

Teoretisasi Kekerasan dalam Sastra

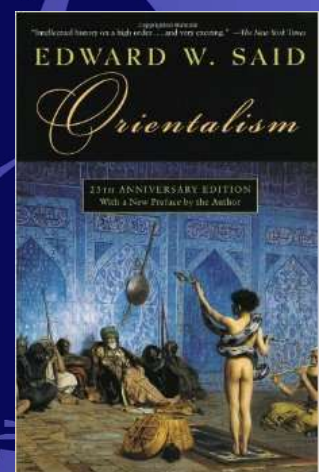
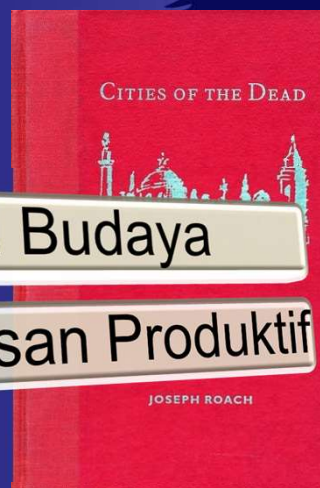
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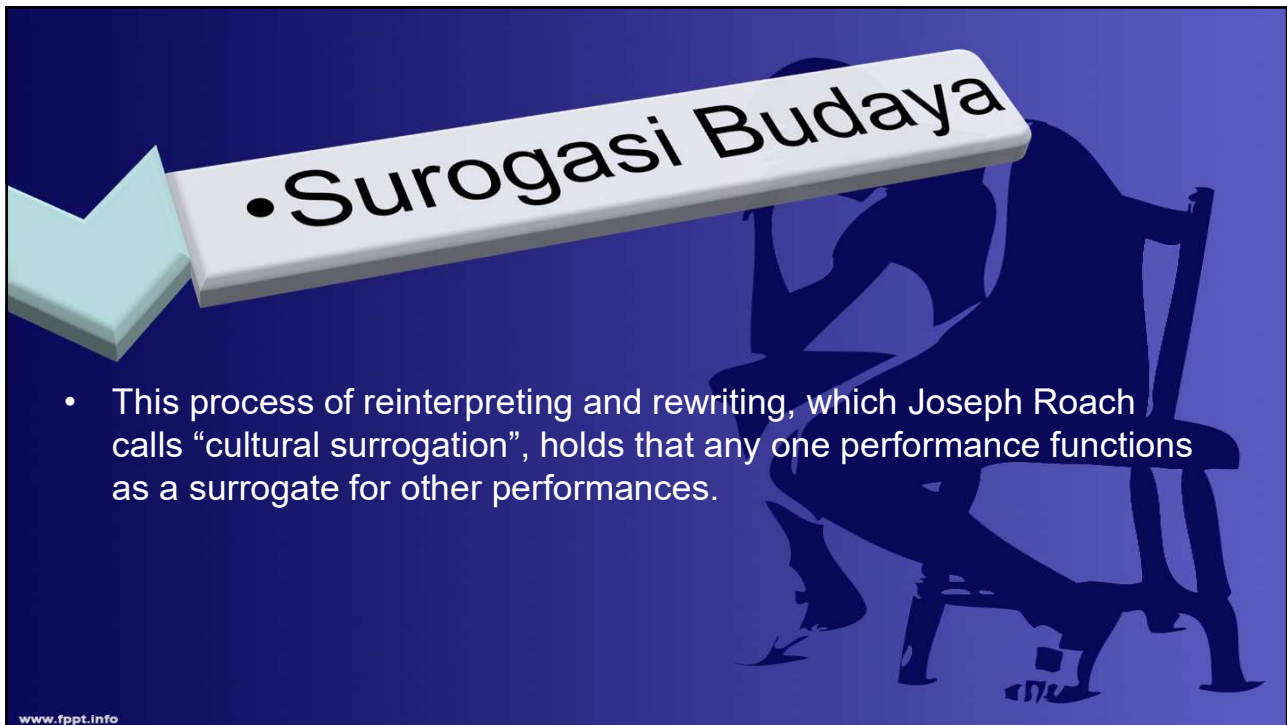
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Sastra dan Kekerasan

