a mother. I have been witness to all that she has done and, I am sorry to say, my son too has been at fault here. Sandeep has indeed been totally absorbed in his work. So much so that Diksha has indeed raised Abhay almost single-handedly. She has very been sweet and kind to me and been there for me even during the times that my son hasn’t. In fact, I knew about her salsa lessons, and I really think my son should broaden his view a little. Sandeep has been looking at this whole thing in a very narrow vision. Perhaps, if he had paid a little attention to what Diksha had wanted, and trust me, it was not much, this marriage could have been saved. But it is too late now. Diksha has made up her mind and I think, as parents, if you all do not support her at least now, you risk alienating her forever.”

My parents look at me in a new way now. I know my mother-in-law’s words have had an impact on them (Preeti Sheenoy, 2012: 140).

As the dominant one in the family, the grandfather makes rules, controlling all the members of the family, and never appreciate their works. It makes the oppressed one, especially the daughter-in-law realized that her husband’s family treat her not as a daughter-in-law, but as a maid. Being the subordinate, she just needs support

especially from the family's member to get the respect from her family-in-law. She was tired of always be blamed by another person in the family. She was tired of being ruled by the dominant, then someone stands up for her and help her through this situation.

Damn it, this country has its own screw-ups. Men beat up their wives and the wives stick to their marriages. At least in America, they have a way out. They can walk out of their sick marriages. Here people don't decide whom they should marry, spend the rest of their lives with their parents do. That seems okay to you?" (Amulya Malladi, 2003: 66)

In India divorce is such an unusual thing. That is why, even though some wives are oppressed by getting physical, sexual, or verbally abuse by their husbands as the dominant ones could not ask for divorcing thing.

"What the fuck, Diksha? What the fuck is this? You go around shaking your tits with other men, like a cheap whore? Have you forgotten you are married?" Each word feels like a slap on my face (Preeti Sheenoy, 2012: 103).

"You will answer me when I talk to you, you stupid bitch!" he says as he walks towards me and jabs his fingers into my upper arm. His words, more than the physical abuse, make me wince (Preeti Sheenoy, 2012: 107).

"Where were you? Where did you go gallivanting to, you bitch?" he says (Preeti Sheenoy, 2012: 135).

Indian's life is so different. There is a female in the family that has broad-minded. She stands on her ground that getting married is an important thing, that is why people should find the person whom they will spend the rest of their lives with by themselves, not by an arranged marriage. The domination of the male decides his daughter's life is so strong, even though the daughter has her own choice. As the oppressed one in the family, her voice is not gonna be heard by others. But since some people support her, her voice now is matters.

They didn't want a working daughter-in-law, Vinay's parents said (Amulya Malladi, 2003: 133).

"I want to work," she revealed sincerely. "My father didn't let me, and they said that your family doesn't approve. But I want to work" (Amulya Malladi, 2003: 168).

Being an unmarried daughter means she is oppressed by her father. Her father who is dominating would never allow her to have a job. Now, she will be a wife soon. Her life now is in her future husband's hand. Being a wife in India means everything will be controlled by her husband. The husband is the one who can decide everything. It is difficult for a wife to have another activity besides taking care of the house and raising kids. As the impact of male domination in here, it makes the wife being oppressed by the limitation for her to do what they want.

"Sandeep, I want some conversation. I feel a bit taken for granted in this whole deal here. I feel I want to do something with my life. Other than being a wife and a mother, I truly am nothing" (Preeti Sheenoy, 2012: 26).

It is an uncommon thing for a female to have a job. Some of the parents-in-law will not allow their daughter-in-law to have a job. As the subordinate female in the family, it does not mean she can not change anything. By telling the future husband the truth that she wants to have a job, she can finally get permission to work. Now her voice is matters.

"No," she said looking at me, her eyes triumphant. "There will be no ultrasound and no amino test."

"I don't want to know the sex of this baby" (Amulya Malladi, 2003: 194).

Being a woman in India is hard. Society rules force women to always behave by not breaking the rules. Once they feel tired of being oppressed, they will speak up and voice. They need supports from another one to give them strength.

“He does not know what to say. I have stepped across an invisible line here. I have expressed, for the first time, how I have felt. I feel triumphant, almost emancipated for having stood up for myself” (Preeti Sheenoy, 2012: 25).

It is important to tell the people what she wants, and she doesn't want to do it. She wants her baby very much, no matter the baby is a boy or girl, she will love the baby. The male domination makes the woman being forced to do the test, so the sex of the baby will be revealed. But the woman does not want to do it because when the sex of the baby is revealed and the baby is not a baby boy, he will ask the woman to have an abortion. First, no one would hear her voice because she is the subordinate person in the family, but now, when she decides a thing and get her husband's support, all people respect what the decision she makes.

“Accept me?” I was on a roll, so I stepped into cow dung, big time. “I apologize for the foul language, but, *Thatha*, you don't accept Neelima because she comes from another state. You don't accept Indians and you expect me to believe I'm accepted in this society. How long will this society accept me if I want to live by my own rules?” (Amulya Malladi, 2003: 66)

There is no choice for the woman except accepting that she is oppressed by male domination. An unmarried woman is oppressed by her father. On the other hand, a woman who lives in marriage life is being oppressed by the husband and the husband's family. She should be able to take care of the house and raising the kids like what maid does, while the husband can do whatever he wants to do.

“I think about how things have changed. I think about how I have gone along and been a “good girl” all this while, doing exactly what my parents wanted me to do. I have dutifully married a ‘suitable boy’, dutifully produced a child and have busied myself raising him. He is nine now. I am quite proud of him, yet why is there this growing sense of discontent in me? Then, it strikes me that it is because, in all these years, I have completely lost track of what I want. I have played the role of wife and mother to perfection. So much so that I have forgotten what I want as an individual. My identity is truly Sandeep’s wife or Abhay’s mother” (Preeti Sheenoy, 2012: 16).

No matter she is the oppressed one, she still has to tell her opinion. She believes that her opinion matters. She is sure that everyone deserves to live their own life and not being controlled. She tells her grandfather what she thinks about him. She stands on someone who is also being oppressed, and she is trying to say that what the grandfather does is wrong. She believes that all people are the same no matter where they come from, no matter what religion they have, and caste. Her opinion is so different from the dominant person’s opinion. But she is successfully shut his up by her opinion. Male domination makes women being oppressed because they can not do what they want to do and only do what the dominant asks.

“Yes,” Sowmya said. “You are more... stronger. You stand by your opinions a lot more than you used to and you don’t let your *Thatha* get away with everything (Amulya Malladi, 2003: 79).

In India, it is hard for a wife to think about divorce. So many women who are married are not financially independent because she is busy to take care of the house and raising kids, so she can not have a job. Women are controlled by her husband or her father or her grandfather. They are being oppressed by always forced to do what the dominants ask to do. If the dominant does not let her have a job, then she will not be going to have a job. But at least this is a good thing for

women that she must be able to stand up for herself and be able to live independently one day.

“He does not know what to say. I have stepped across an invisible line here. I have expressed, for the first time, how I have felt. I feel triumphant, almost emancipated for having stood up for myself” (Preeti Sheenoy, 2012: 25).

“Besides, fifteen years of being with him has made me emotionally dependent on him—something that I am slowly trying to break away from now that I have Tanu and Gaurav and Ankit as my support systems” (Preeti Sheenoy, 2012: 125).

Being oppressed does not mean it will be the end of life. When the subordinate female tells her opinion and trying to stand her ground, there must be someone else who supports her against the dominant one. When there are some people who support her, her voice is stronger and easily be heard by the others especially the dominant one.

Come on, *Thatha*, what were you thinking? That I’m a little shy girl? I’m not...You’ve always known that.”

“I am sorry I raised my voice, but I’m not sorry about the male heir remark,” I said in compromise (Amulya Malladi, 2003: 88).

Finally, she is exploding. She let her anger goes as the result of being silent for being the oppressed one and not living her life for a long time

“I am sorry, Father, but all this trouble has been caused precisely because I haven’t spoken out. I have complied with all your wishes. You pulled me out of school, you sent me to another city, to a strict women’s college and you forced me to marry early. I really did not have a choice.”

I am speaking from a place of strength that is coming from all the years of suppression. I speak out with courage and conviction. I speak out because I now know the alternate choices that life offers me. I speak as a responsible adult now. I have made my choices and I am no longer the old, terrified mouse I used to be. I know that if I do not

Speak out now, I will be squished and my dreams will be trampled. And it is taking a humongous effort from my side. I am nervous, but I know I have to say everything that I am longing to say (Preeti Sheenoy, 2012: 138).

Here we go again, the brave female who is oppressed in the family stand on herself against the dominant one. She clearly says that she will not apologize if she thinks she does not do something wrong. Now, this is the right time for everyone to speak their mind, to stand on their own ground and voice what they want. Male domination results in oppression toward women. After a long time being oppressed, they try to against the dominant.

“It’d matter...to my family,” I told him honestly. A week later I agreed to move in with him because I realized that I had to stop worrying about what my family would think and start living my own life on my own terms. After that, I had been determined not to let *Ma* or *Nanna* or *Thatha* decide my fate for me (Amulya Malladi, 2003: 120).

Indian rules and culture are so strict. It clearly says that kissing a guy and living together without married are forbidden

“I feel miserable and scared, but a part of me is angry too. Is kissing a guy you like so wrong that I am being treated like I killed somebody?”

“Tanu reminds me that I have to accept that we live in a very conservative city like Chennai. It is definitely against Indian culture. She says it may be okay in the West” (Preeti Sheenoy, 2012: 38).

Living with a man without married is unacceptable in India. But then, she realized that she was old enough to decide a thing, and she wants to stop thinking about what other people would say to her. She will live her life in her ways. She wants to have the freedom to decide what she wants. Oppressed women as impact of male domination could bring a lot of anger to the women themselves. That is why they try to against the dominant and break the rules while she has a chance.

Just because I am thirty years old doesn't mean I will marry any man who comes my way.

"I am going to change it. I am not just going to sit down and let them do what they want...I am going to decide what I want to do" (Amulya Malladi, 2003: 159).

As the impact of male domination, the women who are being oppressed should accept their faith for being controlled by the male. They do not have choices and just follow the parent's decision with whom they should be married.

"But they hadn't. All they wanted for me was to get married. Most girls in my community got married before they were twenty-two anyway. If a girl was twenty-four or twenty-five, and still unmarried, she would be talked and gossiped about and all the aunties and other relatives would frantically start the matchmaking process" (Preeti Sheenoy, 2012: 72).

I was amazed. This is the new life of her. This female had experiences and epiphanies. This female was a revelation. She wants to live her life freely after being oppressed for a long time by the father's domination. Now, she has the power to control her own life.

"*Ma*, these things happen. I'm sorry that you don't approve, that you feel I've betrayed you, but this is my life and I have to live my life, you can't live it for me. I have to be happy and I can't let you be happy for me. And for me to be happy, I need to marry Nick. It's that simple (Amulya Malladi, 2003: 146).

Being oppressed leaves women with no choices. So many Indian women forget how to make themselves happy because they are busy to make their parents happy by obeying the rules the dominant makes.

"It's just that sometimes I feel you have been given no freedom, no choice to live your own life. It really feels you are dancing to everyone's tunes but you have forgotten to listen to the music in your own heart. I feel for you and I deeply care" (Preeti Sheenoy, 2012: 61).

For females, she should always obey the rule. But from time to time, she was tired to be controlled by others. She decided to break the rules and makes her own rule. She just wants to be free, just like someone else. She wants to break the male domination, so they are not being oppressed any more.

“Work. I got a job offer to be an assistant at this doctor’s office. She is a friend of mine and she needs help. *Nanna* said there was no way I could do it, but now, I think I will,” she said, her faces lighting up with the new life she was dreaming up. “And I want to stop wearing saris. I want to only wear salwar kameez. This sari is so uncomfortable. And I want to go to America to see your house and see that country” (Amulya Malladi, 2003: 159-160).

It is unfair for women. After married, the way the wife dresses is under control by the husband. But, sometimes the wife broke the rules. They already tired of being oppressed by male domination. After everything gets worst, the wife finally speaks up her mind that she wants to dress freely.

“Lucky you! I guess it was easy for you. I, on the other hand, have never gone anywhere without the family. I have always dressed conservatively” (Preeti Sheenoy, 2012: 48).

“Vibha is right. I have never really lived my life. But, now I want to” (Preeti Sheenoy, 2012: 49).

