

## THE CAUSES AND EFFECTS OF WOMEN'S SUPERIORITY TOWARDS MEN AS SEEN IN ARISTHOPHANES' *LYSISTRATA*

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### Abstrak

Perbedaan posisi antara laki-laki dan perempuan sebagai superior dan inferior selalu terjadi di berbagai hal hingga terjadi dalam sebuah karya sastra. Salah satu karya sastra yang menggunakan tema superior dan inferior adalah *Lysistrata* sebagai gambaran kehidupan masyarakat Yunani. Tujuan penelitian ini adalah menunjukkan perempuan mampu menjadi pihak superior dalam *Lysistrata*. Penelitian ini menggunakan metode deskriptif kualitatif untuk mengolah data-data yang diperoleh dari drama *Lysistrata*. Teori yang digunakan dalam penelitian ini adalah Feminisme yang fokus mengenai perjanjian nikah, superior kaum perempuan. Hasil dari penelitian ini menunjukkan bahwa kaum perempuan dapat menjadi pihak superior dibandingkan dengan pihak laki-laki dengan menggunakan cara-cara khusus dan juga perjuangan dari pihak perempuan.

Kata kunci: feminisme, perempuan, superioritas perempuan.

### Abstract

*The differences between man and women as superior and inferior appears in every aspect of life, this differences appears in literary works too. One of the literary works uses superior and inferior themes is Lysistrata that describes Greece society. The purpose of the research shows women can be a superior in Lysistrata. The reseach uses descriptive qualitative method for processing data from Lysistrata. The research uses Feminism theory focus on marriage contract and women superiority. The result of this reseach shows women can be superior than men by special treatment and women sacrifice.*

Keywords: feminism, women, women's superiority.

### INTRODUCTION

Superiority usually comes from men. Men always have ways to be superior to women with their authority. In the real life, men's position is higher than women structurally. Men have bigger authority and role on any social process. With the assumptions which run frequently, those emerge a stereotype that women are the weak and dependent creature. Women think that authority of men usually makes them can not develop their ideas in their life. Not all women are weak, dependent, and stupid. Women have their own way to build their characters. Some women think, they can do the duties like men do as long as they are given the chances.

According to Kahn and M. Ronald, the word superiority comes from superiority complex. This term 'superiority' is used to refer to unrealistic and exaggerated belief that one is better than others. The superior tends to underestimate the inferior and try to make

others think well of them. This is compared to an inferiority complex which is the inferior ones like to consider themselves lower than superior ones. The superiority complex also exhibits a self-image of supremacy to humiliate, even oppress the opposite complex, inferiority. While behaviors related to the superiority complex may include an exaggerated opinion of one's worth and abilities, high expectations in goals and achievements for oneself and others, persistent attempts to correct others (whether they are actually correct or not), a tendency to discredit others' opinions and over-forcefulness in dominating to whom they are considered as weaker or less important (Kahn and Ronald, M. Doctor, 2000).

Based on Stefan, the superiority complex is visible in the attitude, character and the opinion of a person about himself/herself. This individual has exaggerated his/her pretension to others around him/her. The superiority complex is usually indicated by arrogance or vanity

about personal look, eccentric dressing, exuberance, snobbery, tyrannical behavior, easiness for hunting mistakes and faults and many more. These sentiments are triggered by a lack of social communication or mistakes that the parents made, paradoxically or unconsciously, out of love for their kids (2010).

Nature has endowed human being with superiority and inferiority sentiments. But human is often dominated by a powerful inferiority feeling that makes him hide his own abilities. This inferior feeling can happen because there is a superior one who controls the inferior one's existence more. Unfortunately, the sentiment can not be changed easily into another complex. But the inferiority sentiment can be used in positive way, by motivating ourselves to solve the problems and issues. In contrast, the superiority sentiment does not affect much to be the humble one. It just remains the positive side to maintain human's high self-esteem (2010).

In this drama, *Lysistrata*, women emerges 'superiority' as the reaction of being the inferior ones and many causes which affect some things to their household and also the society of Greece. As Joshua Uebergang says, an inferiority complex can arise when you experience an imagined or conditioned feeling of inferiority. As is the case for most people, it is a combination of imagination and subtle conditioning. The one will feel inferior when he feels less than others in certain situation and condition. Where the condition makes the person seem inferior is also caused by the one's imagination to consider himself as unreasonable towards another person. By experiencing this inferiority sentiment, women fight to be superior ones.

This drama also relates to feminism in regarding the wishes of the women character to find equality and identity. Led by the main character in this drama, that is *Lysistrata*, she tries to show women's rights toward men. The influences from

the main character to women superiority are aimed to reach happiness in family or social life. After reading the definitions about superiority and concerning the struggle of women character, therefore the researcher is interested in analyzing the women superiority mainly on causes and effects of the superiority, which are depicted through the elements of drama, either intrinsic or extrinsic by using feminism theory.

The feminism research in *Lysistrata* published at 2011 by Ester. She writes character and characteristics of *Lysistrata*. She writes about feminism in *Lysistrata* character and she also writes *Lysistrata* successfully for ending the war. Ester focuses on war stopping by women especially *Lysistrata*. Ester research is different with this research because this research focuses on causes and effects women's superiority in *Lysistrata*. The new thing of this research is a women power changing marriage contract. A women power in this research changes women from inferior to superior and it makes man follows women request.

## LITERATURE REVIEW

### Women and Marriage Contract

Marriage is an association where a woman and a man constituted to be a family and one of the absolute principles on which the ethical life of a community depends. Because marriage is the origin of the family, it means a woman and a man shall be a member of a small assembling based on love and trust. In marriage, there is a contract that binds the couple, called marriage contract. It is a contract which constitutes man's patriarchal right over woman. Woman has her substantive destiny in the family, and to be imbued with family piety is her ethical frame of mind. In the era where the drama, *Lysistrata* was made or in 411 BC, the women do not have access to join the social sphere. Women are frequently forbidden to enter into civil public life

because they are naturally lacking in the capacity to submit to 'the demands of the universality.

An opinion from Pateman (1988: 176-177), women are what they are by nature. Men must create themselves in public life, and they are endowed with the masculine capacity to do so. While women must remain in the natural private sphere of the family and the family is represented in public by the husband or the 'one person' created by marriage contract. With sexual difference that entails a patriarchal division of labor, the husband has the prerogative to go out and work for the family's living. They are also included to attend to its needs and deserve to control and administer its capital.

