

**OPPRESSION EXPERIENCED BY ADUNNI IN ABI DARE'S
*THE GIRL WITH LOUDING VOICE***

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2022**

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THESIS

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang
in Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S.)

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MALANG
2022**

STATEMENT OF ACADEMIC INTEGRITY

I state that the thesis entitled **Oppression Experienced by Adunni in Abi Dare's *The Girl with Louding Voice*** is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, May 18th, 2022

The Researcher



Muhammad Yudi Ardiasyah

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APPROVAL SHEET

This is to certify that Muhammad Yudi Ardiansyah thesis entitled **Oppression Experienced by Adunni in Abi Dare's *The Girl with Louding Voice*** has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

Malang, May 18th, 2022

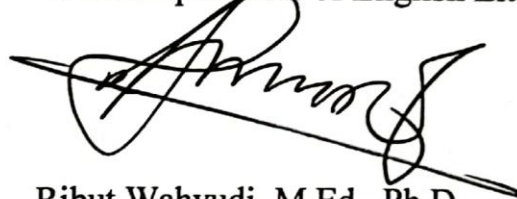
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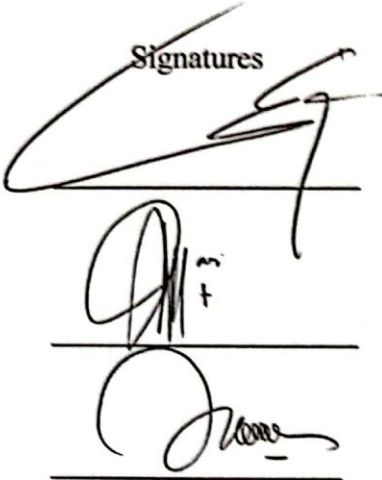
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Malang, June 8th, 2022

Board of Examiners

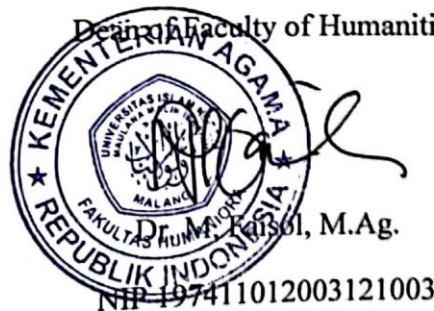
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MOTTO

“Opportunities will always be there as long as we continue to believe, try, pray,
and be patient”.

DEDICATION

It's an honor to dedicate this research to:

All those who are struggling from the oppression to get their rights back

All people who love the researcher, especially my family

ACKNOWLEDGMENT

Alhamdulillah Robbil 'Alamiin.

The researcher is very grateful for all the grace and sustenance that Allah SWT has given to the researcher. Hence, the researcher can finish this thesis. The researcher also sends *sholawat* and *salam* to *Habibullah* and the role model of the researcher in this life, Nabi Muhammad SAW.

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The researcher realizes that the thesis still has many shortcomings. Therefore, the researcher will be happy to be given all criticism and input. It is hoped that the researcher and the researcher's research can be better in the future. The researcher also hopes that this thesis can provide benefits and enthusiasm for the wider community, especially for people who are fighting for equality.

The Researcher

Muhammad Yudi Ardiasyah

ABSTRACT

Ardiasyah, Muhammad Yudi. (2022). *Oppression Experienced by Adunni in Abi Dare's The Girl with Louding Voice*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Dr. Hj. Istiadah, M.A.

Key word: Women, Oppression, Feminism, Efforts

Oppression often occurs in the community. It can be due to poverty or existing habits. One of the novels by Abi Dare entitled *The Girl with Louding Voice* is one of the novels that tells about the oppression received by the main character (Adunni). The novel is the main data source in this research. The aims are to find out what oppression Adunni is experiencing as the main character and to explain Adunni's struggles to get out of this oppression. The researcher uses a feminist critique approach with textual studies to analyze the data and apply Young's oppression and Lerner's feminism theory. The oppression includes powerlessness, cultural imperialism, marginalization, violence, and exploitation. Adunni experienced all those things. It resulted in her having to stop her education, marry forcibly, get abused and defrauded and have many wounds all over her body. However, she never gave up because she had determination and big dreams. She believed that continuing her education to the highest level would free her from oppression. Therefore, she made several efforts, such as persuading her father, asking for help, studying and teaching, running away from home, giving resistance, avoiding certain people, refusing to get pregnant, and participating in the selection of a scholarship.

ABSTRAK

Ardiasyah, Muhammad Yudi. (2022). *Penindasan yang Dialami oleh Adunni pada Novel The Girl with Louding Voice* Karya Abi Dare. Skripsi. Program Studi Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Dr. Hj. Istiadah, M.A.