“I have stopped wearing skirts after marriage. I mostly have only salwar kameezes. I own just two pairs of jeans and one pair of tights. Sandeep hates any kind of ‘modern fancy clothes’ as he calls them and so my wardrobe is mostly limited to slightly subdued salwar kameezes and churidars (Preeti Sheenoy”, 2012: 55-56).

Now there is a female who could stand by her ground. She is not worried to speak her mind anymore. She has freedom, like what she dreams after a long time and struggle. She even said that she doesn't want to wear anything she does not comfortable to wear it. She is now being honest with herself. She is trying to be happy and do whatever she wants to do. No one could stop her anymore. The male

domination gives women limitation and it makes them tired of being controlled. To against male domination, they are speaking up their minds, so they will not get oppressed any longer.

“Then that is your choice, I have no problems with who Priya marries,” *Nanna* said clearly and rose from the table with his plate (Amulya Malladi, 2003: 196).

There must be someone who gives help and supports to the oppressed one to get her right. The bits of help from others is needed, so her voice will be heard.

“Diksha had wanted, and trust me, it was not much, this marriage could have been saved. But it is too late now. Diksha has made up her mind and I think, as parents, if you all do not support her at least now, you risk alienating her forever.” said my mother-in-law. My parents look at me in a new way now. I know my mother-in-law’s words have had an impact on them (Preeti Sheenoy, 2012: 140).

The oppressed daughter in the family could get her freedom because of her father’s help. Since the male’s opinion is voiced, with the help of her father who stands up on her side, she gets what she wants. The eldest male domination is so strong. The oppressed woman could not against it by herself. She needs others to help her.

I can’t marry Adarsh,” I said as the last hands were being washed in silver and steel plates. “Or anyone else you want me to marry,” I spoke over Ma’s tirade of objections and curses. “I came to India at this time to tell you all that I’m in love with an American and I plan to marry him. We’re engaged.” I showed them winking on my finger, which I put back on after the *PELLI-CHUPULU* (Amulya Malladi, 2003: 142).

As the oppressed ones, some Indian teenage girls do not have any choice except following their father as the dominant one who decides that they should be married soon. Their parents will make an arranged marriage for them and looking for the man who suits them.

“I think about Vibha and me. Circumstances were not similar for both of us, but both had ultimately bowed down to parental pressure in the great Indian marriage system and had arranged marriages, me much earlier than her. I had got married when I was nineteen, even before my graduation results were out” (Preeti Sheenoy, 2012: 23).

In Indian’s family, a couple who wants to marry should be in the same caste, state, and religion. And if there is a different thing from all of that on the lists, it will bring a problem. But still, the family has no right to decide someone’s future. As the oppressed woman in the family, she is so brave, to tell the truth about her relationship with her family. Although it means she broke the rules. She is being misbehaved for her good sake. She is trying to break the male domination by her grandfather. So, she could live her life with her own rules.

“Then it will be a risk I must take,” I said bravely and got up. “Do you want me to leave your house now?” (Amulya Malladi, 2003: 146)

The oppressed woman could really stand her ground in the end with the help of the others who always give her support, and advice about what she should do.

“I know now, so very clearly what I want and where I want to be. My parents have no choice but to accept. This is my life, and I am determined now to really live it, to follow my heart’s urging which I have ignored and tried to suppress for so long” (Preeti Sheenoy, 2012: 138).

As the oppressed female in the family, she was tired and angry when the dominant one intervenes in her life that far. She is not gonna behave anymore. She will stand her ground and makes her own rule. She lives her miserable life because of the impact of male domination that always forced her to obey the rules he made and forgetting about how she makes herself happy.

From the passage above, it answers what the impact of the oppression toward Indian women as the result of male domination. Male domination creates oppression toward Indian women in which is the reason why Indian women rebel. They are trying to speak up and make movements, so they are not being oppressed any longer

India is still a man's world. The patriarchy system is deep-rooted in India. Based on Maine's theory of patriarchy, "The eldest male parent—the eldest ascendant—was absolutely supreme in his household and his domination extended to life and death and is as unqualified over his children and their houses as over his slaves" (Maine, 1861).

The Mango Season shows the way society lives in India based on the patriarchy system. It is clear that males and females live are so different. Males are dominant in every aspect of life. They have the power to control everything. They can make rules and orders, especially for the females who are subordinates in the family. The males are voiced, and they can do whatever they want to do. On the other hand, females are powerless. They are controlled by males. The females should obey the rules, especially to obey what the eldest males say. The females do not have any power. It can be seen from the passage below,

"In several arranged marriages, couples don't fall in love with each other," I told him. "I know some women who are unhappy with the husband their parents choose...but they can't do anything about it. Why condemn anyone to lifetime unhappiness?" (Amulya Malladi, 2003: 49).

This is based on Maine's theory of patriarchy number 3. Permanent marriage was the rule of whether monogamy or polygamy (Anup Chand Kapur, 2000: 134-136). In India, couples can do nothing if something wrong happens in their marriages because permanent marriage was the rule. They can not divorce easily, no matter how bad their relationship is. Their parents or the eldest member of the family could not let them divorce.

“But it also depends upon what your reasons are. I believe the family name has to be carried on” (Amulya Malladi, 2003: 50).

It is based on Maine's theory of patriarchy number 2. The descent was traced only through males and from the same ancestor. None of the descendants of a female were included in the accordingly, purely agnatic (Anup Chand Kapur, 2000: 134-136). That is why having a son is a very essential thing in the family. The son will bring the family's name and heirs. Even though in a modern-day there is still a lot of families who live in a patriarchal system.

“Neelima wanted Amamma and *Thatha's* approval, but she was never going to get it, not complete and total approval. For that, she would have to die and come back as Telugu Brahmin” (Amulya Malladi, 2003: 55).

It is based on Maine's theory of patriarchy number 5. He (the eldest male) controlled not only the business affairs of the group which he headed but its religion and its conduct (Anup Chand Kapur, 2000: 134-136). In a patriarchal family, it is an important thing to choose a married couple who comes from the same states and caste. People who married other people from another caste and different state, it will be hard for the husband's family to accept the wife as the new member of the family.

“From her shocked facial expression, I knew I had succeeded. But I knew she would mention this to my mother. Or worse to *Thatha*, and then there would be questions galore” (Amulya Malladi, 2003: 60).

It is based on Maine’s theory of patriarchy number 1. In the patriarchal family, the element of paternity was the chief fact (Anup Chand Kapur, 2000: 134-136). The family leads by the eldest male. He controlled all of everything and the rest member of the family will always respect his decision. The members of the family should pay attention to whatever he says. His decision is final and whatever he says are the rules.

“One look at Jayant and Lata was enough to put anyone offs of arranged marriage. Their marriage was obviously not working, but they were still together in what appeared to be stifling relationship, while baby number three was on the way” (Amulya Malladi, 2003: 61).

It is based on Maine’s theory of patriarchy number 3. Permanent marriage was the rule, whether monogamy or polygamy (Anup Chand Kapur, 2000: 134-136). People who are married based on arranged marriage would face so many difficulties. Even though there are so many bad things happen in the family, a couple could do nothing with this except accepting this. Their parents or the eldest male in the family will never let them divorce because divorce is an uncommon thing in India.

“I love my children. I don’t care if they are girls or boys. And I will love this baby, too. I only want it to be a boy so that your *Thatha* will be happy (Amulya Malladi, 2003: 62).

It is based on Maine’s theory of patriarchy number 1. In the patriarchal family, the element of paternity was the chief fact (Anup Chand Kapur, 2000: 134-136). That is why the eldest male in the family wants a grandson to bring

their heirs. Because the only one who can bring the family's heirs is only the son's son who comes from the same blood.

“She was absolutely right. They definitely would not have gotten a divorce in India. After all, divorce was still not commonplace. The pressure from their families would have kept them together even as Nilesh screwed everything in a skirt including Manju's older married cousin” (Amulya Malladi, 2003: 65).

It is based on Maine's theory of patriarchy number 3. Permanent marriage was the rule, whether monogamy or polygamy (Anup Chand Kapur, 2000: 134-136). In India, permanent marriage was the rule, that is why when people want to divorce, their parents or the eldest male will not give them permission. It will be different when an Indian husband and a wife lives in another country. If they feel they can not survive their relationship, so they could divorce. Even though, all of the family will talk about it for a moment because divorce is not a common thing that happened in India.

“In Telugu, the word for a girl is *adapilla*, where *ada* means theirs and *pilla* means girl. In essence, the creator of the language had followed the rule of society and deemed that a girl was never her parents', always the in-law's, always belonging to someone else rather than those who birthed and raised her” (Amulya Malladi, 2003: 71).

It is based on Maine's theory of patriarchy number 2. The descent was traced only through males and from the same ancestor. None of the descendants of a female was included in the primitive notion of family relationships. Kinship was, accordingly, purely agnatic (Anup Chand Kapur, 2000: 134-136). That is why females are never being her parents', but always be the in-laws. Female existence is unwanted. The family treats females differently just because she will leave her family one day she gets married.

“Here was a grown man, about to become a father, who still afraid of his father” (Amulya Malladi, 2003: 103).

It is based on Maine’s theory of patriarchy number 5. The eldest male controlling not only the business affairs of the group which he headed but its religion and its conduct (Anup Chand Kapur, 2000: 134-136). Marrying a woman who comes from the same state and caste is really important. It will be a problem for the couple who comes from different state and caste to marry. The eldest male in the family will not give approval for his son to marry a woman who different from his family. He has the rules to control even in the private life of his grown-up son to choose his couple.

From that passage, it can be seen that male is dominated in all aspect of life the members of the family. On the other hand, Indian women are being the oppressed ones and have no power against the domination of males because the patriarchal system is so strong. Those are the things that make Indian women on the rebel.

CHAPTER V

CONCLUSION AND SUGGESTIONS

This chapter presented the conclusion of the discussion of the topic answering the research on the problem of this study. Also, it provides several recommendations related to the topic of the study.

5.1 Conclusion

Based on the analysis and discussion on the research findings in the previous chapter, it can be concluded that first, structurally, the novel *The Mango Season* by Amulya Malladi illustrated the description of oppression toward Indian women and male domination in Indian patriarchal society. It shows that oppression toward Indian women happened because of male domination which impacts women on rebellion. It is started from the strict patriarchal rules that make different lives of females and males in India. It explained how male domination and oppression toward women experienced by Indian women. The difference between females and males in India can be seen in so many ways, such as the way males and females live in the family, the power males and females have in the family or the society in India, the way family or society sees males and females, and how males and females are treated differently based on gender role.

It is shown that it is clear to see how patriarchal society lives in India by using Maine's theory of patriarchy. India is a man's world country because of

men have more power and always get good treatment from society. While women are being the oppressed ones who do not matter.

The last result is this study shows that the novel deconstructs its portrayal of male's domination towards women. So, by destabilizing the binary opposition in the novel, that are males oppose females, the males-females hierarchy are reversed. At the beginning of the story women depicted as weak characters while at the end of the story women depicted as strong and voice.

After being the oppressed ones in the family and society, finally, Indian women are trying to speak up their minds and deliver what they want. They against male domination and they are asking for their right to be equal, treated as well as men, and they want to be heard. In the end, everything is good between males and females.

5.2 Suggestions

Upon drawing the above conclusion, several suggestions are corresponding to the topic and further research related to the topic. First, *The Mango Season* is recommended for further study of the condition in present-day about oppression toward women and male domination, especially in a patriarchal society such as India. This novel is also recommended for its complexity of how difficult the lives of Indian women from how family and society see them and treat them.

Not only that, but this study also recommended further study about liberal feminism. It explains women position in society can be seen from inequality of right control that was made women participation in the public world, out of family and household necessity. So, women could be aware of this issue.

Eventually, this research is expected to be a useful reference for further research on the related topic from the English Department of Universitas Negeri Semarang because it still difficult to find references on Feminism in the department's library.

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APPENDICES

APPENDIX I

BINARY OPPOSITION READING ON MALLADI'S

THE MANGO SEASON

1. THE WAY MALES AND FEMALES LIVE IN THE FAMILY IN INDIA EPISODE

Datum Number	Citation	Dominant	Subordinate	Interpretation
1.	Nate, of course, could not be counted on to spend much time in my parents' house once he left for good. He came home for the summer but usually found something to do with friends (Amulya Malladi, 2003: 9).	Male	Female	For males, there are a lot of excuses to avoid family gatherings. Whatever the males do, it will be accepted for the family, even though what they do is wrong. The family treated them special. That is why sometimes they could be misbehaving. That is what makes male being dominant in the family.