Pateman also points that marriage contract could not be more different from other contracts, it precisely a contract to transcend the standpoint of contract. In contrast, marriage contract changes the consciousness and standing of the man and woman who marry, and public, duly authorized ceremony is thus essential to marriage. A husband and wife cease to be self-subsistent individuals. They become members of a little association which is so closely unified that they are one person. The husband and wife are bound together through a rational, ethical bond which unites them internally in their association and not externally as property owners. The end of marriage is not sexual use; sexual passion is merely one moment of marriage, a moment that disappears as it is satisfied. The marriage contract creates a substantive relation constituted by love, trust, and common sharing of their entire existence as individuals.

Bhasin (1996:5-10) also mentions that the fields of women's life are normally under the men's control. In the household, men control the productivities of women either inside or outside the home. Women are forbidden to leave the house and men control the women sexuality. It is a must for the women to serve their husbands in accordance with

the men's request. When women are in responsibility of the men, women can only obey all men's order. Thus, the women don't have a good position in deciding what they should do and what they should get.

By reading some opinions about marriage contract, the researcher can conclude that generally, women are not incorporated as individuals but as women, which, in the marriage contract means natural subordinates or property. Men's patriarchal right makes the women oppressed. Because there are men who treat the women as usual and some men treat them without considering their wives' feeling.

### **Women and Superiority**

In regarding the term 'superiority', we need to know that women are always figured as the inferior ones. It happens because there is a superior side, named men. Men claim that they have the heavier duties than women. One of the impressions of inferiority can be found in the system of division of labor which involves the function and role of women. There is an understanding that states the women not only play a role as wife, mother and homemaker for the family, but also socially and culturally within the wider scope. Women need a means to join in social intercourse, not just to stay at home. But when the role as homemaker for the family is dominated by the men, women have no significance role in running a certain function (Sugihastuti and Septiawan, 2007:83)

Johnson and Tofaeno in *Women Doing Theology in Oceania* (2003:162) states, 'when women, as helpers of men are denied their role as partners in all spheres of village life, the whole concept of women being helpers is abused'. The scriptures point out that god created human beings in god's likeness, creating them male and female. Because they were both created in god's image, both are given responsibility to care for all of

creation. The creation of male and female does not show the superiority-inferiority but god's intention for each to relate to the other. Men and women share equal responsibilities as God's stewards. There is no superiority or inferiority. God does not create male and female as human beings in separate worlds, one for men and one for women. Instead, there is a single whole human community. Men and women have been given joint responsibility as caretakers of the earth. No one was created to use anybody or anything selfishly or in a greedy manner. Men are not given authority to rule over women. Men and women are to be interdependent.

Woman knows what true love is. Let her not be tempted from her knowledge by false ideas that man has created for her to worship. Woman must stand firm and be true to her own inner nature; to yield to the prevailing false conceptions of love, of unloving love, is to abdicate her great evolutionary mission to keep human beings true to themselves, to keep them from doing violence to their inner nature, to help them to realize their potentialities for being loving and cooperative (Montagu, 1952:250).

According to some definitions above, we can conclude in general, superiority comes from a willing to get higher position than others or it appears just like that by nature. Someone or group who wants to be superior ones, frequently judge the other persons from their covers, their social class, position, even their gender. The superior ones usually do not respect or underestimate the inferior ones. People who often become the inferior ones are women. In this case, being inferior ones toward men.

Relating to Lysistrata, women in ancient Greek society, particularly in Athens, had little to no political or social influence. Originally, they took part in the traditional religious practices, like the festivals of the god Dionysus. "In the sixth century, both women and men participated

in these ceremonies, but by the fifth century, when ceremonies were becoming what are known as theatre, women disappeared from the practice" (Case, 2007:133). The reason women's involvement declined around this period was not the result of any regulations of law that excluded them, but rather the prevalence of emerging ideas of appropriate social conduct and morality. The idea of excluding women was a practice taken from the Ionians, who "inaugurated the exclusion of women from the public sphere and their confinement to home and to the company of female friends" (Katz, 1992:72). A rise in the importance of women's role coincided with the rise of the family unit. "Ironically, the important role women began to assume within the family unit was the cause of their removal from public life" (Case, 2007:133). The system of marriage further reduced the significance of women in society. Because women were unable to hold property or exist as individuals in their own right, their importance as people was almost entirely limited to the domestic arena.

### **Feminism theory**

The definition of feminism itself according to Humm (1990: 278) is a political, cultural, and economic movement aimed at establishing equal rights and legal protection for women. Feminism includes sociological theories and philosophies concerned with issues of gender difference. It is also a movement that campaigns for women's rights and interests. Cott defines feminism on the grounding of modern feminism (1987:4-5) as the belief in the importance of gender equality, invalidating the idea of gender hierarchy as a socially constructed concept. There are many different types of feminist theory and each has had a profound impact on women and gender studies:

### **Liberal Feminism**

Liberal feminism is certainly the 'moderate' or 'mainstream' face of feminism. In this approach the explanation for women's position in society is seen in terms of unequal rights or artificial barriers to women's participation in the public world, beyond the family and household. Thus, in liberal feminist thought there is a focus on the public sphere, on legal, political, and institutional struggles for the rights of individuals to compete in the public marketplace (Beasley, 1999:51). According to liberal feminists, all women are capable of asserting their ability to achieve equality. Therefore it is possible for change to happen without altering the structure of society. Issues important to liberal feminists include reproductive and abortion rights, sexual harassment, voting, education, "equal pay for equal work", affordable childcare, affordable health care, and bringing to light the frequency of sexual and domestic violence against women (Hooks, 1984).

### **Radical Feminism**

This theory considers the male controlled capitalist hierarchy, which it describes as sexist, as the defining feature of women's oppression. Radical feminists believe that women can free themselves only when they have done away with what they consider an inherently oppressive and dominating patriarchal system. Radical feminists feel that there is a male-based authority and power structure and that it is responsible for oppression and inequality, and that as long as the system and its values are in place, society will not be able to be reformed in any significant way. Some radical feminists see no alternatives other than the total uprooting and reconstruction of society in order to achieve their goals (Echols, 1989: 416). Radical feminism also developed from the New Left movement which states that feelings of alienation and powerlessness in essence created a political and therefore personal transformation through radical

action is the best way and purposes. This theory fundamentally rejects the liberal feminism agendas about women equality's right and rejects their strategies which are patchwork, incremental, and not exhaustive. Opposite of liberal feminism that emphasizes equality between women and men, radical feminism emphasizes the differences between women and men (Saulnier, 2000:35).