- Surogasi Budaya
- Penindasan Produktif



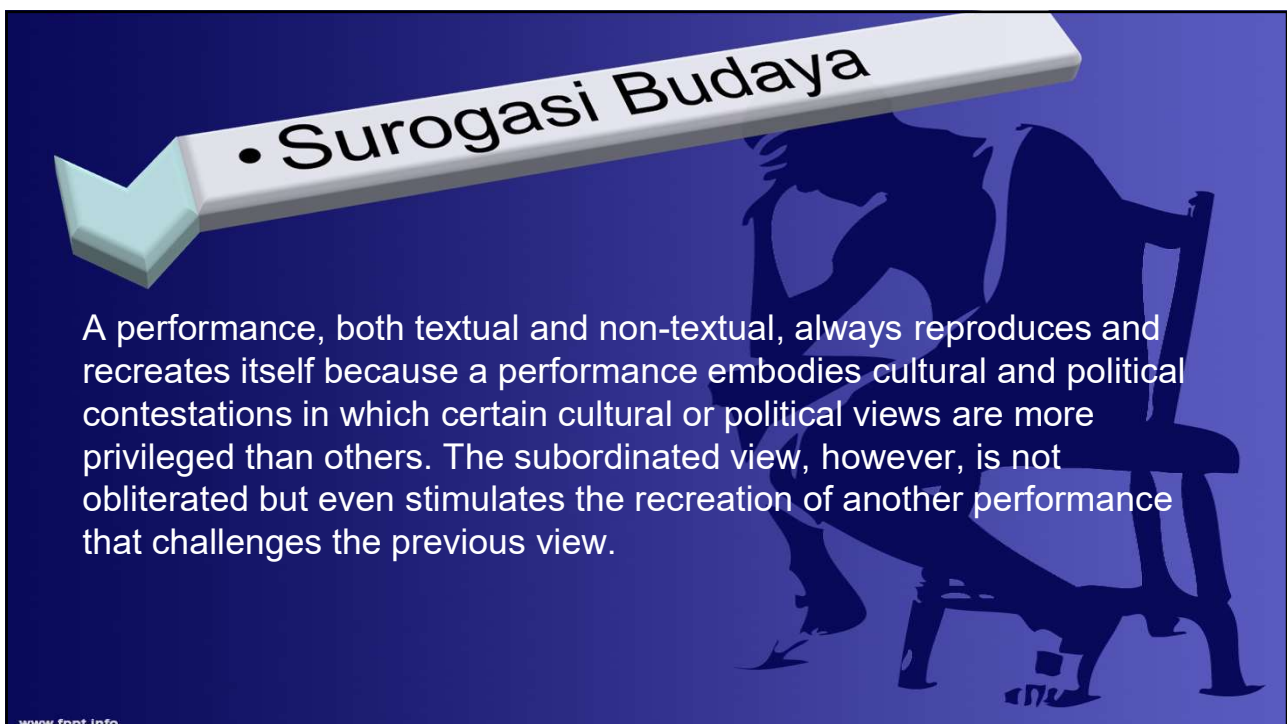
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• Surogasi Budaya

- This process of reinterpreting and rewriting, which Joseph Roach calls “cultural surrogation”, holds that any one performance functions as a surrogate for other performances.

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• Surogasi Budaya

A performance, both textual and non-textual, always reproduces and recreates itself because a performance embodies cultural and political contestations in which certain cultural or political views are more privileged than others. The subordinated view, however, is not obliterated but even stimulates the recreation of another performance that challenges the previous view.

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• Penindasan Produktif

Edward Said questions why literary critics are willing to accept influences such as conventions, predecessors and rhetorical styles, which may limit the poet's creativity in writing his works, while at the same time they are reluctant to allow that political, institutional, and ideological constraints act in the same manner on the individual author (Edward Said 1978)

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• Penindasan Produktif

- For such critics, this unwillingness to accept the political and ideological constraints reflects an idea of knowledge production that claims to be non-political and impartial. This conviction, that true knowledge is fundamentally non-political and that political writings are unable to reveal the truth, has according to Edward Said obscured "the highly organized political circumstances existing when knowledge is produced."

(Edward Said 1978).

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• Penindasan Produktif

...we can better understand the persistence and the durability of saturating hegemonic systems like culture when we realize that their internal constraints upon writers and thinkers were productive, not unilaterally inhibiting. It is this idea that Gramsci, certainly, and Foucault and Raymond Williams in their very different ways have been trying to illustrate.

(Edward Said 1978)

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Siklus dominasi



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Kekerasan budaya

- By 'cultural violence' we mean those aspects of culture, the symbolic sphere of our existence-exemplified by religion and ideology, language and art, empirical science and formal science (logic, mathematics)- that can be used to justify or legitimize direct or structural violence.
- Cultural violence makes direct and structural violence look, even feel right - or at least not wrong.

(Johan Galtung 1990)

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Kekerasan budaya

Table II. The Chosen and the Unchosen

| God Chooses | And Leaves to Satan | With the Consequence of |
|----------------|-------------------------|--------------------------|
| Human Species | Animals, Plants, Nature | Speciesism, Ecocide |
| Men | Women | Sexism, Witch-burning |
| His People | The others | Nationalism, Imperialism |
| Whites | Colored | Racism, Colonialism |
| Upper Classes | Lower Classes | 'Classism', Exploitation |
| True Believers | Heretics, Pagans | 'Meritism', Inquisition |

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Kekersan epistemis

- “By epistemic violence, I understand the very contribution to violent societal conditions that is rooted in knowledge itself: in its formation, shape, set-up, and effectiveness. [...] Epistemic violence is deeply embedded in our knowledge as well as in the ways on which we strive towards it.”