2.	I look at my mother and I think about all my aunts and my grandma and I have to wonder how they stay at home all day, every day, with no life besides family. Sudhir always said that Indian Women (his mom especially, I think) are demented because they stay home doing nothing but raising their kids. Their life sounds extremely claustrophobic (Amulya Malladi, 2003: 13).	Male	Female	For females, the family is number one. There is no other thing more important than family. Females are always at home raising kids and do the household, and when there is a family gathering they will be the ones who cook and maid. On another side, if a female does not come to a family gathering, it will be unaccepted for the family. Everyone will talk about her. Some of the females accept it as their fate, but some of them could not take it any longer. That is why female is always the subordinate ones.
3.	Nate, of course, could not be counted on to spend much time in my parents' house once he left for good. He came	Free	Under control	Males could go wherever they want to go. They could do whatever they want to do too because they do not have any duty at home. Males are always

	<p>home for the summer but usually found something to do with friends (Amulya Malladi, 2003: 9).</p>			<p>free of duty. Since the males are free to do whatever they want to do and go wherever they want to go, it makes them dominant because the family treats them so special and different.</p>
4.	<p>I look at my mother and I think about all my aunts and my grandma and I have to wonder how they stay at home all day, every day, with no life besides family. Sudhir always said that Indian Women (his mom especially, I think) are demented because they stay home doing nothing but raising their kids. Their life sounds extremely claustrophobic (Amulya Malladi,</p>	Free	Under control	<p>While females just stay at home all day to take care of the family. They are too busy to take care of the family, the house and raising the kids at home. They do not have any other activities besides that. Even if they have another activity outside the house, there will be someone who talks about it, because it is unusual things that females could do. They live under the control of the patriarchal rules that give them restrictions to not go out of the line. It means as a normal female is the one who good at the house. The</p>

	2003: 13).			way people think and treat females is so old-fashion and it makes females be the subordinate ones in the family and society.
5.	Unlike most Indian men <i>Nanna</i> didn't care that <i>Ma</i> wanted him to get a vasectomy; (Amulya Malladi, 2003: 22).	Selfish	Selfless	It is a good idea for a man to have a vasectomy to control birth without any serious impact. But not all men want to do this. Some of the men are so selfish. As the dominant ones, they prefer to ask their wife to consume birth control pills than having a vasectomy.
6.	<i>Ma</i> blamed her weight problem on birth control pills. They did the damage (Amulya Malladi, 2003: 22).	Selfish	Selfless	Because some man does not want to have a vasectomy, the wives should have to consume the birth control pills which they believe that it causes obesity. There is nothing the wives can do except to accept it. They are being so selfless because they are the subordinate ones.

7.	The brother got married...(Amulya Malladi, 2003: 43).	Selfish	Selfless	The rule is clear, that the brother closest in age to the sister has to wait to marry until his sister does. Some of the men are so selfish. They broke the rules sometimes. As the dominate ones, whatever they do are accepted, that is why males become so selfish
8.	...and the sister is still sitting at home (Amulya Malladi, 2003: 43).	Selfish	Selfless	While females just can accept it. As the subordinate ones, females are so selfless. Everything happens to them, they will accept it as fate.
9.	“I need a male heir and I thought this discussion was over,” he said (Amulya Malladi, 2003: 88).	Selfish	Selfless	Since having a son is a very important thing, the head of the family always being so selfish to want a son's son. As a dominant one, the most strong person in the family, of course, the grandfather could ask his daughter-in-law to give him a son to brings

				the family's heirs.
10.	<p>“They made me,” she said. “First, it was just Mava and then it was Atha and then Jayant started. What could I say? I have some duty toward my husband's family (Amulya Malladi, 2003: 62).</p>	Selfish	Selfless	<p>The female being forced to gives the husband's family a son to brings their heirs. As usual, being the subordinate makes the female does not have any option. No matter what will happen to her, and how risks a pregnancy of a grown-up woman. She is so selfless, she just thinks about how to make her husband's family happy.</p>
11.	<p>“In several arranged marriages, couples don't fall in love with each other,” I told him. “I know some women who are unhappy with the husband their parents choose... but they can't do anything about it. Why condemn anyone to lifetime unhappiness?”</p>	Selfish	Selfless	<p>Women are so selfless. They are sacrificing their happiness just to see their parents happy. Some woman is being forced to marry someone they do not even love. If there is something bad happen in their marriages, they could do nothing. No matter bad things happen to them, they will maintain their relationship. That is how</p>

	(Amulya Malladi, 2003: 49).			selfless females are. That what makes them being subordinate ones.
12.	<p>“Well, good luck. This should make things infinitely easier for me, ”Nate said as he gulped down all the water in the glass he was holding. “My girlfriend is from Delhi, North Indian; she is going to look so good in front of your American boyfriend”</p> <p>(Amulya Malladi, 2003: 24).</p>	Forgivable	Unforgivable	When a son in the family makes a mistake, the family would easily forgive him without any hesitation. Because the son is more important than anything else. Nobody will yell or angry in a long time at him. The family would be a little angry then forgive him and forget all of the mistakes he has done. This is how male domination creates.
13.	<p>“Now if you had a boyfriend...” he paused when he saw the look on my face and then shook his head. “American?”</p> <p>“Yes,” I said glumly, not</p>	Forgivable	Unforgivable	It will be different if their daughter makes a mistake. They will angry for a long time, even give her punishment. They are angry with her so much because they expect too many things on her.

	surprised that Nate should be the one with the golden insight (Amulya Malladi, 2003: 23).			Once she was misbehaving the family would be angry. As the subordinate one, a female, she should always behave.
14.	<p>“From what I hear they are not greedy people. And whatever they want, we will give...within reason, of course.”</p> <p>“He is thirty-five, dark, balding, and he wants dowry,” Sowmya said. (Amulya Malladi, 2003: 136).</p>	Forgivable	Unforgivable	It is not fair for the female to give the male dowry. Even though her father said he will give whatever they want. He is not a prize stud and he is just a small-time lecturer at some out of the way engineering college. As the male, he is so selfish to asks dowry. While both of them need each other.
15.	<p>“Why? She isn’t really family,” <i>Ammamma</i> said harshly. “She stole my little boy” (Amulya Malladi, 2003: 31).</p>	Innocent	Guilty	No matter how big mistake’s son made, parents will not blame him. Son has all the parents hearts. The family always thinks that the son is innocent, while the daughter or the daughter-in-law is always guilty. That is what makes the males

				dominate all of the aspects of life. Because the family treats them so special.
16.	Yeah, and the “little” boy was completely innocent. I couldn’t believe the hypocrisy. Anand was a grown man and I couldn’t imagine any woman conning him into matrimony (Amulya Malladi, 2003: 31).	Innocent	Guilty	A married couple who do not get the parents’ approval will find the difficulties. The difficulties are real for the female. Even though they married because they love each other without anyone’s forced them to. But the family blaming the female because they think she forced the male to marry her. From those statements, it is really clear that the male is always looking innocent while the female looks guilty. It makes a gasp between males and females. Male as the dominant one and female as the subordinate one in the family.
17.	“Anand is a nice	Innocent	Guilty	In Indian’s family, the

	boy,” Lata explained her twisted logic (Amulya Malladi, 2003: 61).			boy is rarely doing the wrong thing. Even though he does a wrong thing, the family will think that it is okay and blame the other especially blaming the female. That what makes males being misbehaved sometimes and misapplied his domination.
18.	“Neelima seduced him and had to marry her (Amulya Malladi, 2003: 61).	Innocent	Guilty	The female is always the one who blames. That is what happens in the Indian family. Female is always wrong no matter what. That what makes females being the subordinate one in the family.
19.	Neelima said that “They like him very much (Amulya Malladi, 2003: 57).	Beloved	Unloved	Males get a lot of love for every member of the family because they will bring the family’s heirs. Males are always more important than females, that is why the way people treat them is different too. Not only is

				the dominant one, but also being the loved one.
20.	Just that,” she retorted angrily. “Your parents treat me like garbage and mine treat him so well” (Amulya Malladi, 2003: 58).	Beloved	Unloved	On the other way, the family treats females in a bad way, just because she is a new member of the family who comes from a different caste and state. A female is the subordinate one. Being a female who comes from another state and different caste is a perfect mistake. She will not only be disliked by the member of the family but also she will get the worst thing.

2. THE POWER MALES AND FEMALES HAVE IN THE FAMILY OR THE SOCIETY IN INDIA EPISODE

Datum Number	Citation	Dominate	Subordinate	Interpretation
1.	<i>Ammamma</i> and <i>Thatha</i> had expected Jayant to follow the archaic joint family system	Dominant	Submissive	As the eldest male in the family, the grandfather who is the leader could do

	and live with them after marriage (Amulya Malladi, 2003: 25).			whatever he wants to do and makes rules in the family. He dominates all of the aspects of life. He has the power to control all of the family members.
2.	...but Lata stood her ground. She told him she was tired of living with people to whom she was merely a cook and a maid (Amulya Malladi, 2003: 25).	Dominant	Submissive	. As a daughter-in-law, she will follow the rules of her husband's family. As a wife, she doesn't have any choice except following her husband's decision to live with his parents. She was treated like a maid in her family-in-law. That is why she feels tired because she feels like people take advantage of her as a daughter-in-law to be the

				maid in the family. She did it because she was being forced, that is what makes her being subordinate one.
3.	<p>“Are we clear?” <i>Thatha</i> repeated, looking at all the women of his house (Amulya Malladi,2003: 113).</p>	Dominant	Submissive	As the dominant one, when the eldest man in the family made a decision, the rest of the family's members should follow him. Agree or not, there is no other option except following the decision he made.
4.	<p>“Yes.” <i>Ammamma</i> finally said, speaking for everyone (Amulya Malladi, 2003: 113).</p>	Dominant	Submissive	The females should follow what the head of the family said. As the subordinate ones, females do not have any power to say no. That is

				how it works. The eldest male makes a rule or decision while the rest will follow him.
5.	<i>Thatha</i> argued, begged, and pleaded for her to come back. (25)	Controlling	Controlled	As the leader of the family, the grandfather could ask his daughter-in-law to come back to the house. He uses his authority as the dominant one in the family.
6.	She told him she was tired of living with people to whom she was merely a cook and a maid. She also said that she wanted her own home, where she was the mistress (Amulya	Controlling	Controlled	The old granddaughter-in-law was being controlled by her husband's family. That is what makes her tired being treated like a maid, so she decided to stand her ground. She was the

	Malladi, 2003: 25).			subordinate one, but she is trying to stand her ground.
7.	I think Anand makes her because he wants her to get along with <i>Amma</i> and <i>Nanna</i> (Amulya Malladi, 2003: 34).	Controlling	Controlled	The males could make orders to the females. The males have the power to control all of the aspects of the lives of their families. That whats makes him being the dominant one.
8.	“But she comes back; Neelima keeps coming back (Amulya Malladi, 2003: 34).	Controlling	Controlled	There is no choice for a wife except to accept being controlled by her husband. Even it means it will hurt her heart. That is the effect of being subordinate. If she does not follow her husband’s order, she will get the

				consequences.
9.	<p>“I need a male heir and I thought this discussion was over,” he said (Amulya Malladi, 2003: 88).</p>	Ruling	Ruled	<p>When the head of the family asked his daughter-in-law to have a son, so she should give him a son. As the dominant one, he has that right to makes the rule. His decision is final. The members of the family should follow whatever he decides.</p>
10.	<p>“They made me,” she said. “First, it was just Mava and then it was Atha and then Jayant started. What could I say? I have some duty toward my husband’s family (Amulya Malladi, 2003:</p>	Ruling	Ruled	<p>The females are being forced to give the husband's family a son to brings their heirs. She lives and being ruled by her own father-in-law’s hand. Being a daughter, wife, and daughter-in-law is hard.</p>

	62).			Being subordinate, the females should give whatever the dominant one wants.
11.	<i>Thatha</i> wants a pureblood Brahmin grandson... (Amulya Malladi, 2003: 67).	Ruling	Ruled	When the eldest male in the family asks something to the member of the family, he should get what he wants. As the dominant, he shows that he has the right to rule everyone in the family.
12.	And you won't believe this, but Lata is pregnant again (Amulya Malladi, 2003: 67).	Ruling	Ruled	As the female in the family-in-law, she could not avoid that she is being ruled by her husband and the eldest male in the family. Living with family-in-law is the worst