### **Socialist and Marxist Feminism**

Socialist feminism attempts to maintain some elements of Marxism regarding the significance of class distinctions and labor while incorporating the radical feminist view that sexual oppression is not historically a consequence of class division. In other words, all socialist feminists assert, along with radical feminists, that women's subordination predated the development of class-based societies and hence that women's oppression could not be caused by class division (Beasley, 1999: 62). According to Marxist theory, the individual is influenced by the structure of society or class structure, which is including people's opportunities, wants and interests are seen to be shaped by the mode of production that characterizes the society. Marxist feminists see gender inequality as determined by the capitalist mode of production. Gender oppression is seen as a form of class oppression because it serves the interests of capital and the ruling class. Marxist feminists have extended traditional Marxist analysis by looking at domestic labor as well as wage work in order to support their position (Tong, 1998:103).

### **Peloponnesian War**

The Peloponnesian War, 431 to 404 BC, was an ancient Greek war fought by Athens and its empire against the Peloponnesian League led by Sparta. Historians have traditionally divided the war into three phases. In the first phase, the Archidamian War, Sparta launched

repeated invasions of Attica, while Athens took advantage of its naval supremacy to raid the coast of the Peloponnese attempting to suppress signs of unrest in its empire. This period of the war was concluded in 421 BC, with the signing of the Peace of Nicias. That treaty, however, was soon undermined by renewed fighting in the Peloponnese. In 415 BC, Athens dispatched a massive expeditionary force to attack Syracuse in Sicily; the attack failed disastrously, with the destruction of the entire force, in 413 BC. This ushered in the final phase of the war, generally referred to either as the Decelean War, or the Ionian War. In this phase, Sparta, now receiving support from Persia, supported rebellions in Athens' subject states in the Aegean Sea and Ionia, undermining Athens' empire, and, eventually, depriving the city of naval supremacy. The destruction of Athens' fleet at Aegospotami effectively ended the war, and Athens surrendered in the following year.

The Peloponnesian War reshaped the Ancient Greek world. On the level of international relations, Athens, the strongest city-state in Greece prior to the war's beginning, was reduced to a state of near-complete subjection, while Sparta became established as the leading power of Greece. The economic costs of the war were felt all across Greece; poverty became widespread in the Peloponnese, while Athens found itself completely devastated, and never regained its pre-war prosperity. The war also wrought subtler changes to Greek society; the conflict between democratic Athens and oligarchic Sparta, each of which supported friendly political factions within other states, made civil war a common occurrence in the Greek world. Greek warfare, meanwhile, originally a limited and formalized form of conflict, was transformed into an all-out struggle between city-states, complete with atrocities on a large scale. Shattering religious and cultural taboos, devastating vast swathes of countryside, and

destroying whole cities, the Peloponnesian War marked the dramatic end to the fifth-century-B.C. golden age of Greece (Kagan, 2003).

## **RESEARCH METHODOLOGY**

The researcher uses descriptive qualitative method to support. This method interprets and describes the data into a descriptive form. The object of the research is a drama entitled *Lysistrata*, the intrinsic elements of the drama are the main data in this research. The researcher will analyze and specify the dialogues, monologues, and all elements that show women, superiority, feminism, and the causes and effects from those in the drama *Lysistrata*. To collect some information and sources that will be applied to support this research needs two steps. The primary source data of this research is a drama entitled *Lysistrata* by Aristophanes and the secondary source data are several steps to achieve the objective of this research.

## **RESEARCH RESULT AND DISCUSSION**

The researcher will apply feminism theory especially radical feminism to discuss and analyze deeply. The researcher will divide the research analysis into two categories. First category supports the causes of women superiority towards men in the drama, *Lysistrata*. It consists of two parts. First is the women want the men to end the war and come home and the second is the women want to be respected. In the second category supports the effects of women superiority towards men. It consists of three parts, those are the women are involved in war to make peace, the women refuse sexual intercourse with their husbands, the last is the men agree to end the war and Greece comes to terms.

## **1. The Causes of Women's Superiority Towards Men in *Lysistrata***

The major powers of ancient Greece, Athens and Sparta, have been engaged for two decades in a conflict known as the Peloponnesian War (431 – 404 B.C.). During this time, war has damaged many things. Women are the group who undergo the disadvantages before the war begins and persists. Drama, *Lysistrata*, made in 411 B.C. by Aristophanes is one of his work of art which has been influenced by the condition above. Its story contains much of meaning about women's life and their struggle to get the rights and equality.

As mentioned previously, *Lysistrata*, touches on the problem of gender inequality that a woman named *Lysistrata* and other Greek women feel. *Lysistrata* is a Greek woman whose husband is dead because of war and it makes her widowed. She is also the first woman who initiates other women in solving the problems from their men and also Peloponnesian War. This war actually harms the women in some aspects giving bad effects for them. For example, many women become widow due to the death of their husbands in war. They have been waiting for their husbands and sons return. Even, some women also must satisfy their husbands in sexual intercourse after their husbands come for a while. It makes their family life become worse in quality. So the backdrop for *Lysistrata* and the other wives' quest for peace are motivated by the immediate serious Spartan threat that Athens is currently facing. *Lysistrata* makes the war's effect domestic in two fashions; not only is the war a serious and important domestic security issue because the Spartan's have a stronghold within Athenian territory, but it is a domestic issue because women of Athens find their domestic lives ravaged by a war that kills their husbands and sons. In their efforts of reaching for a reconciliation of Peloponnesian War, women get obstruction to strive it because of their gender.

Being inferior persons makes them bound to share their ideas about their feelings along this time. The men, who always become the superior ones, inhibit women to develop themselves. Whereas, women just want to be respected as the persons that men love properly, not just become the persons who serve their husbands and children in home. Due to this condition in which war damages not just nations but also other things, women take over the superiority that men have. Therefore, women have some excuses that cause women superiority toward the men. First is the women want the men to end the war and come home, the second is the women want to be respected.

