Reality as a process is a continuation of the struggle to achieve balance between *yin* and *yang* elements. This balance produces new realities continuously until an exact and appropriate condition is attained. However, in Western thoughts, reality as a process has ever been disclosed by process philosopher, such as A.N. Whitehead. He describes that reality is a process which never stops (Whitehead, 1979:78). According to him, process is not cause and effect; rather it happens due to many factors and is hard to be outlined one by one. According to Capra (2004:6), reality lies in a process within a structure and organizing pattern that do not stop. However, the changes that happen are not the same. The results of the process depend on the push and pull between the existing powerful networks.

As migrants, Lie Kim Hok and his group certainly have the mindset of a settled foreigner or Diasporas because they are also considered and “considering” themselves as Chinese descendants. They are, of course, involved with local tradition or probably internalizing it. Nevertheless, they also try and keep developing a distinct identity to distinguish them from other groups. This distinction is used to unify themselves with other groups within a community, Chinese descendants in other place or area. Unification with other groups within a community does not only apply for those who come from the same area and culture, but also based on communal attitude. Collective memory and idealization concept about homeland make them having an outlook in which they are responsible to protect, restore, preserve, and sometimes create their own collective memories (Toninato, 2009:2-3). Based on those, they usually have empathy and solidarity with members of other groups, both within the same area and another (Safran, 1991:83-84)

***Orang Prempoean Jang terjaboet dari sair-sairan* (1889): Equality between Men and Women**

The text is an emotional narrative poem. Thematic structure presented in the text presents two poles, they are men and women. Nonetheless, both sides are not two contrast oppositions. They are one entity that shapes a balance together. This fact hints that there is dialectical idea of *yin* and *yang* in discerning the relation between men and women. This concept is a bipolarized way of thinking (Liu, 2009:158-160). As the consequences, the opposition is not called as binary opposition, rather different elements which cannot be separated from one another. This puts men as *yin* element and women as *yang* element. The relation between the two elements is a reality which is processing continuously (Whitehead, 1979:78).

The position of men is of those who hold power and control over the world and women, as a leader. Such position, essentially, has no meaning and benefit because men would not have any purpose and existence if there are no women. Women is considered as the cause of “purpose and existence” of men. Women are “Mother” who brings men to live. Men’s existence in the world would not be meaningful without women. By praising women, however, does not make women overpower all positions, quite the contrary, the text expresses that women would be meaningless and purposeless without men as well. Through both oppositions or poles, this text does not give a significant conflict to be continued. On the contrary, it gives a compromise or an attempt to bring the two poles come together through *yin* and *yang* dialectical basis. The quotations to prove this notion are as follows.

Sekarang ini alam doenia blon moesna *(Today, the world has not gone)*

Itoe terang sebab bangsamoe Nona? *(It is all thanks to your kind, Miss)*

Tapi djika tida lelaki meski begimana *(But if there is no man, what to do)*

Kaoe poenja kamampoean tiada goena *(Your capability would be of no use)*

Dari sitoe ada djadi amat njata *(From there, it becomes apparent)*

Prampoean ada lelaki pangkatnja *(Each one has their own position)*

Djika prampoean diseboet ,,bermakota’’ *(If a woman is ‘crowned’)*

Lelaki haroes diseboetkan ,,bertahta” *(Then, a man is ‘throned’)*

(Lie Kim Hok, 1889)

In the text above, the narrator views the world of women as a nation. Women are people of nobility, honor, and above others, different and opposed to common people. This view shows a contradiction because it portrays women to be superior. Women are considered as the guard and preserver of life. The life of the universe depends on the life of women, so does the life of men.

Narrator perspective in portraying women as superior proves that society is supposed to change their perspective about women. Women, despite being labeled as ‘weak’ beings, use this ‘weakness’ as a key to their living and survival. It beckons that between the ‘strong and powerful’ which refers to men authority, in reality, it cannot be separated from ‘the weakened’ which refers to women. Below are quotations to show that women are Mother to all lives.

“Angkaoe diseboet ,,bangsa prampoean” *(You are known as women)*

Dan ,,lemah lemboet’’ barang kalakoean, *(Your attitude is graceful)*

Tapi besar sekali kaoe poenja kerdjaan *(Despite your great responsibility)*

Beratnja poen tiada dapat dilawan *(Such incomparable burden)*

Sa’ande bangsamoe ‘dah linjap di hoeloe hari *(If your kind had gone)*

Tantoelah sekarang alam doenja soedah lari! *(The world would go away)*

Di manalah ada kota, dimana ada negri *(No city, no country)*

Boemi lantoe katoetoep alang-alang dan doeri! *(Earth would be covered in reeds and thorns)*

Soengoeh-soengoeh di ini negri jang fena *(In this perishable land)*

Bangsamoe teramat-amat bergoena *(Your kind is very deserving)*

Djika sekarang bangsamoe linjap Nona! *(If your kind would vanish)*

Lagi saratoes tahon doenja poen moesna *(So would the earth)*

(Lie Kim Hok, 1889)

The notion about equality between men and women is shown through two poles, they are ‘the strong and powerful’ and ‘the weakened and marginalized’. However, both poles still see women as the ‘negative’ party through the ‘weakened and marginalized’ notion. Lie Kim Hok actually responded in a different way, which is "the weakened and marginalized" to "Mother of life and preserver of Nature". In such condition, preserver and keeper of nature is culture, which resembles men. Women in said context can occupy and ‘become’ men at the same time. This notion about equality shows an ‘androgyny’ attitude where men can be women, vice versa. This equality is not a balance which is based on sex or gender role but equality as human beings who are all equal for having different ‘task and role’ and those are intended to achieve balance and sustainability of life.