				<p>thing. There will be more people that will be ruling everything. Females are being subordinate because they do not have any power to live their lives.</p>
13.	<p>But that doesn't mean I have to nod my head when you say something wrong" (Amulya Malladi, 2003: 89).</p>	Ruling	Ruled	<p>The good thing is that there is a female that said bravely that she will not always say yes to her grandfather anymore when she feels like no. It doesn't mean she disrespects her grandfather. She just will not let herself be ruled anymore. As the subordinate people, it is a brave thing that</p>

				she could do. At least she speaks up her mind.
14.	<p>“Because Anand wants me to,” Neelima said and wiped her tears with the sleeve of her red blouse. “He keeps making me come here so that his parents will...accept us. But they don’t, do they?”</p> <p>(Amulya Malladi, 2003: 57).</p>	Rule maker	Obey the rule	The husband is the head of the family. When the husband asks something to do to his wife, the wife should follow his order. As the dominant, the husband could make orders or rules for his wife. And the wife should obey the rule the husband made.
15.	<p>Priya asked Neelima, ”Why do you keep coming here? Even they treat you like they don’t like you”</p> <p>(Amulya Malladi, 2003: 56).</p>	Rule maker	Obey the rule	The wife does not have a choice and should do whatever her husband asks her to do. The husband keeps asking the wife to come to his family’s house

				<p>so that his family could accept his wife. And the struggle comes. A lot of pains she should accept to be accepted by her husband's family. As the wife, she is being subordinated by her husband. She does not have any other choice, that is why no matter what will happen to her, if the husband keeps asking her, then she should do that.</p>
16.	<p>She was absolutely right. They definitely would not have gotten a divorce in India. After all, divorce was still not commonplace.</p>	Rule maker	Obey the rule	<p>In India divorce is not an acceptable thing. And the couple does not have any power against their parents. Even though the male</p>

	<p>The pressure from their families would have kept them together even as Nilesh screwed everything in a skirt including Manju's older married cousin (Amulya Malladi, 2003: 65).</p>			<p>has power but the eldest male has more power to rule the life of the members of the family. That what's the dominant could do.</p>
17.	<p>For an instant, I wanted to tell her that she was mistaken, that <i>Thatha</i> was not such a chauvinist, or so old-fashioned, and then I remembered that he was all those things, that he was capable of asking his "pure-blooded", daughter-in-law to bear another</p>	Rule maker	Obey the rule	<p>The eldest male of the family has the power to decide a thing, and the rest of the family members should follow his decision, no matter what. Since having a son's son is so important for Indian's family, he forces his daughter-in-law to give him a grandson to</p>

	child, to bear a son (Amulya Malladi, 2003: 44).			brings the family's heirs. That is a normal thing in India, that females live is to obey the rules made by the dominant people.
18.	That is why Latta is pregnant again (Amulya Malladi, 2003: 44).	Rule maker	Obey the rule	As a female, the daughter-in-law is being ruled by her husband and the eldest male in the family. Since the eldest male has the power to make a rule, he makes a decision that he needs a grandson. As the subordinate people, the daughter-in-law should obey the rule, no matter what.
19.	Working, my illustrious and narrow-minded	Rule maker	Obey the rule	If the eldest male in the family already

	<i>Thatha</i> said, was not for women of our class (Amulya Malladi, 2003: 27).			decides a thing, all people especially the females should follow his decision. Because males are ruler makers and females exist to obey the rules they made.
20.	Despite having a bachelor's in Telugu literature, Sowmya had never held a job in her life (Amulya Malladi, 2003: 27).	Rule maker	Obey the rule	The females do not have any options except to follow what the eldest male says. Being subordinate makes the females should obey the rules the dominant made.
21.	"Accept me?" I was on a roll so I stepped into cow dung, big time. "I apologize for the foul	Rule maker	Obey the rule	There is a brave girl. She said to the grandfather that she wants to live by her own rules. It means she wants to

	<p>language, but, <i>Thatha</i>, you don't accept Neelima because she comes from another state. You don't accept Indians and you expect me to believe I'm accepted in this society. How long will this society accept me if I want to live by my own rules?" (Amulya Malladi, 2003: 66).</p>			<p>decide everything based on what she thinks the best for her. Even though it is just the words, but it is one of a good step to speaks her minds in front of the old-fashion grandfather. It is a brave thing for the subordinate people to speak that way in front of the dominant one.</p>
22.	<p>Unacceptable to <i>Thatha</i>. Those were careers and jobs for people with a lower socioeconomic status than this (Amulya Malladi, 2003:</p>	Powerful	Powerless	<p>When the eldest male said something then the rest of the members in the family should follow him. The grandfather has the power to control the</p>

	27).			members of the family's life. That power makes him become the dominant one.
23.	Despite having a bachelor's in Telugu literature, Sowmya had never held a job in her life (Amulya Malladi, 2003: 27).	Powerful	Powerless	Even though the daughter wants to work, but as a daughter in the family, she can not break her parent's hearts or embarrass her parents especially her father. The daughter has no power to decides a thing she wants. That what makes her being subordinate.
24.	"Damn it, this country has its own screw-ups. Men beat up their wives... (Amulya Malladi, 2003:	Powerful	Powerless	As a husband, he can do whatever he wants to do to his wife because as a man he has the power to do

	66).			whatever he wants and it will be accepted. That is why male dominates in all aspect.
25.	...and the wives stick to their marriages (Amulya Malladi, 2003: 66).	Powerful	Powerless	As a wife, she should follow what her husband says. She could not do anything even she get beaten up. If she rebels, people will think that she was misbehaving. Being subordinate she has no power to do whatever she wants to do or even speaks her mind.
26.	“Ever since Neelima and I got married, you all have been treating her really	Powerful	Powerless	Finally, there is someone who stands for the most female with less power in the family. Her

	badly,” he began. (Amulya Malladi, 2003: 112).			husband finally speaks up for her even it is mean they against the grandfather now. Against the most powerful person in the family, the female needs support from another. As one of the males in the family, her husband helps her. He has power too, even though not as strong as the grandfather’s power, but still, it helps a lot for the subordinate one to speak her mind and what she wants from the family that is to accept and treat her better.
27.	“Not non-sense, Nanna,” Anand said, his voice	Powerful	Powerless	As the eldest male in the family who has

	<p>for once confident as it measured up against his indomitable father (Amulya Malladi, 2003: 112).</p>			<p>full power, the grandfather never wants to blame, because he thinks that he never wrong. He uses the power he has and covers it with the words “it is for your good.” That what’s the dominant do.</p>
28.	<p>“I know some women who are unhappy with the husband their parents choose... but they can’t do anything about it. why condemn anyone to lifetime unhappiness?”(Amulya Malladi, 2003: 49).</p>	Powerful	Powerless	<p>Women have no power over herself. They can do nothing even they live unhappily. She does not have any options yet she has no power. The subordinate people would let their happiness away because they have no power to decide a thing.</p>

29.	One look at Jayant and Lata was enough to put anyone off of arranged marriage. Their marriage was obviously not working but they were still together in what appeared to be stifling relationship, while baby number three was on the way (Amulya Malladi, 2003: 61).	Powerful	Powerless	Divorce is not accepted even for a couple who married for a long time, facing so many difficulties and feel like their relationship is not working anymore. The power of their parents is stronger than everything else. That whats makes them still together because they have no choice.
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3. THE WAY FAMILY OR SOCIETY SEE MALES AND FEMALES IN INDIA ESPECIALLY IN PATRIARCHAL'S FAMILY EPISODE

Datum Number	Citation	Dominate	Subordinate	Interpretation
1.	“Well, good luck. This should make things infinitely	Forgivable	Unforgivable	When a son in the family makes a mistake, the family would

	<p>easier for me,” Nate said as he gulped down all the water in the glass he was holding. “My girlfriend is from Delhi, north Indian; she is going to look so good in front of your American boyfriend” (Amulya Malladi, 2003: 24).</p>			<p>easily forgive him without any hesitation. Because the son is more important than anything else. That is the reason why the son in the family sometimes being misbehaved. It is because the family will see that is normal that the son sometimes being misbehaved. It makes the male in the family be the dominant one.</p>
2.	<p>“Now if you had a boyfriend...” he paused when he saw the look on my face and then shook his head. “American?”</p>	Forgivable	Unforgivable	<p>It will be different if their daughter makes a mistake. They will angry for a long time, even give her punishment. They are angry</p>

	<p>“Yes,” I said glumly, not surprised that Nate should be the one with the golden insight (Amulya Malladi, 2003: 23).</p>			<p>with her so much because they expect too many things on her. Being misbehave is an unforgivable thing for a daughter. This is why the daughter is always being the subordinating people in the family.</p>
3.	<p>India is still a man's world and it was still okay for Adarsh to talk about his ex... (Amulya Malladi, 2003: 126).</p>	Forgivable	Unforgivable	<p>It is okay for the boy or man to talk about his exes. It is accepted and it is forgivable just because they are boys. Everything seems normal for boys. No one could blame them. That is the reason why the male is dominant. Because they</p>

				think everything they do is right.
4.	...but taboo for me to mention my current or ex. In any case, I didn't have the guts (Amulya Malladi, 2003: 126).	Forgivable	Unforgivable	It will be taboo for girls if they talk about her exes. Everything acceptable for men does not accept women. If a woman says something about his exes, people will think that the woman is bad. That is the unfair thing happens between the dominant and the subordinate.
5.	"I keep sending her here"- Anand looked at <i>Thatha</i> when he spoke-"so that you will accept her. You will have to get to know her, see what a	Forgivable	Unforgivable	Even though it is an unusual thing, but it is acceptable for a male being a little bit mean to his father. The son angry with his father because his

	<p>wonderful person she is and love her, treat her like a member of the family. But...if you don't want to do that, she won't come here...I won't come here...and neither will our child" (Amulya Malladi, 2003: 112).</p>			<p>father does not respect his wife. No one is blaming the son, everyone is blaming the son's wife.</p> <p>The son will be forgiven by his family but the son's wife will not get the forgiveness from her husband's family. It happens because the daughter-in-law is the subordinate people in the family who is always be blame.</p>
6.	<p>My grandparents and most of my family members did not have high hopes for Anand's</p>	Innocent	Sinner	<p>A couple married because they love each other. But the husband's family could not accept it. As the male who will</p>

	<p>marriages and they all were convinced that Neelima was not the right woman for him (Amulya Malladi, 2003: 25).</p>			<p>be the dominant person and control the family in all aspects of life, they do not want to blame their son for it because the son is always innocent in the family's eyes.</p>
7.	<p>They also believed that Neelima was actually a witch who had brewed a nasty potion to ensnare their poor little innocent son into her web (Amulya Malladi, 2003: 25).</p>	Innocent	Sinner	<p>While the wife is the one who always is blamed. Everyone hates the wife especially the grandfather. They think the wife forced the husband to marry her. Because the wife is a subordinate one, it makes everyone see the wife as a sinner.</p>
8.	<p>He sighed.</p>	Innocent	Sinner	<p>Even though the</p>

	<p>“Anand...” He paused thoughtfully, then continue, “made a mistake (Amulya Malladi, 2003: 48).</p>			<p>males sometimes made a mistake but the family will not be blaming them. Every time the males make a mistake, the family will find another one to be blamed especially the females. Being subordinate makes it easier for people in the family to treat her like garbage. While males are always looking innocent and treated like a king.</p>
9.	<p>She reared her head up. “I hate them all,” she said passionately. “Anand married me. He asked me to marry</p>	Innocent	Sinner	<p>The females are the ones who always be blamed by the family no matter they are doing right or wrong. Especially for</p>

	<p>him; he pursued me. And now they are blaming me for Sowmya?”</p> <p>(Amulya Malladi, 2003: 43-44)</p>			<p>the newcomer. She is the new member of the family who comes from another caste and state. As the subordinate one, it will be very difficult to be accepted on the husband's family, especially she is from another state and caste. That what makes it worst.</p>
10.	<p>“Anand is a nice boy,” Lata explained her twisted logic</p> <p>(Amulya Malladi, 2003: 61).</p>	Innocent	Sinner	<p>The boy is always in a safe place and never be blame. Not only be the dominant one but he also never be blamed. He looks so innocent in the family's eyes.</p>
11.	<p>“Neelima</p>	Innocent	Sinner	<p>Girl is always</p>

	seduced him and had to marry her (Amulya Malladi, 2003: 61).			the one who blames no matter what. Being subordinate is bad, and always be blamed is the worst thing.
12.	Jayant quietly followed his wife and broke my grandparent's hearts (Amulya Malladi, 2003: 25).	Misbehave	Behave	It is okay for son to misbehave and break his parent's hearts. Because he can do everything he wants to do and it is acceptable. That what makes males are dominant because being misbehaved is acceptable for them then, they think that they always right and no one will blame them for what they do.
13.	Yeah, right! Poor Sowmya,	Misbehave	Behave	It is different with a daughter.