### **a. The women want the men to end the war and come home.**

Women superiority in *Lysistrata* is aimed to make the men realized of women's moans. They do not aim to lose their husbands and take over the world. The important point is the women are sick to face the situation in which they are the victims. *Lysistrata* guides women to bring about a peace not only for Greece, but also for the prosperity of women in another day. So she influences the Greek women starting from the war business to women's position in their family life. They think that they need to struggle their rights as human. The women in this drama are often inhibited to speak their minds by men. All those reason have affected women to arouse the superiority leading by them.

The first cause of women superiority towards men is the women want the men to end the war and come home. Before Peloponnesian War begins and now it persists, women are the persons whose the ideas are kept in mind only. They are inferior. They experience many problems that connect to their gender as women. As the wives, women are frequently ignored and underestimated by their husbands. When the war persists, women's position is worse. One of the problems is their position in family. With all the reason,

women want to end the war. Lysistrata, the main character in this drama, wants to gather all women in Greece to discuss about ending the war.

Lysistrata: "But I tell you, the business that calls them here is far and away more urgent."

Calonice: "And why do you summon us, dear Lysistrata? What is it all about?"

Lysistrata: "About a big affair."  
(Aristophanes, 1946:271)

Lysistrata tries to declare about peace and stop the war by summoning all women. In the dialogue below, Lysistrata considers her plan to save the Greece is the solution to resolve the problem of the country.

Lysistrata: "So fine, it means just this, Greece saved by the women!"

Calonice: "By women! Why, its salvation hangs on a poor thread then!"

Lysistrata: "Our country's fortunes depend on us. It is with us to undo utterly the Peloponnesians."  
(Aristophanes, 1946:272)

This is also supported with her statement that shows her optimistic viewpoint:

Lysistrata: "For Athens' sake I will never threaten so fell a doom; trust me for that. However the Boetian and Peloponnesian women join us, Greece is saved." (Aristophanes, 1946:272)

In quotation above, Lysistrata explains about what she will do to Greece is not going to bring a doom for their country as long as women are sure to move forward. She convinces optimistically, that if all Greek women become one, Greece is going to be saved. When the war is happening in one nation, there will be the victims of it. Besides, it affects physical destruction, the war also affects the psyche of the victims. The victims of war in this case are women and children. In this drama, the men are involved in war. To end this situation, it needs the group of people who want a peace come. A woman,

named Lysistrata is the open-minded woman who is firstly awake to raise a complaint of war's effects. She is ashamed to be a woman because women are afraid to step ahead facing this problem. She realizes that women are not always respected to express their feeling. That is why, she wants to get equal rights to participate in concerning about the unity of Greece.

Most Athenian women married in their teens and never had to be on their own, and probably would not know what to do if they were ever on their own. It is easy to see why fourth century B.C. Athenian women would get tired of their men leaving. This dialogue below shows the question from Lysistrata to woman: Lysistrata: "Don't you feel sad and sorry because the fathers of your children are far away from you with the army? For I'll undertake, there is not one of you whose husband is not abroad at this moment".

Calonice: "Mine has been the last five months in Thrace-looking after Eucrates". (Aristophanes, 1946:273)

In this dialogue, Lysistrata questions the women in Greece about their yearning of their husbands while she is sure, no woman whose husband is home. Then the women of Greece answer it with the explanation about the time they are left. She tries to make the women awake in memory of their loneliness. After asking them, Lysistrata basically wants to influence the women:

Lysistrata: "And not so much as the shadow of a lover! Since the day of Milesians betrayed us, I have never once seen an eight-inch-long godemiche even, to be a leathern consolation to us poor widows....Now tell me, if I have discovered a means of ending the War, will you all second me?"

Myrrhine: "Yes verily, by all the goddesses, I swear I will, though I have to put my gown in pawn, and drink the money the same day".  
(Aristophanes, 1946:273)



In quotation above, Lysistrata influences the women by touching their feeling. She said 'Since the day of Milesians betrayed us, this sentence means since the war occurred and her husband died, Lysistrata becomes a widow and never sees the man's 'tool'. It is proven in I have never once seen an eight-inch-long godemiche even, to be a leathern consolation to us poor widows'. So, she tries to provoke the Greek women with this feeling. With the feeling of yearning to their husbands and sons who go to war is kept in women's mind. Women are alone in home with their daughters or little sons, meanwhile their grown up sons are participated in war, follow the fathers of them. It makes women sad and alone while their husbands are leaving for years that they do not know when their suffering ends. Actually, it becomes an anxiety for women to be widow. Because if they become the widow, they have to find herself on her own, probably with children, and no one to take care of her or her children. It is also caused by the men who leave for war and some don't return because of death or whatever reasons.

#### **b. The women want to be respected**

The second cause of women superiority toward men is that the women want to be respected. This drama draws attention in the figure of women in ancient world, especially in Greece. In Aristophanes' drama, women achieve unrealistic prominence through Lysistrata's stunt to take over the Parthenon and to abstain from sex until the Greek men reach a diplomatic conclusion to end the Peloponnesian War (Wilcox, 2009: 9). Greek women are same with other women across this universe. It is obvious that the housewives in Lysistrata, are subordinate to the authority of their

husbands, which was the norm of Greek society at the time.

Women, at the time Lysistrata was written, had very little to no power. The roles of women consisted of taking care of the family, the husband's desires, and the home. Ancient Greece made sure that women had almost no power or property, due to the belief that women were incapable of tasks that were of major importance or decision. Aristophanes' role portrayal of women was quite contrary to the current social norms for he gave women power and control. Lysistrata shows that women were cunning, wise, and fully capable of taking on large responsibilities. Aristophanes' comedy is a very strong contrast to Ancient Greece's practices.

According to James C. Thompson, Ancient Greece restricted the tasks a woman could perform to three basic things: taking care of the house, family, and husband. In fact, it was illegal for a woman to do any business involving anything that was more than the amount of money it took to feed a family for five or six days. Women could only attain property through three ways: a gift, a dowry, or an inheritance.

Women are endowed by God to have a womb and bear the baby. They are also needed more to raise and take care their children than the fathers. Women's jobs are around the house, no more. According to Wilcox (2009:3), the men are equipped with the patriarchal system. Men states, 'Women are created to stay in house', this statement is being used to define women in order they can not join the society. In marriage contract, men (husbands) consider themselves are higher than the wives. Husbands have the rights to regulate and conquer their wives. Because the men think, their duties are heavier than the wives have. The system of marriage further reduced the significance of women in society. Because women were unable to hold property or exist as individuals in their own right, their importance as people

was almost entirely limited to the domestic arena.