Kata kunci: Wanita, Penindasan, Feminisme, Upaya-Upaya

Penindasan kerap kali terjadi di tengah masyarakat. Hal tersebut dapat dikarenakan kemiskinan atau kebiasaan yang ada. Salah satu novel karya Abi Dare yang berjudul *The Girl with Louding Voice* menjadi salah satu novel yang menceritakan penindasan yang diterima oleh sang tokoh utama (Adunni). Novel tersebut merupakan sumber data utama dalam penelitian ini. Tujuannya adalah untuk mengetahui penindasan apa yang dialami Adunni sebagai tokoh utama dan menjelaskan perjuangan-perjuangan Adunni untuk keluar dari ketertindasan tersebut. Peneliti menggunakan pendekatan kritik feminis dengan studi tekstual untuk menganalisis data dan menerapkan teori penindasan Young dan feminisme Lerner. Penindasan termasuk ketidakberdayaan, imperealisme budaya, marginalisasi, kekerasan, dan eksploitasi. Adunni mengalami semua hal tersebut. Hal itu menyebabkan dia harus menghentikan pendidikannya, menikah secara paksa, mendapatkan pelecehan dan penipuan serta memiliki banyak luka di sekujur tubuhnya. Namun, dia tidak pernah menyerah karena dia memiliki tekad dan mimpi yang besar. Ia percaya bahwa melanjutkan pendidikan ke jenjang tertinggi akan membebaskannya dari penindasan. Oleh karena itu, ia melakukan beberapa upaya, seperti membujuk ayahnya, meminta pertolongan, belajar dan mengajar, kabur dari rumah, memberikan perlawanan, menghindari orang-orang tertentu, menolak hamil, dan mengikuti seleksi sebuah beasiswa.

مستخلص البحث

الأرديسية ، محمد بودي. (2022) الظلم الذي عانى منه أدوني في رواية الفتاة بصوت عال لأبي داري. . البحث الجامعي.

برنامج دراسة الأدب الإنجليزي، كلية العلوم الإنسانية جامعة مولانا مالك إبراهيم الدولية الإسلامية مالاننج. المستشار د. الحجة. إستيادة ،

ماجستير .

الكلمات المفتاحية: البطيركية ، المرأة ، القهر ، النسوية.

غالبًا ما يحدث الاضطهاد في المجتمع. يمكن أن يكون هذا بسبب الفقر أو العادات الخالية. إحدى روايات أبي داري بعنوان "الفتاة ذات الصوت اللامع" هي إحدى الروايات التي تحكي عن الظلم الذي تعرضت له الشخصية الرئيسية (أدوني). الرواية هي مصدر البيانات الرئيسي في هذه الدراسة. الهدف هو معرفة الاضطهاد الذي يعاني منه أدوني باعتباره الشخصية الرئيسية وشرح نضالات أدوني للخروج من هذا الاضطهاد. تستخدم الباحثة نهج النقد النسوي مع الدراسات النصية لتحليل البيانات وتطبيق نظرية الظلم عند يونغ ونسوية ليرنز. يشمل الاضطهاد الضعف والإمبريالية الثقافية والتهميش والعنف والاستغلال. اختبر أدوني كل هذه الأشياء. أدى ذلك إلى اضطرابه إلى التوقف عن تعليمه ، والزواج قسراً ، والتعرض للإيذاء والخداع ، وإصابته بالعديد من الجروح في جميع أنحاء جسده. ومع ذلك ، لم يستسلم أبدًا لأنه كان لديه تصميم وأحلام كبيرة. كان يعتقد أن مواصلة تعليمه إلى أعلى مستوى سحرره من الاضطهاد. لذلك بذلت العديد من الجهود ، كإقناع والدها ، وطلب المساعدة ، والدراسة والتدريس ، والهروب من المنزل ، والمقاومة ، وتجنب بعض الناس ، ورفض الإنجاب ، والمشاركة في اختيار المنحة.

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CHAPTER I

INTRODUCTION

In this chapter, the researcher will discuss the introduction of this research. These include background of study, problems of study, significances of study, scope and limitations of study, and definition of key terms. In this chapter, the researcher also mentions several previous studies.

A. Background of Study

Forced early marriage and dropping out of school are the impacts of the oppression phenomenon that occurs in society. Young (1990) stated that oppression has some meanings. Traditionally, it means having to do with the tyranny of the rulers. Politically, it means dealing with shareholders. In capitalism, it means taking rights from the dictators. The oppression starts from the smallest part of society, the family. For example, the fathers severely limit the actions of their daughters and have married them off to someone they didn't want. Daughters also receive limited education and wealth. Besides, the surrounding community is very restrictive. The restrictions include the right to speak, to express, etc.

This phenomenon has many pros and cons in the world. The emergence of many incentives from modern society to abolish the oppression. One is a feminist ideology. Feminism is a form of demand for equal rights and degrees between men and women. Another form of rejection is the presence of novelists who raise

the theme of oppression in literary works. One is the novel by Abi Dare entitled *The Girl with Louding Voice*.