	<p>caught in a society where she couldn't step out of the house and couldn't stay in (Amulya Malladi, 2003: 42).</p>			<p>As a daughter, she can not do whatever she wants to do. She should follow what her father says and could not break her parent's hearts. She is being subordinate because she always behaves while sometimes her heart says the opposite.</p>
14.	<p>My mother's smile turned into a pout. "As soon as we find a nice boy...Someone she can't find anything wrong with. Every boy we sent to her, she doesn't like it. Like they have horns growing out of their heads or</p>	Misbehave	Behave	<p>Married is an important thing. Every girl wants to marry, of course with a man she chooses. That is why sometimes some girls do not like the man who comes to see them. Some of them tell their mom to let them choose their</p>

	<p>something.”</p> <p>She sighed deeply. “<i>Nanna</i>, you have to talk to her now,” she said as if he was the last hope in convincing me to get married. I wasn’t listening to my own father what made her think I would listen to hers? (Amulya Malladi, 2003: 52)</p>			<p>future husbands. But the mom, the father, and the grandfather still searching for men for them. They argue so much about unmarried daughters. The daughters could not do anything except being behaved and listen to what their family’s said. If they say something, people will judge them that they are being rude to their parents. That whats makes them being subordinate.</p>
15.	<p>“Come on, <i>Thatha</i>, what were you thinking? That I’m a little shy</p>	Misbehave	Behave	<p>She is not gonna faking to be a behave girl in front of her grandfather</p>

	<p>girl? I'm not...You've always known that."</p> <p>"I am sorry I raised my voice, but I'm not sorry about the male heir remark," I said in compromise (Amulya Malladi, 2003: 88).</p>			<p>anymore. She wants to show her real color that she will not feel sorry if she does not make any mistake. She finally says something to the grandfather that could make her in trouble. But, this is the way to show that she has a right to do what she feels right to do. And she does not want to be a subordinate one.</p>
16.	<p>"<i>Thatha</i>, sometimes I don't like the way you think and sometimes I don't like the way my entire family thinks. You know what, it doesn't make a</p>	Misbehave	Behave	<p>She is an extraordinary girl. When all females in the family always behave, she makes different for her good... she is being honest to herself and all the</p>

	<p>difference. I still love you all very much and I'll always love you (Amulya Malladi, 2003: 89).</p>			<p>family members. She shows everyone that she does not want to always behave and being subordinate.</p>
17.	<p>"It'd matter...to my family," I told him honestly. A week later I agreed to move in with him because I realized that I had to stop worrying about what my family would think and start living my own life on my own terms. After that, I had been determined not to let <i>Ma</i> or <i>Nanna</i> or <i>Thatha</i> decide my fate for me</p>	Misbehave	Behave	<p>In India, an unmarried couple could not live in a house. It will be hard for an Indian girl who lives separately in the US while that girl has already met her true love. She made a hard decision to live with her boyfriend because she thinks that her family will not forgive her for it. But then, she realized that she is old enough to decide a thing</p>

	(Amulya Malladi, 2003: 120).			and she wants to stop thinking about what other people would say to her. She will live her life in her ways. In India, females are being the subordinate who always obeying the rules, but in the US, everyone lives their own life.
18.	But...I want to talk to him and if he is not my liking, I don't want to marry him (Amulya Malladi, 2003: 158).	Misbehave	Behave	When the eldest male in the family decides a thing, the rest members of the family should follow his decision. While sometimes there is someone who does not agree with his decision and try to not follow what he said. It is an unaccepted thing

				for a misbehaving daughter.
19.	<p>Just because I am thirty years old doesn't mean I will marry any man who comes my way.</p> <p>"I am going to change it. I am not just going to sit down and let them do what they want...I am going to decide what I want to do" (Amulya Malladi, 2003: 159).</p>	Misbehave	Behave	<p>This girl is so amazing. This girl had had experiences and epiphanies. This girl was a revelation.</p> <p>Finally, there is a girl who speaks her heart and mind bravely. She clearly says that she will live her life and decides what she thinks right. As a daughter and the subordinate, people may think that she is being misbehaved.</p>
20.	They didn't want a working daughter-in-law, Vinay's	Misbehave	Behave	She was trying to be honest about what she wants. She

	<p>parents said (Amulya Malladi, 2003: 133). “I want to work,” she revealed sincerely. “My father didn’t let me and they said that your family doesn’t approve. But I want to work”(Amulya Malladi, 2003: 168).</p>			<p>wants to work, even though her future husband’s parents already said that they do not want their daughter-in-law to works. The good thing is the male doesn’t have any problem with that and he will handle this and talk to his parents. It is an unusual thing that a girl meets and asks something to her future husband secretly without her parent’s permission. It shows that even a daughter is the subordinate people, she still could be misbehaving sometimes.</p>
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21.	<p>“I can’t marry Adarsh,” I said as the last hands were being washed in silver and steel plates. “Or anyone else you want me to marry,” I spoke over Ma’s tirade of objections and curses. “I came to India at this time to tell you all that I’m in love with an American and I plan to marry him. We’re engaged.” I showed them winking on my finger, which I put back on after the <i>pellichupulu</i> (Amulya Malladi, 2003: 142).</p>	Misbehave	Behave	<p>A daughter could not keep her secret any longer. She finally tells the truth about her fiancé. In her family, people should be married to someone in the same caste, state, and religion. And the man she loved is not all of that on the lists. He is American, Christian, and black. But still, she with her braveness tells the truth about her relationship with her family. Even though it means she broke the rules. As the subordinate people in the family, she must</p>
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				follow the rule. But she chooses to tell everyone that she will rule her own life.
22.	<p>“<i>Ma</i>, these things happen. I’m sorry that you don’t approve, that you feel I’ve betrayed you, but this is my life and I have to live my life, you can’t live it for me. I have to be happy and I can’t let you be happy for me. And for me to be happy, I need to marry Nick. It’s that simple (Amulya Malladi, 2003: 146).</p>	Misbehave	Behave	Although in India females are the subordinates, but some females do not want their life controlled by another. They want to live their own lives and be happy. Making a relationship with people who comes from a different country, who has different religion and language is not a sin. A daughter wants to make her parents happy, but she also wants to get happiness by marrying

				someone she loved. It does not mean she is misbehaving, like what other people see on her, she just wants to create her happiness.
23.	“Then it will be a risk I must take,” I said bravely and got up. “Do you want me to leave your house now?” (Amulya Malladi, 2003: 146)	Misbehave	Behave	Even the subordinate people now really show her true color. She wants to stand her ground. She was tired to always do what she does not want to do. People will think that she is misbehaving, but the fact is she just wants to find her happiness with all the risks she must take.
24.	“Work. I got a	Misbehave	Behave	Now here is the

	<p>job offer to be an assistant at this doctor's office. She is a friend of mine and she needs help. <i>Nanna</i> said there was no way I could do it, but now, I think I will," she said, her face lighting up with the new life she was dreaming up (Amulya Malladi, 2003: 159-160).</p>			<p>new beginning. There are more and more subordinate people who started to stand by herself. Even though it is clear that the father does not allow his daughter to work, but she still stands her ground to have a job as an assistant. No matter what happens, females should be able to stand her ground, so that there will be no subordinate female again.</p>
25.	<p>"And I want to stop wearing saris. I want to only wear salwar kameez. This sari is so uncomfortable.</p>	Misbehave	Behave	<p>She even said that she doesn't want to wear saris anymore because it is not comfortable to wear it. she is</p>

	<p>And I want to go to America to see your house and see that country” (Amulya Malladi, 2003: 159-160)</p>			<p>now being honest to herself. She is trying to be happy and do whatever she wanna do. No one could stop her anymore. Always obeying the rules the dominant made is not help the females to not being subordinate people in the family. But if they speak their minds and hearts, the people will get shocked but then they will understand what the subordinate wants.</p>
26.	<p><i>Amma</i> never cooks and <i>Nanna</i>...well, he doesn't like to cook... and</p>	Boss	Maid	<p>In India, males do not have any duties to do some house-work. They just</p>

	<p>why should he when I am here (Amulya Malladi, 2003: 35).</p>			<p>make a decision and make an order. While some female thinks that is an unfair thing. Some of them accept it as fate, some of them think that it is unfair and they do it because they are under pressure. That shows the difference between males as the dominant and females as the subordinate people in the family.</p>
27.	<p>Sowmya cooked and left the dishes outside where Rajni cleaned them. Sowmya would take the clean dishes back inside the</p>	<p>Boss</p>	<p>Maid</p>	<p>Females have so many things to do like cleaning the house, cooking, and laundry. They can not have a job, and forcibly to be a maid</p>

	<p>kitchen to put them in their right places (Amulya Malladi, 2003: 19).</p>			<p>even at her own house. Being subordinate makes them should always obey the rules.</p>
28.	<p>“My father didn’t let me and they said that your family doesn’t approve” (Amulya Malladi, 2003: 168).</p>	<p>Rule maker</p>	<p>Obey the rule</p>	<p>When the eldest male in the family decides a thing, the rest members of the family should follow it, especially for females. Some of the Indian families still think that females should be in the house to take care of the family, house and raising kids. That is why some females facing difficulties to get permission to have a job. They do not have any</p>

				options except obeying the rules the dominant made, because they just he subordinates people in the family.
29.	“I want to work,” she revealed sincerely. My father didn’t let me and they said that your family doesn’t approve.” But I want to work” (Amulya Malladi, 2003: 168).	Rule maker	Obey the rule	Even though a daughter wants to work, she will respect her father's decision because she does not have another choice except following what he said. In India, a daughter is should always behave and follow the rules. That whats makes her being subordinate.
30.	...You know we want a boy (Amulya Malladi, 2003: 194).	Wanted	Unwanted	In Indian patriarchal’s family son is very important in a family to

				bring the family's heir. That is why the son's existence is very wanted in the family. The son will bring family heirs, that what makes son is special and preparing him to be the dominant people in the future to lead the family.
31.	If it is a girl... (Amulya Malladi, 2003: 195).	Wanted	Unwanted	It is not as same as the daughter. Daughter is not that essential in the family. If the family wants a boy, and if the baby is a girl, it is allowed for them to ask the mother to have an abortion. Female is being the subordinate since she is in

				the womb.
32.	<p>“You know don’t you, that there will be bloodshed?”</p> <p>“I mean will probably try to kill you,” Nate added (Amulya Malladi, 2003: 24).</p>	Patriarchal	Feminism	<p>Some of Indian’s family has a rule, that is clear that the rule says not to married with foreign. As the eldest male in the family, he would be really angry if he knows that his grand-daughter engaged with an American. It is s difficult for the granddaughter who is a subordinate in the family to against her grandfather who is dominant and has a patriarchal and old fashion mind.</p>
33.	<p>Hadn't I told him time and again that my</p>	Patriarchal	Feminism	<p>As a broad-minded girl living in a</p>

	<p>family was a conservative as he was liberal and that he would be lynched and I would be burned alive for bringing him, a foreigner, my lover, to my parent's home? (Amulya Malladi, 2003: Prologue)</p>			<p>patriarchal family is really hard for a granddaughter. But she does not want to give up. As the smartest subordinate people in the family, the granddaughter will maintain her relationship with an American to show the grandfather that what he thinks in his mind is not right.</p>
34.	<p>"But it also depends upon what your reasons are. I believe the family name has to be carried on" (Amulya Malladi, 2003: 50).</p>	Patriarchal	Feminism	<p>As the eldest male in the family that has a patriarchal's mind. The grandfather forces his daughter-in-law to have a son to bring the family's heir. He uses his power</p>

				has a dominant to asks a son from his daughters-in-law.
35.	<p>“I love my children. I don’t care if they are girls or boys. And I will love this baby, too. I only want it to be a boy so that your <i>Thatha</i> will be happy (Amulya Malladi, 2003: 62).</p>	Patriarchal	Feminism	<p>The grandfather is a very patriarchal man who has a strong opinion. While the female is open-minded. The female has a feminist mind. She wants to have the baby whatever the sex is. While the eldest male still thinking that it must be a boy.</p>
36.	<p>Here was a grown man, about to become a father, who still afraid of his father (Amulya Malladi, 2003: 103).</p>	Patriarchal	Feminism	<p>Even though the grown-up son could not against his own father’s opinion. Still, his father is the most powerful person in the family that no</p>