Mayuri research focuses on feminism too. She focuses about women life after their marriage. Women focuses on domestic area especially on sexual habits likes Lysistrata and friends. Mayuri writes about the inferiority of women after their marriage similar with Lysistrata too. Mayuri writes in her research that feminism declare that a woman is a being. A woman is not the "other". She is not an appendage to man. She is an autonomous being capable of finding her own way to salvation, through trial and error.

In this drama, women want to be respected as they do it to men. Lysistrata wants to make the women realized with the relationship among their husbands. This is then added to the destruction of their family life by staying away from home for long stretches while on military campaign. Again and again, war has become their hatred due to their husbands' behavior. It makes strong argument to Lysistrata to gather all women in Greece. But she feels disappointed while there is a contradictory situation, as seen in the dialogue below:

Lysistrata: "Oh, Calonice, my heart is on fire; I blush for our sex. Men will have it we are tricky and sly..."

Calonice: "And they are quite right, upon my word!"

Lysistrata: "Yet, look you, when the women are summoned to meet for a matter of last importance, they lie a bed instead of coming". (Aristophanes, 1946:271)

Lysistrata gets confused when some women still don't understand about this important affair. It can be seen on 'when the women are summoned to meet for a matter of last importance, they lie a bed instead of coming'. The women prefer staying in bed to coming the meeting. It is because of a lack of consciousness to analyze what is happening between the women, their husbands and the country. A fear to go outside is caused by patriarchal

system in marriage contract. They also worry about their house and the children if they leave just for a while.

Calonice: "But how should women perform so wise and glorious an achievement, we women who dwell in the retirement of the household, clad in diaphanous garments of yellow silk and long flowing gowns, decked out with flowers and shod with dainty little slippers?" (Aristophanes, 1946:272) This dialogue explains one of the women (Calonice) who asks for the properness of women to be involved in saving Greece such as seen in the sentence 'But how should women perform so wise and glorious an achievement'. This explains how she does not know whether the women deserve or not to achieve the goal while they are just women who often stay at home such as shown in 'we women who dwell in the retirement of the household'.

The aim of Lysistrata gathering the women besides saving Greece is she wants women to know that the men (the husbands) will come home when they can sexually relieve themselves, and then leave again to continue a senseless war.

Lampito: "As for mine, if he ever does return from service, he's no sooner back than he takes down his shield again and flies back to the wars." (Aristophanes, 1946:273)

The utterance of Lampito above explains about her husband who quickly goes back to the war after having sex with her. In this regard, men consider that women are property, something beautiful to own, to gaze upon, and to fulfill your sexual needs and desire, to bear and raise your children in the appropriate cultural aspect. Except for sex and the family element, women really do not have any redeeming social values. To even consider putting a woman into any position where she would be required to think, or to make decisions outside of the home is laughable. Role

reversal is true humor because to imagine a one-dimensional woman in a multifaceted role is just insane. The 'sky' would fall first. The patriarchal system binds women to be afraid of men's rules, including controlling their sexuality.

The reasons why the women want to be respected are connected with the disparagement of women's abilities in public sphere. Women need to be given the chances of developing their ideas inside and outside the home. They also need to refresh their minds from their daily activities of taking care the children and keeping the house. Such as the dialogue below:

Leader of Chorus of Women: "What would you have? You should never have laid rash hands on us. If you start afresh, I'll knock your eyes out. My delight is to stay at home as coy as a young maid, without hurting anybody or moving any more than a milestone, but ware the wasps, if you go stirring up the wasps nest!" (Aristophanes, 1946:280)

A cut of the dialogue above, states that women are bored with their delight to stay at home like a maid or slave such as seen in the utterance 'My delight is to stay at home as coy as a young maid'. The women threaten men if they are brave to touch the women. It can be seen on 'You should never have laid rash hands on us. If you start afresh, I'll knock your eyes out'. This utterance shows superiority of women and they can be upset suddenly if the men try to stir up the wasps nest or in this regard, a gang of women.

Lysistrata: "Willingly. All the long time the war has lasted, we have endured in modest silence all you men did; you never allowed us to open our lips. We were far from satisfied, for we knew how things were going; often in our homes we would hear you discussing, upside down and inside out, some important turn of affairs. Then with sad hearts, but smiling lips, we would ask you:

Well, in today's Assembly did they vote peace? But, "Mind your own business! "The husband would growl, "Hold your tongue, please!" And we would say no more. (Aristophanes, 1946:281)

That statement above represents Lysistrata and women's minds. It can be seen in 'All the long time the war has lasted, we have endured in modest silence all you men did; you never allowed us to open our lips'. She expresses women's complaint that they are always silent and never speak their minds up during this time. When the women talk about peace, the men are angry and then the women have nothing to say anymore. It shows that women have been prevented to say the matters inside their minds and hearts. Women try to smile and ask about peace although their hearts are hurt such as the next sentence 'Then with sad hearts, but smiling lips, we would ask you: Well, in today's Assembly did they vote peace?' They just want to be heard, not to be underestimated like the utterance from Leader of the Chorus of Old Men below which contains gender humiliation:

Leader of Chorus of Old Men: "Ah! What a clever poet is Euripides! How well he says that woman is the most shameless of animals". (Aristophanes, 1946:278)

This shows how women are underestimated and insulted by men when concerning about men's business (war). The men agree of the gods named Euripides mock women as the shameless animals. It can be seen on 'What a clever poet is Euripides! How well he says that woman is the most shameless of animals'. These words seem so rude for women. But Lysistrata keeps trying to persuade the men in order to be noticed such as seen in the quotation below:

Lysistrata: "How now, wretched man? Not to let us contend against your follies was bad enough! But presently we heard you asking out loud in the open street: "Is there

never a man left in Athens?" and, "No, not one, not one, "you were assured in reply. Then, then we made up our minds without more delay to make common cause to save Greece. Open your ears to our wise counsels and hold your tongues, and we may yet put things on a better footing". (Aristophanes, 1946:282)

Lysistrata and the women declare that they have planned everything to save Greece surely. When there is no man left in Athens due to their involvement in war, women regard it to solve the problems. So, they hope the men can understand their points by listening to their counsels. It can be seen in this sentence 'Open your ears to our wise counsels and hold your tongues, and we may yet put things on a better footing'. If the men can respond it well, the women will step to run this plan without disturbing the men. But unfortunately, the man rejects it arrogantly:

Magistrate: "What a sorry business!"