(Claudia Brunner 2015)

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Kekerasan epistemis

- “The clearest available example of such epistemic violence is the remotely orchestrated, far-flung, and heterogeneous project to constitute the colonial subject as Other. This project is also the asymmetrical obliteration of the trace of that Other in its precarious Subject-ivity. It is well known that Foucault locates epistemic violence, a complete overhaul of the episteme, in the redefinition of sanity at the end of the European eighteenth century. But what if that particular redefinition was only a part of the narrative of history in Europe as well as in the colonies? What if the two projects of epistemic overhaul worked as dislocated and unacknowledged parts of a vast two-handed engine?”

(Gayatri Chakravorty Spivak 1988)

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Doxa

- One of the most important effects of the correspondence between real divisions and practical principles of division, between social structures and mental structures, is undoubtedly the fact that primary experience of the social world is that of doxa, an adherence to relations of order which, because they structure inseparably both the real world and the thought world, are accepted as self-evident.
(Bourdieu 1980)

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Interpellation

- I shall then suggest that ideology 'acts' or 'functions' in such a way that it 'recruits' subjects among the individuals (it recruits them all), or 'transforms' the individuals into subjects (it transforms them all) by that very precise operation which I have called *interpellation or hailing*, and which can be imagined along the lines of the most commonplace everyday police (or other) hailing: 'Hey, you there!'
(Louis Althusser 1970)

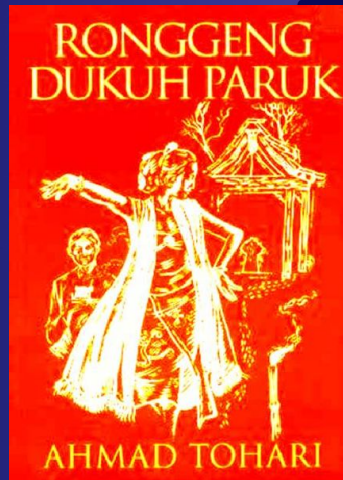
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Kekerasan budaya dan sastra



Kekerasan budaya dan sastra



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Teror negara dan kekuasaan

- **State terrorism:** Severe and often long-lasting fear that may emanate from (but not exclusively) major and spectacular violence. ... Unlike violence of any scale that refers to overtly material damage and physical injury, terror has a lot more to do not only with the related mental suffering of those immediately or directly affected and in site, but with a greater number of people through mediated messages or images at very different place and times.

(Ariel Heryanto 2006)

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Kekerasan budaya dan kekuasaan

| Question | Frequency | 1985 in % | 1984 in % |
|---------------------------|-----------|-----------|-----------|
| Communist resurgence | 316 | 33.65 | 24.7 |
| Corruption | 174 | 18.42 | 24.5 |
| Abuse of power | 145 | 15.44 | 19.5 |
| Gap between rich and poor | 100 | 10.64 | 12.5 |
| Drugs | 66 | 7.02 | 6.7 |
| Decline to answer | 61 | 6.49 | 2.7 |
| Religious fanaticism | 33 | 3.51 | 2.9 |
| Other | 15 | 1.59 | n/a |
| Western culture | 14 | 1.49 | n/a |
| Radical Islam | 9 | 0.95 | n/a |
| Racism | 7 | 0.74 | 1.5 |

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Mekanisme dominasi

- Konsolidasi
- Subversi
- Containment

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Membongkar mekanisme dominasi: Dream-work



- The motive of human society is in the last resort an economic one (Freud)
- The harsh necessity for labor means that human must repress some of the tendencies to pleasure and gratification
- Repression might lead to neurosis and psychosis
- The interpretation of dream is the royal road to the unconscious (latent content)


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The image shows an iceberg floating in the ocean. The small tip above the water is labeled "Manifest Content" in black text. The much larger, submerged part of the iceberg is labeled "Latent Content" in white text. A red curved arrow points from the "Latent Content" label up to the "Manifest Content" label, indicating the relationship between the two.

1. Literary work as an expression or reflection of reality: it enacts human experience, or embodies an author's intention, or its structures reproduce the structures of the human mind.
2. Literature not as a reflection but as a form of production. Raw materials (language, other texts, ideology) are transformed by certain techniques into a product.
3. The process of production submits to its own form of secondary revision: organizing it into a coherent whole.



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1. Interpretating literature is like deciphering a dream text.
2. A naïve reading stops at the text itself.
3. Reading should uncover the processes, the dream-work, by which that text was produced.
4. Focus on symptomatic places of the text: evasions, ambivalences, unspoken words, words spoken with unusual frequency, doublings and slidings of language.
5. Focus not only on the manifest and latent content but also how also how the mechanism works.