				<p>one could against him. India is a patriarchal's country, that the powerful person in the family is on the eldest male in the family. he dominates all of the aspects of life.</p>
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4. THE WAY MALES AND FEMALES ARE DIFFERENT BASED ON GENDER ROLE EPISODE

Datum Number	Citation	Dominant	Subordinate	Interpretation
1.	He just says if the boy likes me that is it (Amulya Malladi, 2003: 33).	Matter	Mean nothing	In India, an unmarried daughter is a burden that brings shame in the family's name. That is why as an unmarried daughter, she is mean nothing to

				her family. As the dominant in the family, the father wants to get rid of her by finding someone who wants to marry her. As the subordinate people in the family, the unmarried daughter's opinion means nothing.
2.	<p>“Terrible,” Sowmya sighed. “It was getting better, but then...Now <i>Nanna</i> doesn't even bother to ask me if I like the boy...(Amulya Malladi, 2003: 33).</p>	Matter	Mean nothing	<p>Daughter's opinion means nothing. In India, daughter should follow her father's decision. Even though she does not agree with her father's decision, she has no right to say no, because she is the subordinate people in the family that means nothing.</p>

3.	<p>“Of course you can,” I said. “Be a man, Anand, stand up for your wife. Or is <i>Thatha</i> still controlling you like a puppeteer?”</p> <p>(Amulya Malladi, 2003: 104).</p>	Matter	Mean nothing	<p>Finally, there is a man who wants to listen to the female and thinks that a female’s opinion is matters too. As the subordinate people in the family, the wife needs support and help from other people, especially her husband. Even though the husband’s power is not enough to against the grandfather’s power, but still at least the family will listen to what the subordinate wants. Because the male’s opinion is matters.</p>
4.	<p>“I can’t believe Anand said that to <i>Nanna</i>,” she said. The family</p>	Matter	Mean nothing	<p>The eldest male in the family won’t listen to anyone except his</p>

	<p>was still buzzing with the way Anand had stood up for Neelima and how <i>Thatha</i> had accepted Neelima as his daughter-in-law, finally (Amulya Malladi, 2003: 118).</p>			<p>son. Because females' opinions do not matter, while males' opinions are matter. That is the difference between males and females as the dominant and subordinate people in the family.</p>
5.	<p>For an instant, I wanted to tell her that she was mistaken, that <i>Thatha</i> was not such a chauvinist, or so old-fashioned, and then I remembered that he was all those things, that he was capable of asking his "pure-blooded", daughter-in-law to bear another</p>	Ruling	Ruled	<p>When the eldest male in the family already decides a thing, the rest of the family members should follow his decision, no matter what. In India, the eldest male has the power to be the most dominant person who has the right to control all of the family members in all aspects of</p>

	child, to bear a son (Amulya Malladi, 2003: 44).			life. He makes rules and decides things. While the rest members are the subordinate people, especially the females who have less power and always being ruled by the dominant.
6.	That is why Latta is pregnant again (Amulya Malladi, 2003: 44).	Ruling	Ruled	The subordinate person has no right to say no when the dominant person in the family asked her to have a son, she should follow his order. That is the fact that the dominant is ruling everyone in the family.
7.	Lata put her hand on my shoulder and squeezed. "I think you are very brave," she	Ruling	Ruled	Here we go again, there is the subordinate female in the family who is trying to support

	<p>said. "It would have been easy for you to not have said anything...like Anand. But you did and that was very brave."</p> <p>"I wish more women would stand up for what they want," Lata finished with a smile (Amulya Malladi, 2003: 190).</p>			<p>another. Once the subordinate person speaks her mind in front of the dominant, it makes another one who is in the same situation wants to do the same. It is important to stand up for ourselves and live based on our rules. Especially for women, they should be able to stand up for what they want and not being controlled by others.</p>
8.	<p>"No," she said looking at me, her eyes triumphant.</p> <p>"There will be no ultrasound and no amino test."</p> <p>"I don't want to know the sex of</p>	Ruling	Ruled	<p>Here we go again, there is the subordinate female in the family who is trying to support another. Once the subordinate person speaks her mind in front of</p>

	<p>this baby (Amulya Malladi, 2003: 194).</p>			<p>the dominant, it makes another one who is in the same situation wants to do the same. It is important to stand up for ourselves and live based on our rules. Especially for women, they should be able to stand up for what they want and not being controlled by others.</p>
9.	<p>Neelima said that "They like him very much (Amulya Malladi, 2003: 57).</p>	Loved	Unloved	<p>The family treats males in a very good way. The males get loved by everyone in the family because they will bring the family heirs. That what makes them being misbehaved sometimes. In the future, they will</p>

				be the dominant who will take all of the family's control.
10.	Just that," she retorted angrily. "Your parents treat me like garbage and mine treat him so well" (Amulya Malladi, 2003: 58).	Loved	Unloved	On the other way, the family treats females in a bad way, just because she is a new member of the family who comes from a different caste and town. In India, people should marry based on the same caste, religion, and state. Female is being the subordinate person in the family. A female who comes from another state and caste is a nightmare.
11.	...Jayant sat quietly sipping	Boss	Maid	Male has no duty at home accept as

	water from steel glass (Amulya Malladi, 2003: 142).			a decision-maker or a rule-maker. That is what the dominant do in the family. They can do whatever they want to do without any limitation and they can make orders to the females in the family, just like a boss.
12.	I started to help Sowmya clear up the dining table while <i>Ammamma</i> just kept making sounds and(Amulya Malladi, 2003: 142).	Boss	Maid	Females have a lot of duty at home such as take care of the children, family, and the house. They treated like a maid even at her own house. As the subordinate people in the family, they forcibly do the house-hold so that people will not judge them.

13.	<p>Vinay nodded. “No problem. I can handle my parents. I will explain to them. If you want to work, I fully support that and they will, too” (Amulya Malladi, 2003: 168).</p>	Voice	Voiceless	<p>A daughter's voice means nothing. A daughter should follow what her father says. But when a daughter has married, her life is controlled by her husband. India is a man's world. It is an uncommon thing for a female to have a job. Some of the parents-in-law will not allow their daughter-in-law to has a job. Since a female is voiceless, she needs help from her future husband to say to his parents about what she wants. Male's opinion is so strong. That is why he dominates all</p>
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				aspects of life, event changes his parents' decision.
14.	<p>"I want to work," she revealed sincerely (Amulya Malladi, 2003: 168).</p>	Voice	Voiceless	<p>As a female who is voiceless and being subordinate, female needs someone to help her. Especially, male's help. It is a good thing for the female to say what she wants for her future husband. So that they will help each other to reach what they dream. Because the male's voice will be listened to by everyone.</p>
15.	<p>"Then that is your choice, I have no problems with who Priya marries," <i>Nanna</i> said clearly and</p>	Voice	Voiceless	<p>An unmarried daughter is under the control of her father. But her father will follow the grandfather's rule. When a</p>

	<p>rose from the table with his plate (Amulya Malladi, 2003: 196).</p>			<p>daughter has a problem with her grandfather, no one can fix it, because the grandfather is the most powerful and dominant in the family. But as a father, he has a power too, to control and defend his lovely daughter to speak her mind and heart. At least, when the father stands up for his daughter, his opinion will be heard by the others.</p>
16.	<p>...You know we want a boy (Amulya Malladi, 2003: 194).</p>	Wanted	Unwanted	<p>Son is very important in a family to bring the family's heir. That is why he treated specially by the members of the family. that whats makes him</p>

				being dominant because he thinks that he is wanted and worth than everyone else.
17.	If it isa girl... (Amulya Malladi, 2003: 195).	Wanted	Unwanted	It is not the same as the daughter. Daughter is not that essential in the family. They want a boy, and if the baby is a girl, it is allowed for them to asked the mother to have an abortion. It shows that not only being subordinate in the family, but female existence is also unwanted.
18.	“They called right after you left,” Sowmya said in exasperation. “Things have never come this far before so <i>Nanna</i> is very	Wanted	Unwanted	Become a daughter is a mistake, and being an unmarried daughter, it is worst. Her father thinks that she is a burden that

	happy, ready to give anything to get rid of me (Amulya Malladi, 2003: 158).			should be discarded. It shows that as the subordinate people in the family, the female existence is not wanted.
19.	Neelima wanted Ammamma and <i>Thatha's</i> approval but she was never going to get it, not complete and total approval. For that, she would have to die and come back as Telugu Brahmin (Amulya Malladi, 2003: 55).	Wanted	Unwanted	Being female is a bad thing in India. She is being subordinated by the family. It will be worst for the female newcomer of the family who is from another caste and a different state. Her existence will not be wanted by the family.
20.	In Telugu, the word for girl is <i>adapilla</i> , where <i>ada</i> means theirs and <i>pilla</i> means girl. In	Wanted	Unwanted	The girl was never her parents', always the in-law's, always belonging to someone else

	<p>essence, the creator of the language had followed the rule of society and deemed that a girl was never her parents', always the in-law's, always belonging to someone else rather than those who birthed and raised her (Amulya Malladi, 2003: 71).</p>			<p>rather than those who birthed and raised her. That is the reason why females always treated differently in the family and being subordinate.</p>
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APPENDIX II

THE REBELLION OF MALE DOMINATION AS THE IMPACT OF OPPRESSION TOWARD INDIAN WOMEN IN MALLADI'S THE MANGO SEASON

Datum Number	Citation	Reflection	Interpretation
1.	Six months after the wedding, Lata didn't say anything to anyone, just packed her bags and Jayant's, found a flat, and left. The family went into a total cerebral shock. <i>Thatha</i> argued, begged, and pleaded for her to come back, but Lata stood her ground. She told him she was tired of living with people to whom she was merely cooking and a maid (Amulya Malladi, 2003: 25).	In India, there are a lot of married women who live unhappily. They live in her husband's family. As the dominant one, the grandfather (<i>Thatha</i>) has the power to control all of the members of the family. The grandfather treats his daughter-in-law as a maid. He asked her to cook and do the household. The way Indian society thinks is still conservative. People think that is normal for males to be the breadwinners and females to be maids. Some women accept it as their faith, while some of them choose to speak and make a move. So they will not be oppressed anymore by the dominant one. "Of course, Vibha is right. I have, over the years, slowly	Being the subordinate person in the family is tiring. The husband who is dominant oppresses the wife. The wife treated like a maid and the husband never appreciates all the wife does. Finally, there is someone who speaks up her heart. Her husband's family treated her like a maid and she could not accept it anymore. She chooses to move and live separately from her husband's family. Even the most dominant person in the family asked her to change her mind but she stands on herself. It shows that she is stronger than the

		<p>but surely turned into a maidservant and cook” (Preeti Sheenoy, 2012: 15).</p> <p>“Look, I truly am sorry for all those remarks I made. I spoke because I care for you. I felt you were slaving and slogging and not getting what you deserve” (Preeti Sheenoy, 2012: 16).</p> <p>His manner reminds me of a feudal lord’s and most times I feel like a chambermaid scurrying around as I wait upon him. I wonder if this has ever occurred to him. It has crossed my mind many times, but now I kind of accept it in the name of “adjustments married people make”. After all, it is not like he does it deliberately, I try and justify to myself, suppressing anything else that I feel (Preeti Sheenoy, 2012: 59).</p>	<p>eldest male in the family. That female shows that she could live without the eldest male who has power. But the eldest male in the family will find that life is harder without her existence.</p>
2.	<p>“Ever since Neelima and I got married, you all have been treating her really badly,” he began.</p> <p>“Not non-sense,</p>	<p>Women oppressed by her husband’s family. If the eldest male in the family does not like the woman, the rest members in the family will do the same. They treat that woman really</p>	<p>A couple decided to marry with or without permission from the male’s family. They decided it together, but everyone is blaming</p>

	<p><i>Nanna,</i>” Anand said, his voice for once confident as it measured up against his indomitable father. “Neelima is my wife, she deserves respect. “I keep sending her here”-Anand looked at <i>Thatha</i> when he spoke-“so that you will accept her. You will have to get to know her, see what a wonderful person she is and love her, treat her like a member of the family. But...if you don’t want to do that, she won’t come here...I won’t come here...and neither will our child” (Amulya Malladi, 2003: 112).</p>	<p>badly. The woman always is blamed by the family. Not only the family, the women even blaming herself. All she wants just to be understood and get respect from others. While men, are always right and always in a safe place. “Hey, don’t be so harsh on yourself. He too pushed you into meeting him, didn’t he? Why should he be excused? Just because he is a guy? That is so not fair. You can’t blame yourself alone” (Preeti Sheenoy, 2012: 39).</p>	<p>everything for the female. Here, the male’s opinion is needed to help the subordinate one speak up her mind. As an unaccepted daughter-in-law, she faces the hard life in her family-in-law, especially from grandfather. She keeps coming to her husband’s family because she wants to be accepted. Even the family treat her badly and oppressed her, but she keeps coming. Until then, her husband helps her to be accepted by his family by telling the family, especially to the grandfather that his wife is matter, strong, and she deserves their respect too. It shows how strong the subordinate person in the family to get respect from another.</p>
3.	<p>Lata put her hand on my shoulder and squeezed. “I think</p>	<p>Living in a patriachal family is so hard for women, which is life is dominated by the eldest</p>	<p>The subordinate females in the family could speak their minds one</p>