Lysistrata : "Yes, we're going to save you, whether you like it or not".

Magistrate: "But if I don't want to be saved?"

Lysistrata : "Why, all the more reason".

Magistrate: "But what a notion, to concern yourselves with questions of peace and war!" (Aristophanes, 1946:281)

The dialogue above identifies the man's arrogance. The women are going to save the men, but the men do not want to be saved for those excuses. Moreover, they must be saved by women. It will lose the men's self esteem.

This drama portrays much about women in that era. By experiencing those conditions above, the women in drama who is led by Lysistrata, start to reach their rights as human being. The rights in this case are the right to find equality. Women need to be respected by men relating to hear what they want to say and express. Moreover, these cases harm many people,

especially to women. Therefore, the women begin to take over the men superiority, becoming the women superiority.

## **2. The Effects of Women Superiority toward Men.**

According to drama Lysistrata, women have experienced gender inequality. An inequality in this case is situation and condition where women are forbidden to develop their ideas and speak up their minds. It is all because of gender difference. In my opinion, women are often considered as weak and fragile creature, therefore the men always underestimate them in some aspects. The marriage contract makes them tied to do activities outside home, included to concern about war. Before Peloponnesian War happens, the women are not appreciated. Then the war makes them become so inferior. The reasons to take over the superiority from men are caused by the disadvantages which they undergo, such as the causes that have been analyzed before. Due to those excuses, there are the effects of women superiority which will be applied by feminism theory. From 3 kinds of feminism, thus liberal feminism is the appropriate one to analyze those. The first one is the women are involved in war to make peace. The second is the women refuse sexual intercourse with their husbands. The last is the men agree to end the war and Greece comes to terms.

### **a. The women are involved in war to make peace**

The first effect of women superiority toward men is the women are involved in war to make peace. Due to the causes of women superiority that have been analyzed before, now is analyzing the effects of women superiority. The causes are influenced by marriage contract that binds the women in sharing their minds, joining the society, developing themselves, and many things. In marriage contract usually, men gain rights of access

women's bodies and to their labor as housewives and labors.

Women are the first victims of the patriarchal state of war. According to Hope, there are some facts that conclude opinions about women. First is violence to women's bodies; a woman is raped every three minutes. A woman is battered every eighteen seconds. Women are physically threatened by a frightening social climate structured in male might. Women are depicted in pornography as objects to be beaten, whipped, chained and conquered. The myth prevail that women like it. Second, violence to women's hearts ; the positing of male comradeship as the model of human relationships, the systematic separation of women from one another, the degradation of women's culture, the erasure of women's history and the sanctifying of the heterosexual norm with its rigid understanding of the giving and receiving of affection. Third is violence to our spirit; The dismemberment of the goddess and the enthronement of the male god, the ripping of women away from a life in tune with natural patterns of rhythm and flow in the universe, the ongoing patriarchal work of rendering women unconscious to ourselves. The fourth is violence to our work; the exploitation and devaluation of women's labor. The regulation of women to supportive, maintenance roles, the deliberate structure of women's economic dependence, and violence to women. Under the patriarchy, women are the enemy. This is a war across time and space, the real history of the ages (1991:11-12).

Besides, it is also connected with Peloponnesian War which harms the women so much. This is observed from the women's feeling of disparagement, confusion, loneliness, et cetera. According to those circumstances above, women characters in this drama start to show their courageous by emerging their superiority toward men. Lysistrata: "Have no fear; we undertake to make our own people listen to reason."

Lampito: "That's Impossible, so long as they have their trusty ships and the vast treasures stored in the temple of Athene".

Lysistrata: "Ah! But we have seen to that; this very day the Acropolis will be in our hands. That is the task assigned to the older women; while we are here in council, they are going, under pretence of offering sacrifice to seize the citadel" (Aristophanes, 1946:275).

The dialogue above explains how Lysistrata leads the women to convince about their plans involving the war. This dialogue also portrays feminism when Lysistrata's conviction approaching Acropolis. It can be seen in 'But we have seen to that; this very day the Acropolis will be in our hands'. She is now reviving the women' spirit to approach and seize Acropolis. They need to seize Acropolis where the Athens's financial reserves are kept as seen in 'so long as they have their trusty ships and the vast treasures stored in the temple of Athene'. The liberal feminism can be seen in her idea to be involved in war. Based on Suharto, by giving a chance to women to speak in their own name and based on their own choice (Suharto: 2010). It shows the women's struggle in political business like Peloponnesian War. Politics usually becomes the men's concern. But women are suffering disparagement, so they need to get equality in speaking their minds toward men. The piece of dialogue below also shows liberal feminism:

Lysistrata: "'Tis what I was telling you; the women have just occupied the Acropolis. So now, Lampito, you return to Sparta to organize the plot, while you comrades here remain as hostages. For ourselves, let us go and join the rest in Citadel, and let us push the bolts well home." (Aristophanes, 1946:276)

In the quotation above, Lysistrata orders Lampito to prepare themselves

joining the rest in Citadel and pushing the bolts. And women have successfully occupied the Acropolis. In the sentence 'For ourselves, let us go and join the rest in Citadel, and let us push the bolts well home', this explains the women's efforts in expanding their chance to get off of home. Because the home feels like a jail that makes them forbidden to share their problems.

Calonice: "But don't you think the men will march up against us?"

Lyistrata: "I laugh at them. Neither threats nor flames shall force our doors; they shall open only on the conditions I have named."

Calonice: "Yes, yes, by Aphrodite! Let us keep up our old time repute for obstinacy and spite." (Aristophanes, 1946:276)

In this dialogue above, Lysistrata also convinces Calonice not to worry about men's threatening because she has prepared it all such as seen in 'Neither threats nor flames shall force our doors; they shall open only on the conditions I have named'. This sentence means Lysistrata shall not let men force the place or condition which have been blocked by her. She is so sure that there is no man who will come to the women's line.