A counterpart of Lie Kim Hok view on the equality of men and women in Western feminism terms would be hard to find. It is because the concept of men and women in Western feminism tradition is not a bipolar concept but a binary opposition which contradicts one another. Lie Kim Hok idea shows his way of looking at reality, especially by the analogy of women. Reality is regarded not as something singular and conflicting with other realities. It means that the existence of women and men is not an essence which stands alone as two different and opposite poles, but rather as a continuity or part of each other to establish balance on the existence of two poles. With this assumption, the deconstruction of the position of women and men is not a deconstruction that is trapped on the nature of favoring one pole over the other.

***Orang Prempoean jang terjaboet dari sair-sairan* (1889) as Western Tradition Counterpart**

The text clearly rejects the idea of betterment for women as reverberated in liberalism. Lie Kim Hok as a conservative intellectual, indeed, does not have anti-Western view. However, the notion of freedom for women should be based on the balance of *yin* and *yang*. It is contrasted with Western notion that shows equal or parallel positions between men and women who are caught in the superior and inferior nature. In the concept of *yin* and *yang*, the equality or parallelism has a different meaning with the balance to achieve harmonization. Equal or parallel means the same, similar, and is able to swap position due to having the right and the "nature" that can be equalized. Instead, balanced means unequal or unparallel. However, the position of men and women is assigned to achieve harmony of life without harming either party.

The concept of ‘balance’ does not have the nature to conquer women or set them in marginal position and superior over men. However, women still hold function and position just as important as men. If there is no woman then the position of men would be lost or not exist at all, vice versa. Both must be based on the principle of establishing a life in order to achieve harmony for both. The idea, then, becomes a part of the efforts to restore values and traditions of the ancestors for straits-born community. It is proven through many other efforts such as publishing school books, translating ancestral religious teachings, building schools, publishing newspaper, etc. Literature theme or topic in the period of 1890-1910’s is dominated by reverting back to ancestral teachings topic, especially Confucius (Suryadinata, 1988).

Topics which are contradictive to the idea of liberalism stated by Dutch colonialism is essentially related to ‘re-Chinese-ing’ movement. It is a cultural as well as political movement. The implementation of this movement is to restore ancestral teachings among Chinese descendants community. Politically, this movement seeks to support the strengthening on political influence towards China. Culturally, it aims to gather cultural power or raise cultural nationalism for Chinese descendant community overseas. It is related to cultural resistance upon the penetration of Western values and traditions towards Chinese descendants. (Susanto, 2015: 368-369).

The concept of ‘balance’ of Confucius teachings is different from Western concept. In the text the concept of balance does not mean conquering women or marginalizing them; rather to emphasize that women also have important significant role just as men do. If there is no woman then there would be no existence of men either, vice versa. Both women and men has to work together to establish a system that works harmoniously to

As a cultural resistance against colonialism, the idea that is denied by the text is the construction of Western world identity. It has become a symbol of Western tradition. The example of such construction can be seen in the Western translated literature in the 1900s. Western literatures translated in the Dutch East Indies (Indonesia) in the colonial era are extensions of coloniallism, for they offer identity construction idea. The identity construction is aimed at colonized people so that they follow the idea of identity by Western world portrayed in the literature as well. As an example, there is a popular translation of *Robinson Crusoe* by Daniel Defoe. This work offers exotic adventure and, at the same time, delivers an identity construction as super human, man who lives without custom, man who ‘colonized’ new land, and individualistic man (Faruk, 2007: 164). Moreover, it presents a hero of civilization or a utilitarian hero (Jedamski, 2002: 25-27).

Through subject identity of Chinese women who has come back to their custom and tradition, Lie Kim Hok and his group use the text as a counter-discourse to Western identity construction through literature. It is so because the idea of individual man in Robinson Crusoe is a romantic one, in which a man who prioritize personal aspirations, thoughts, and ideals so far as to forget his existence in social context; reality is manipulated and put into submission (Prasojo and Susanto, 2015: 290). Based on this fact, the group represented by Lie Kim Hok struggles to counterattack by presenting counter-discourse in the form of poem which constructs women and men subjects back into their tradition and social world.

With an opinion stated above, Lie Kim Hok has destructed a social structure of his time. It lies in his efforts to transform ideas and perspectives on the subject of women by restoring it to basic traditions of Confucius. Through the subject of women, it further implicates the subject of human for Chinese descendants as a whole. Through this poem, Lie Kim Hok is not only restoring or reconstructing female identity, but also reconstructing how Chinese people can fit their role in a foreign land. Basing it on ancestral traditions, the idea proposed by conservative group through Lie Kim Hok shows that, the idea is actually a refusal and resistance against the structure created by colonial society consisting of those who follow the colonial pattern and identity, for example through liberalism notion.

**CONCLUSIONS**

The poetry written by Lie Kim Hok is a form of counterattack literature. It is proven by the topic and purpose of the text itself, which is to deny or make counter-opinion for Chinese descendants to invite them back to their traditions. As a consequence, this poem is a poem that is pragmatic, which is used as a means or tool in affirming the morality values ​​of Confucius among Chinese descendants community. By making use of morality values in the ancestors' teachings, especially the concept of *yin* and *yang*, the existence of women in the poem is portrayed realistically, it is that women and men have different roles and positions to achieve harmonization. Such issue is a public matter or social problems in Chinese descendants community; therefore the character of this work has a realistic feel to it.

By reconstructing women identity back to its tradition roots, Confucius, Lie Kim Hok firmly denies or does deconstruction identity construction that is developing at that time. Besides, this refusal is also a form of resistance or counter discourse of the social structure, which directs Chinese descendants community to channel their source of identity based on Western tradition. This poem indeed talks about the position of women subject, however it is just a symbol of Chinese people in general who live overseas as diasporas group.

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