	<p>you are very brave,” she said. “It would have been easy for you to not have said anything...like Anand. But you did and that was very brave.”</p> <p>“I wish more women would stand up for what they want,” Lata finished with a smile (Amulya Malladi, 2003:190).</p>	<p>male makes women become the oppressed ones. Some of the women have no choices, all they can do is to follow what their fathers or parents want or ask. Time by time the subordinate one could be tired of being oppressed. Women should be able to speak up and stand for themselves. So, they would not get oppressed anymore by the males.</p> <p>“I am sorry, Father, but all this trouble has been caused precisely because I haven’t spoken out. I have complied with all your wishes. You pulled me out of school, you sent me to another city, to a strict women’s college and you forced me to marry early. I really did not have a choice.” I am speaking from a place of strength that is coming from all the years of suppression. I speak out with courage and conviction. I speak out because I now know the alternate choices that life offers me. I speak as a responsible adult now. I have made my choices</p>	<p>by one. They support each other. They show the members of the family that they can do what they want to do to reach their dreams. It is an important thing for women that must be able to stand up for what they want and not being controlled by others.</p>
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		and I am no longer the old, terrified mouse I used to be. I know that if I do not speak out now, I will be squished and my dreams will be trampled. And it is taking a humongous effort from my side. I am nervous, but I know I have to say everything that I am longing to say (Preeti Sheenoy, 2012: 138).	
4.	<p>“I can’t believe Anand said that to <i>Nanna</i>,” she said. The family was still buzzing with the way Anand had stood up for Neelima and how <i>Thatha</i> had accepted Neelima as his daughter-in-law, finally (Amulya Malladi, 2003: 118).</p>	<p>This is unfair for women. Not only being oppressed by the male, they are also be blamed, even though they are not making a mistake. Even their families do not support them and blaming them. But there always be someone who helps and stands for them.</p> <p>“My mother-in-law is the first one to finally break the sepulchral silence that has enveloped the room after my long monologue”. “Diksha has no doubt been a good wife and a mother. I have been witness to all that she has done and, I am sorry to say, my son too has been at fault here. Sandeep has indeed been totally absorbed in</p>	<p>As the dominate one in the family, the grandfather makes rules, controlling all the members in the family, and never appreciate their works. It makes the oppressed one, especially the daughter-in-law realized that her husband’s family treat her not as a daughter-in-law, but as a maid. Being the subordinate, she just needs support especially from the family’s member to get the respect from her family-in-law. She was tired of always be</p>

		<p>his work. So much so that Diksha has indeed raised Abhay almost single-handedly. She has very been sweet and kind to me and been there for me even during the times that my son hasn't. In fact, I knew about her salsa lessons, and I really think my son should broaden his view a little. Sandeep has been looking at this whole thing in a very narrow vision. Perhaps, if he had paid a little attention to what Diksha had wanted, and trust me, it was not much, this marriage could have been saved. But it is too late now. Diksha has made up her mind and I think, as parents, if you all do not support her at least now, you risk alienating her forever.”</p> <p>My parents look at me in a new way now. I know my mother-in-law's words have had an impact on them (Preeti Sheenoy, 2012: 140).</p>	<p>blamed by another person in the family. She was tired of being ruled by the dominant, then someone stands up for her and help her through this situation.</p>
5.	Damn it, this country has its own screw-ups. Men beat up	In India divorce is such an unusual thing. That is why, even though there are some	Indian's life is so different. There is a female in the family that

	<p>their wives and the wives stick to their marriages. At least in America, they have a way out. They can walk out of their sick marriages. Here people don't decide who they should marry, spend the rest of their lives with their parents do. That seems okay to you?" (Amulya Malladi, 2003: 66)</p>	<p>wives who are oppressed by getting physical, sexual, or verbal abuse by their own husbands as the dominant ones could not ask for divorce thing. "What the fuck, Diksha? What the fuck is this? You go around shaking your tits with other men, like a cheap whore? Have you forgotten you are married?" Each word feels like a slap on my face (Preeti Sheenoy, 2012: 103). "You will answer me when I talk to you, you stupid bitch!" he says as he walks towards me and jabs his fingers into my upper arm. His words, more than the physical abuse, make me wince (Preeti Sheenoy, 2012: 107). "Where were you? Where did you go gallivanting to, you bitch?" he says (Preeti Sheenoy, 2012: 135).</p>	<p>has broad-minded. She stands on her ground that getting married is so important thing, that is why people should find the person whom they will spend the rest of their lives with by themselves, not by an arranged marriage. The domination of the male to decides his daughter's life is so strong, even though the daughter has her own choice. As the oppressed one in the family, her voice is not gonna be heard by others. But since there are some people who support her, her voice now is matters.</p>
6.	<p>They didn't want a working daughter-in-law, Vinay's parents said (Amulya Malladi, 2003: 133). "I want to work,"</p>	<p>Being an unmarried daughter means she is oppressed by her own father. Her father who is dominating never allows her to have a job. Now, she will be a wife soon. Her life now is in</p>	<p>It is an uncommon thing for a female to have a job. Some of the parents-in-law will not allow their daughter-in-law to has a job. As the</p>

	<p>she revealed sincerely. “My father didn’t let me and they said that your family doesn’t approve. But I want to work” (Amulya Malladi, 2003: 168).</p>	<p>her future husband. Being a wife in India means everything will be controlled by her husband. The husband is the one who can decide everything. It is difficult for a wife to have another activity besides taking care of the house and raising kids. As a result of male domination in here, it makes the wife being oppressed by the limitation for her to do what they want.</p> <p>“Sandeep, I want some conversation. I feel a bit taken for granted in this whole deal here. I feel I want to do something with my life. Other than being a wife and a mother, I truly am nothing” (Preeti Sheenoy, 2012: 26).</p>	<p>subordinate female in the family, it does not mean she can not change anything. By telling the future husband the truth that she wants to have a job, she can finally get permission to work. Now her voice is matters.</p>
7.	<p>“No,” she said looking at me, her eyes triumphant. “There will be no ultrasound and no amino test.”</p> <p>“I don’t want to know the sex of this baby” (Amulya</p>	<p>Being a woman in India is hard. Society rules force women to always behave by not breaking the rules. Once they feel tired of being forced, they will speak up and voice. They need support from another one to give them strength.</p>	<p>It is important to tell the people what she wants and she doesn't want to do. She wants her baby very much, no matter the baby is a boy or girl, she will love the baby. If they know the sex of the baby is a girl, they will</p>

	Malladi, 2003: 194).	“He does not know what to say. I have stepped across an invisible line here. I have expressed, for the first time, how I have felt. I feel triumphant, almost emancipated for having stood up for myself” (Preeti Sheenoy, 2012: 25).	ask her to have an abortion. And she doesn't want it to happen. First, there is no one who wanna hear her voice because she is the subordinate person in the family, but now, when she decides a thing and get her husband's support, all people respect what the decision she makes.
8.	“Accept me?” I was on a roll so I stepped into cow dung, big time. “I apologize for the foul language, but, <i>Thatha</i> , you don't accept Neelima because she comes from another state. You don't accept Indians and you expect me to believe I'm accepted in this society. How long will this society accept me if I want to live by my own	There is no choice for the woman except to accept that she is oppressed by male domination. If she is unmarried she is oppressed by her father. If she is in marriage life she is being oppressed by the husband. She should be able to take care of the house and raising the kids like what maid does, while the husband can do whatever he wants to do. “I think about how things have changed. I think about how I have gone along and been a “good girl” all this while, doing exactly what my parents wanted me to do. I have	No matter she is the oppressed one, she still has to tell her opinion. She believes that her opinion is matters. She is sure that everyone deserves to live their own life and not being controlled. She tells her grandfather about what she thinks about him. She stands on someone who is also being oppressed and she is trying to say that what the grandfather does is wrong. She believes that all people are the same

	rules?” (Amulya Malladi, 2003: 66)	dutifully married a ‘suitable boy’, dutifully produced a child and have busied myself raising him. He is nine now. I am quite proud of him, yet why is there this growing sense of discontent in me? Then it strikes me that it is because, in all these years, I have completely lost track of what I want. I have played the role of wife and mother to perfection. So much so that I have forgotten what I want as an individual. My identity is truly Sandeep’s wife or Abhay’s mother” (Preeti Sheenoy, 2012: 16).	no matter where they come from, no matter what religion they have, and caste. Her opinion is so different from the dominant person’s opinion. But she is successfully shut his up by her opinion. Male domination makes women being oppressed because they can not do what they want to do and only do what the dominant asks.
9.	“Yes,” Sowmya said. “You are more... stronger. You stand by your opinions a lot more than you used to and you don’t let your <i>Thatha</i> get away with everything (Amulya Malladi, 2003: 79).	In India, it always hard for a wife to thinks about divorce. So many women who are married are not financially independent, because she is busy to take care of the house and raising kids, so she can not has a job. Women are controlled by her husband or her father or her grandfather. They are being oppressed by always forced to do what the dominants ask to do. If the	Being oppressed does not mean it will be the end of life. When the subordinate female tells her opinion and trying to stand her ground, there must be someone else who supports her against the dominant one. When there are some people who support her, her voice is stronger and easily be heard by the

		<p>dominant does not let her have a job, then she will not go to have a job. But at least this is a good thing for women that she must be able to stand up for herself and be able to live independently one day.</p> <p>“He does not know what to say. I have stepped across an invisible line here. I have expressed, for the first time, how I have felt. I feel triumphant, almost emancipated for having stood up for myself” (Preeti Sheenoy, 2012: 25).</p> <p>“Besides, fifteen years of being with him has made me emotionally dependent on him—something that I am slowly trying to break away from now that I have Tanu and Gaurav and Ankit as my support systems” (Preeti Sheenoy, 2012: 125).</p>	<p>others especially the dominant one.</p>
10.	<p>Come on, <i>Thatha</i>, what were you thinking? That I’m a little shy girl? I’m not...You’ve always known that.”</p>	<p>Finally, she is exploding. She let her anger goes as the result of being silent for being the oppressed one and not living her life for a long time.</p> <p>“I am sorry, Father, but all this</p>	<p>Here we go again, the brave female who is oppressed in the family stand on herself against the dominant one. She clearly says that she will</p>

	<p>“I am sorry I raised my voice, but I’m not sorry about the male heir remark,” I said in compromise (Amulya Malladi, 2003: 88).</p>	<p>trouble has been caused precisely because I haven’t spoken out. I have complied with all your wishes. You pulled me out of school, you sent me to another city, to a strict women’s college and you forced me to marry early. I really did not have a choice.”</p> <p>I am speaking from a place of strength that is coming from all the years of suppression. I speak out with courage and conviction. I speak out because I now know the alternate choices that life offers me. I speak as a responsible adult now. I have made my choices and I am no longer the old, terrified mouse I used to be. I know that if I do not speak out now, I will be squished and my dreams will be trampled. And it is taking a humongous effort from my side. I am nervous, but I know I have to say everything that I am longing to say (Preeti Sheenoy, 2012: 138).</p>	<p>not apologize if she thinks she does not do something wrong. Now, this is the right time for everyone to speak their mind, to stand on their own ground and voice what they want. Male domination results in oppression toward women. After a long time being oppressed, they try to against the dominant.</p>
11.	<p>“It’d matter...to my family,” I told him</p>	<p>Indian rules and culture are so strict. It clearly says that</p>	<p>Living with a man without married is</p>