Being inferior, will be so inflicted if the superior side does not appreciate, even disparage the opposite side. Men are superior, so they often think that women can do nothing. Sometimes they also exaggerate their capabilities which are thought to be the only great. Whereas, not a few women whose capabilities are equal than men, even better. The act of women which reflects liberal feminism is continued towards men, such as this men's utterance:

First Semi Chorus of Old Men: "What unlooked for things do happen, to be sure, in a long life! Ah! Strymodorus, who would ever have thought it? Here we have the women, who used, for our misfortune, to eat our bread and live in our houses, daring nowadays to lay hands on

the holy image of the goddess, to seize the Acropolis and draw bars and bolts to keep any from entering!" (Aristophanes, 1946:277).

In this utterance, the men show their unlikeness of women's existence in war. The men never imagine seeing the women participated in war. They underestimate the women, in this regard, the creature who makes a riot though they are fed by men everyday such as the next sentence 'Here we have the women, who used, for our misfortune, to eat our bread and live in our houses'. The men feel angry and surprised to see the ones who are restricted to leave their houses successfully left for the war. It also can be seen in the data below:

Leader of Chorus of Old Men: "Oh! But that was a mighty siege! Our men were ranged seventeen deep before the gate, and never left their posts, even to sleep. These women, these enemies of Euripides and all the gods, shall I do nothing to hinder their inordinate insolence else let them tear down my trophies of Marathon." (Aristophanes, 1946:277).

In this men's speech, the men are surprised to see the women's inordinate insolence and looked so confused to hinder it. It can be seen in the sentence 'shall I do nothing to hinder their inordinate insolence else let them tear down my trophies of Marathon'. The men are even confused to face this situation. It means the women superiority has made them get on woman's knees. These data are portrayed in the teaching core of liberal feminism, according to Suharto which is, a struggle must touch political equality between women and men on strengthening women's representation in public sphere). With their appearance in public sphere, the women will be closer to interpret their aims (Suharto, 2010).

**b. The women refuse sexual intercourse with their husbands**

The second effect of women superiority towards men is the women refuse sexual intercourse with their husbands. This is one of Lysistrata's plans to force the men end the war. It starts from their experience when their husbands treat them not like they are the wives. Women feel disappointed when their husbands return from war to have sex with their wives and then go back to war. Women can not accept it because it has disregarded their self-esteem as wives. In marriage contract, wife and husband are constituted by love. The right persons, in marriage, are the persons who want to compromise with the needs and situation that his or her couples face. Marriage discourse is not about woman or man figure as wife or husband, but the right persons enable existence of orthogonal transformation in marriage discourse, so that marriage becomes an institution which is more balance, which has more spacious space for a change, flexibility and negotiation that run continuously (kajian budaya feminis).

Regarding that problem, Lysistrata influences all women in Greece in running her plan. She thinks, the weakness of men is in having sex. So that, she hurries herself to state it, such as shown in the dialogue:

Lysistrata: "Then I will out with it at last, my mighty secret! Oh! Sister women, if we would compel our husbands to make peace, we must refrain..."

Myrrhine: "Refrain from what? Tell us, tell us!"

Lysistrata: "We must refrain from the male altogether...nay, why do you turn your backs on me? Where are you going? So, you bite your lips, and shake your heads, eh? Why these pale, sad looks? Why these tears? Come, will you do it-yes or no? Do you hesitate?" (Aristophanes, 1946:274)

From the dialogue above, we know that Lysistrata invites women to refuse sexual intercourse with their husbands, such as reflected in 'if we would compel our husbands to make peace, we must refrain'. It is also seen in Lysistrata's next dialogue 'We must refrain from the male altogether'. But some women seem afraid and not sure about it. This hesitation is also proven in this dialogue above:

Myrrhine: "No, I will not do it; let the war go on".

Lysistrata: "And you, my pretty flat fish, who declared just now they might split you in two?"

Calonice: "Anything, anything but that! Bid me go through the fire, if you will; but to rob us of the sweetest thing in all the world, my dear, dear Lysistrata!" (Aristophanes, 1946:274)

Myrrhine and Calonice reject this plan to be run. It can be shown in 'No, I will not do it; let the war go on'. They think sex is the sweetest thing in the world. They are not able if they must do it just to end the war. They still do not get about what Lysistrata means such as seen in 'Bid me go through the fire, if you will; but to rob us of the sweetest thing in all the world'. This portrays how the women have lack of consciousness that it is the most important weapons. In contrast to Myrrhine and Calonice, Lampito has a different opinion:

Lampito: "'Tis a hard thing, by the two goddesses it is! For a woman to sleep alone without ever a strong male in her bed. But there, peace must come first". (Aristophanes, 1946:274)

In her statement, she says although it is a hard thing to do so, but her thought is the same with Lysistrata. It can be seen in the sentence 'peace must come first'. Peace has to be the first thing in their mind. Feminism in this view is seen in awareness to change issues faced by woman as result of differentiation of treatment,

discrimination or heed at woman in family, public, and workplace.

Feminism, too, goes beyond its rejection of arms and battle, to suggest and to practice nondestructive patterns of conflict resolution. It is perhaps rooted in women's socialization, or perhaps due to women's economic and political powerlessness, or perhaps because of the common female roles. But whatever its source, feminist understandings of conflict can help to clarify and expand nonviolent theory (Roadkowsky, 2010:2).

The efforts of women almost reach their aim when Myrrhine succeed to take her husband to desperate situation. It shows the women's ability to be superior in controlling their sexuality. It can be seen in this dialogue below:

Myrrhine: "Coming, coming; I'm just slipping off my shoes. Dear boy, will you vote for peace?"

Cinesias: "I'll think about it. (Myrrhine runs away.) I am a dead man, she is killing me! She has gone, and left me in torment. (In tragic style) I must have someone to lay, I must! Ah me! The loveliest of women has choused and cheated me. Poor little lad, how am I to give you what you want so badly? Where is Cynalopex? Quick, man, get him a nurse, do!" (Aristophanes, 1946:290)

This dialogue shows Myrrhine's excuses to refuse sexual intercourse with Cinesias by acting like she wants it, then asks about treaty, but continuously leave him in frustration. It can be seen in Cinesias' utterance 'I'll think about it. (Myrrhine runs away.)'.