	<p>honestly. A week later I agreed to move in with him because I realized that I had to stop worrying about what my family would think and start living my own life on my own terms. After that, I had been determined not to let <i>Ma</i> or <i>Nanna</i> or <i>Thatha</i> decide my fate for me (Amulya Malladi, 2003: 120).</p>	<p>kissing a guy and living together without married are forbidden.</p> <p>“I feel miserable and scared, but a part of me is angry too. Is kissing a guy you like so wrong that I am being treated like I killed somebody?”</p> <p>“Tanu reminds me that I have to accept that we live in a very conservative city like Chennai. It is definitely against Indian culture. She says it may be okay in the West” (Preeti Sheenoy, 2012: 38).</p>	<p>unacceptable in India. But then, she realized that she is old enough to decide a thing and she wants to stop thinking about what other people would say to her. She will live her life in her ways. She wants to have the freedom to decide what she wants. Oppressed women as the result of male domination could bring a lot of anger to the women themselves. That is why they try to against the dominant and break the rules.</p>
12.	<p>Just because I am thirty years old doesn't mean I will marry any man who comes my way.</p> <p>“I am going to change it. I am not just going to sit down and let them do what they want...I am going to decide what I want to do”</p>	<p>In India, the grown-up woman should be married soon. The unmarried woman brings shame in the family name.</p> <p>As a result of male domination, the women who are being oppressed should accept their faith for being controlled by the male. They do not have choices and just follow the parent's decision with whom they should be married.</p>	<p>It was amazing. This is the new life of her. This female had experiences and epiphanies. This female was a revelation. She wants to live her life freely after being oppressed for a long time by the father's domination. Now, she has the power to control her own life.</p>

	(Amulya Malladi, 2003: 159).	“But they hadn’t. All they wanted for me was to get married. Most girls in my community got married before they were twenty-two anyway. If a girl was twenty-four or twenty-five, and still unmarried, she would be talked and gossiped about and all the aunties and other relatives would frantically start the matchmaking process” (Preeti Sheenoy, 2012: 72).	
13.	“ <i>Ma</i> , these things happen. I’m sorry that you don’t approve, that you feel I’ve betrayed you, but this is my life and I have to live my life, you can’t live it for me. I have to be happy and I can’t let you be happy for me. And for me to be happy, I need to marry Nick. It’s that simple (Amulya Malladi, 2003: 146).	Being oppressed leaves women with no choices. So many Indian women forget how to make themselves happy because they are busy to make their parents happy by obeying the rules the dominant makes. “It’s just that sometimes I feel you have been given no freedom, no choice to live your own life. It really feels you are dancing to everyone’s tunes but you have forgotten to listen to the music in your own heart. I feel for you and I deeply care” (Preeti Sheenoy, 2012: 61).	For females, she should always obey the rule. But from time to time, she was tired to be controlled by others. She decided to break the rules and makes her own rule. She just wants to be free, just like someone else. She wants to break the male domination so they are not being oppressed any more.

14.	<p>“Work. I got a job offer to be an assistant at this doctor’s office. She is a friend of mine and she needs help. <i>Nanna</i> said there was no way I could do it, but now, I think I will,” she said, her face lighting up with the new life she was dreaming up. “And I want to stop wearing saris. I want to only wear salwar kameez. This sari is so uncomfortable. And I want to go to America to see your house and see that country” (<i>Amulya Malladi</i>, 2003: 159-160).</p>	<p>It is unfair for women. After married, the way the wife dresses is under control by the husband. But, sometimes the wife broke the rules. They already tired of being oppressed by male domination. After everything gets worst, the wife finally speaks up her mind that she wants to dress freely.</p> <p>“Lucky you! I guess it was easy for you. I, on the other hand, have never gone anywhere without the family. I have always dressed conservatively” (<i>Preeti Sheenoy</i>, 2012: 48).</p> <p>“Vibha is right. I have never really lived my life. But, now I want to” (<i>Preeti Sheenoy</i>, 2012: 49).</p> <p>“I have stopped wearing skirts after marriage. I mostly have only salwar kameezes. I own just two pairs of jeans and one pair of tights. Sandeep hates any kind of ‘modern fancy clothes’ as he calls them and so my wardrobe is mostly limited to slightly subdued salwar</p>	<p>Now there is a female who could stand by her ground. She is not worried to speak her mind anymore. She has freedom, like what she dreams after a long time and struggle. She even said that she doesn't want to wear anything she does not comfortable to wear it. She is now being honest with herself. She is trying to be happy and do whatever she wants to do. No one could stop her anymore. The male domination gives the women limitation and it makes them tired of being controlled. To against male domination, they are speaking up their minds, so they will not getting oppressed any longer.</p>
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		kameezes and churidars (Preeti Sheenoy”, 2012: 55-56).	
15.	<p>“Then that is your choice, I have no problems with who Priya marries,” <i>Nanna</i> said clearly and rose from the table with his plate (Amulya Malladi, 2003: 196).</p>	<p>There must be someone who gives help and supports the subordinate one to get her right. The help of others is really needed, so her voice will be heard.</p> <p>“Diksha had wanted, and trust me, it was not much, this marriage could have been saved. But it is too late now. Diksha has made up her mind and I think, as parents, if you all do not support her at least now, you risk alienating her forever.” said my mother-in-law. My parents look at me in a new way now. I know my mother-in-law’s words have had an impact on them (Preeti Sheenoy, 2012: 140).</p>	<p>The oppressed daughter in the family could get her freedom because of her father’s help. Since the male’s opinion is voiced, with the help of her father who stands up on her side, she gets what she wants. The eldest male domination is so strong. The oppressed woman could not against it by herself. She needs others to help her.</p>
16.	<p>I can’t marry Adarsh,” I said as the last hands were being washed in silver and steel plates. “Or anyone else you want me to marry,” I spoke over</p>	<p>Some Indian teenage girl does not have any choice except to follow their father's or parents’ decision that they should be married soon. Their parents will make an arranged marriage for them and looking for the man who suits them.</p>	<p>In Indian’s family, a couple who want to marry should be in the same caste, state, and religion. And if there is a different thing from all of that on the lists, it will bring a problem.</p>

	<p><i>Ma's</i> tirade of objections and curses. "I came to India at this time to tell you all that I'm in love with an American and I plan to marry him. We're engaged." I showed them winking on my finger, which I put back on after the <i>PELLI-CHUPULU</i> (Amulya Malladi, 2003: 142).</p>	<p>"I think about Vibha and me. Circumstances were not similar for both of us, but both had ultimately bowed down to parental pressure in the great Indian marriage system and had arranged marriages, me much earlier than her. I had got married when I was nineteen, even before my graduation results were out" (Preeti Sheenoy, 2012: 23).</p>	<p>But still, the family has no right to decide someone's future. As the oppressed woman in the family, she is so brave, to tell the truth about her relationship with her family. Even though it means she breaks the rules. She is being misbehaved for her good sake. She is trying to break the male domination by her grandfather. So, she could live her life.</p>
17.	<p>"Then it will be a risk I must take," I said bravely and got up. "Do you want me to leave your house now?" (Amulya Malladi, 2003: 146)</p>	<p>The subordinate one could really stand her ground in the end with the help of the others who always give her support and advice about what she should do. "My parents have no choice but to accept. This is my life and I am determined now to really live it, to follow my heart's urging which I have ignored and tried to suppress for so long" (Preeti Sheenoy, 2012: 138).</p>	<p>As the subordinate female in the family, she was tired and angry when the dominant one intervenes in her life that far. She is not gonna behave anymore. She will stand her ground and make her own rule.</p>

APPENDIX III

IDENTIFYING PATRIARCHAL LIVE IN INDIA USING MAINE’S THEORY OF PATRIARCHY

Datum Number	Citation	Maine’s Patriarchal Theory	Interpretation
1.	<p>“In several arranged marriages, a couple doesn’t fall in love with each other,” I told him. “I know some women who are unhappy with the husband their parents choose...but they can’t do anything about it. Why condemn anyone to lifetime unhappiness?” (Amulya Malladi, 2003: 49)</p>	<p>This is based on Maine’s theory of patriarchy number 3. Permanent marriage was the rule of whether monogamy or polygamy (Anup Chand Kapur, 2000: 134-136).</p>	<p>In India, couples can do nothing if something wrong happens in their marriages because permanent marriage was the rule. They can not divorce easily, no matter how bad their relationship is. Their parents or the eldest member of the family could not let them divorce.</p>

2.	<p>“But it also depends upon what your reasons are. I believe the family name has to be carried on” (Amulya Malladi, 2003: 50).</p>	<p>It is based on Maine’s theory of patriarchy number 2. The descent was traced only through males and from the same ancestor. None of the descendants of a female were included in the accordingly, purely agnatic (Anup Chand Kapur, 2000: 134-136).</p>	<p>That is why having a son is very essential thing in the family. The son will bring the family’s name and heirs. Even though today is a modern-day, but there is still a lot of families who live in a patriarchal system.</p>
3.	<p>Neelima wanted Ammamma and <i>Thatha’s</i> approval but she was never going to get it, not complete and total approval. For that, she would have to die and come back as Telugu Brahmin (Amulya Malladi, 2003: 55).</p>	<p>It is based on Maine’s theory of patriarchy number 5. He (the eldest male) controlled not only the business affairs of the group which he headed but its religion and its conduct (Anup Chand Kapur, 2000: 134-136).</p>	<p>In a patriarchal family, it is an important thing to choose a married couple who comes from the same state, and caste. People who married other people from another caste and different state, it will be hard for the husband’s family to accept the wife as the new member of the</p>

			family.
4.	From her shocked facial expression, I knew I had succeeded. But I knew she would mention this to my mother. Or worse to <i>Thatha</i> , and then there would be questions galore (Amulya Malladi, 2003: 60).	It is based on Maine's theory of patriarchy number 1. In the patriarchal family, the element of paternity was the chief fact (Anup Chand Kapur, 2000: 134-136).	The family leads by the eldest male. He controlled all of everything and the rest member of the family will always respect his decision. The members of the family should pay attention to whatever he says. His decision is final and whatever he says are the rules.
5.	One look at Jayant and Lata was enough to put anyone off of arranged marriage. Their marriage was obviously not working but they were still together in what appeared to be stifling relationship, while baby	It is based on Maine's theory of patriarchy number 3. Permanent marriage was the rule, whether monogamy or polygamy (Anup Chand Kapur, 2000: 134-136).	People who are married based on arranged marriage would face so many difficulties. Even though there are so many bad things happen in the family, a couple could do nothing with this except accepting this. Their parents or the eldest male in the family will never let them divorce

	number three was on the way (Amulya Malladi, 2003: 61).		because divorce is an uncommon thing in India.
6.	“I love my children. I don’t care if they are girls or boys. And I will love this baby, too. I only want it to be a boy so that your <i>Thatha</i> will be happy (Amulya Malladi, 2003: 62).	It is based on Maine’s theory of patriarchy number 1. In the patriarchal family, the element of paternity was the chief fact (Anup Chand Kapur, 2000: 134-136).	That is why the eldest male in the family wants a grandson to bring their heirs. Because the only one who can bring the family’s heirs is only the son’s son who comes from the same blood.
7.	She was absolutely right. They definitely would not have gotten a divorce in India. After all, divorce was still not commonplace. The pressure from their families would have kept them together even as	It is based on Maine’s theory of patriarchy number 3. Permanent marriage was the rule, whether monogamy or polygamy (Anup Chand Kapur, 2000: 134-136).	In India, permanent marriage was the rule, that is why when people want to divorce, their parents or the eldest male will not give them permission. It will be different when an Indian husband and a wife live in another country. If they feel they can not survive their relationship, so

	Nilesh screwed everything in a skirt including Manju's older married cousin (Amulya Malladi, 2003: 65).		they could divorce. Even though, all of the family will talk about it for a moment, because divorce is not a common thing that happened in India.
8.	In Telugu, the word for girl is <i>adapilla</i> , where <i>ada</i> means theirs and <i>pilla</i> means girl. In essence, the creator of the language had followed the rule of society and deemed that a girl was never her parents', always the in-law's, always belonging to someone else rather than those who birthed and raised her (Amulya Malladi, 2003: 71).	It is based on Maine's theory of patriarchy number 2. The descent was traced only through males and from the same ancestor. None of the descendants of a female was included in the primitive notion of family relationships. Kinship was, accordingly, purely agnatic (Anup Chand Kapur, 2000: 134-136).	That is why females never are her parents, but always be the in-laws. Female existence is unwanted. The family treats females differently just because she will leave her family one day she gets married.

9.	Here was a grown man, about to become a father, who still afraid of his father (Amulya Malladi, 2003: 103).	It is based on Maine's theory of patriarchy number 5. The eldest male-controlled not only the business affairs of the group which he headed but its religion and its conduct (Anup Chand Kapur, 2000: 134-136).	Marrying a woman who comes from the same state and caste is really important. It will be a problem for the couple who comes from different state and caste to married. The eldest male in the family will not give approval for his son to marry a woman who different from his family. He has the rules to control even in the private life of his grown-up son to chooses his couple.
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