Feminism that can be seen in some dialogues above seems contrast with liberal feminism and seems like radical feminism. Women's experience in having sex with their husbands becomes one of the reasons to rebel the men bravely. It can be concluded as radical is due to their action such as protesting women's

exploitation and their role as wife, mother, and men's sexual partner, also considering a marriage is as the formalization of discriminating women (Suharto, 2010:12).

According to some explanations and dialogues above, we can conclude that women have to refuse sexual intercourse in showing their superiority towards men. It is also because some women often get oppression from men. This way is chosen as the main component to force the men end the war. After influencing the men until they are frustrated in sex, the women can easily bargain, between the treaty of reconciliation and having sex. Those portray feminism in the way they control their sexuality towards their husbands. Feminism in this case supporting by Hambur and Nurhayati research. They write that feminism comes from the marriage and the equality between husband and wife. Feminism talks about women power breaks the traditional rules.

### **c. The men agree to end the war and Greece comes to terms**

The last effect of women superiority towards men is the men agree to end the war and Greece comes to terms. After involving themselves in war and refusing sex to their husbands, the third effect is the part of being superior successfully. It can be called as the final result of their superiority acts. The whole aims of the women firstly refer to the end of the war and Greece comes to terms. The struggles of women during this time will come true. Lysistrata's ideas from taking part in war has made the men's mind opened. They can show their courage and revival in addressing their aims. Although the women must break all men's rules, they ignore it all for saving the nation. Moreover, the men have to suffer themselves in erection as the work of women. The men have been realized that they can not live without women.

From Cinesias who becomes desperate after his wife's leaving in sexual suffering, Herald; a man from Sparta also



becomes their victims. This situation has brought him to make peace, as seen in the following text:

Herald: "Say, where shall I find the Senate and the Prytanes? I am bearer of dispatches. (An Athenian Magistrate enters.)"

Magistrate: "Are you a man or a Priapus?"

Herald: "Don't be stupid! I am a herald, of course, I swear I am, and I come from Sparta about making peace". (Aristophanes, 1946:291)

The dialogue above states that Herald comes to make reconciliation to Athenians and he shares the reason of coming there such as seen in 'I come from Sparta about making peace'.

Herald: "Why, everything is turned upside down at Sparta; and all the allies have erections. We simply must have Pellene?"

Magistrate: "What is the reason of it all? Is it the god Pan's doing?"

Herald: "No, it's all the work of Lampito and the women who are acting at her instigation; they have kicked the men out from between their thighs". (Aristophanes, 1946:291)

Herald states what is happening in Sparta after Lampito influences the women of Sparta to refuse sexual intercourse with their husbands such as seen in 'No, it's all the work of Lampito and the women who are acting at her instigation. In the sentence 'they have kicked the men out from between their thighs', means the women rejects the men clearly to be on women's side. It portrays how sexuality becomes the main object of the men. Lampito's brave act towards the men in Sparta has shown that she and her friends are also able to make superiority appear.

Herald: "We are at our wits' end; we walk bent double, just as if we were carrying lanterns in a wind. The jades have sworn we shall not so much as touch them till we have all agreed to conclude peace".

Magistrate: "Ah! I see now, it's a general conspiracy embracing all Greece. Go back to Sparta and bid them send envoys plenipotentiary to treat for peace. I will urge our Senators myself to name plenipotentiaries from us; and to persuade them, why, I will show them my own tool". (Aristophanes, 1946:291)

The dialogue between Herald and Magistrate above can be concluded as discussing for peace. Herald states their treaty between the women not to touch them at all until the reconciliation is made. It can be seen in 'The jades have sworn we shall not so much as touch them till we have all agreed to conclude peace'. The stubborn Magistrate even has been changed to be an open-minded person after the erection he feels such as shown in 'Go back to Sparta and bid them send envoys plenipotentiary to treat for peace'. So, he needs to show his 'tool' to describe his condition to women. It can be seen in the sentence 'to persuade them, why, I will show them my own tool'.

It can be stated that the women's concern in war has affected many things. The threatening from women in their involvement to Peloponnesian War signs that they are seriously oppressed by men. And finally, they set the last weapon to face this hard condition, which is, refusing sex with their husbands. Actually, this way is thought to be the succeeded way of conquering the men. It is because the men can not live without the women, as seen in the quotation below:

Leader of Chorus of Old Men:  
"Oh! Those confounded women!  
How they do cajole us! How true the saying: "Tis impossible to live with the baggages, impossible to live without 'em!" Come, let us agree for the future not to regard each other anymore as enemies; and to clinch the bargain, let us sing a choric song". (Aristophanes, 1946:292).

The leader of chorus in this drama defines their feeling while singing a song such as seen in the following, 'impossible to live without 'em!' In that song, contained they will not suppose to be enemies anymore. They need all about women. They can not live without them all. So do the women. The women need the men too. Therefore, they want their men go home.

Lysistrata and friend influences their husband for stoping Pelopponesian War. It describes about feminism stars in Greece. It simmilar by African American women in Marius research. Marius writes about women sacrifice and social changing. The changing of mammy figure to political, social and cultural militancy because feminism. Maruis research and this reserch write that feminism makes gender equality in social life.

## CONCLUSION

The reseach shows superior and inferior between woman and man appears every where. Literary work is one of thing for showing about superior and inferior between woman and man and we can seen in *Lysistrara*. Superior and inferior between man and women is a part of feminism. It caused that women and man are equal there is no differences between

man and woman. But society and culture makes a space between man and woman activity and position.

Pelopponesian war becomes a first thing that involve mowen in Greece for strugling their rights. It caused Pelopponesian war make her relathionship between her husband having a problem. Every man go to Pelopponesian war and leave his wife and children. Every man back to Greece just foe having a sex. It is really hurt for women in Greece especially Lysistrata.

Lysistrata is one a leader from other women for strugling her rights. Lysistrata says her ideas that war must be stopped because war makes every family lost her husband or their father. Pepponesian war can kills their husband and it makes their children sad. Lysistrata tells about her ideas that Pelopponesian makes women gets harrasment by man. It caused man just go home for having a sex. Lysistrata wants her and other women to be respected by man.

Lysistrata and other woman di Greece declare that they want to follow Pellopponesian war. They want to reject having a sex when their husband back to home. After the treatmets man in Greece agree to stop Pelopponesian war. It shows that Lysistrata and her friends became a superior than man. It also shows that feminism liberal appears in Lysistrata ideas and action.

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