The Girl with Louding Voice was published in 2020. The set is in one of the big cities in Nigeria, Lagos. This novel raises the issue of oppression that occurs in the country. Oppression is still very strongly embraced by Nigerians. Thus, many people experience oppression. The most common oppression is the marriage of teenage girls with men who are much older than them and already have wives. Data shows that at least 39% of girls under the age of 15 have become wives.

In daily activities, the researcher still often finds forms of oppression in the surrounding community. There are still many people who are not aware of the disadvantages. Therefore, the researcher is interested in studying this novel as a form of education and echoes the injustice of the oppression. Another reason, this novel has never been studied by UIN Maulana Malik Ibrahim Malang students. Hence, this research is a continuation of previous research with the same topic and theory.

Several previous studies relate to this research, such as research that uses a feminist perspective or patriarchal theory in a novel. Those studies are in the form of theses and journal articles. Some examples of theses that have similar topics to this research are Kamilah's research *The Main Character's Struggle Against Women Oppression in Eka Kurniawan's Man Tiger* in 2021, Handayani's *Oppression To Women in Shirley Conran's Crimson Novel (1992): A Feminist*

Literary Criticism, and Sari The Patriarchal Oppression to The Main Character in Etaf Rum's A Woman is No Man in 2020.

They use Radical feminism to analyze their research. Kamilah found several forms of oppression that Nuraeni accepted, such as marginalization, powerlessness, and physical, mental, and sexual violence. Sari's findings were in the form of doing housework, getting violent, early marriage, and being banned from going to school. Meanwhile, Handayani discussed the novel's structural elements, including characters and characterization, setting, plot, theme, and point of view. She discovered the oppression of women Elinor and Clare. The researcher also summarizes several other studies in journal articles. As follows:

- 1) Rahayu found that each female character in this novel experienced different oppression and took several decisions to fight in her 2019 research entitled *Oppression experienced by women and Liberation in Sefi Atta's Everything Good Will Come*. She used the theory of Young and Walby. She applied for library review in his research.
- 2) The research, *Patriarchal Oppression and Gender Discrimination in Selected Novel of Alice Walker*, was researched by Abar and Mazlini in 2019. They found that Walker was an author who succeeded in exposing the oppression that occurred to black women in Africa through her works.
- 3) Kurniawati & Liana (2018) in their research on *Kajian Feminisme dalam Novel Cantik itu Luka Karya Eka Kurniawan* stated that there was the oppression of the character of Dewi Ayu with a post-colonial background. They explained that the compulsion that the character received turned into a habit for her.

- 4) *Main Character's Struggle Against Woman Oppression in Marlina The Murdered in Four Acts Movie* is research by Simanjuntak and Tambunan (2021). This research includes qualitative descriptive research by applying Young's theory. In conclusion, Marlina experiences several oppressions in the form of violence, marginalization, and powerlessness because she is poor and lives where there is patriarchal culture.
- 5) *Intersecting Oppression of Gender and Race in Toni Morrison's The Bluest Eye and God Help The Child* is the study of Nurhayati in 2019. She concludes that oppression occurs in African-American communities because of differences in skin color and to be free from this oppression, by self-awareness from them.
- 6) Using a woman's point of view, Retno researched *Penindasan Perempuan Melalui Perkawinan dalam Novel Gadis Tangsi Karangan Suparto Brata* in 2018. She used qualitative method. The result is that marriage is only a tool because it becomes a barrier to sexuality for women.
- 7) Istiadah, Furaida, and Nabillah conducted research entitled *Multiple Oppression Suffered by Javanese Female Characters in Okky Madasari's The Years of The Voiceless* in 2021. They applied Oppression theory from Young and intersectionality from Crenshaw. They found that several female characters Simbok, Rahayu, Sumarni, Bu Jujuk, and Ndari were oppressed by exploitation, powerlessness, cultural imperialism, violence, and marginalization.

The studies above have similar topics, approaches, and methods to this research. Those studies provide insight and become a scientific reference for the researcher. In addition, the researcher presents them to provide information about the differences and updates in this study with those studies. The difference in this study is that the researcher uses the novel Abi Dare's *The Girl with Louding Voice* by using the oppression theory of Young and Feminism of Lerner.

B. Problems of Study

Referring to the background of this research, the researcher proposes two problems of study as follows:

1. What types of oppression are experienced by Adunni in Abi Dare's *The Girl with Louding Voice*?
2. What are Adunni's efforts to fight against the oppression in Abi Dare's *The Girl with Louding Voice*?

C. Significances of Study

The researcher has several expectations that can be resulted from this research. The expectation is pragmatic significant. It is the application of existing theories in conducting literary criticism. It becomes a pragmatic significance for the researcher of this study.

D. Scope and Limitation of Study

There are several female characters in Abi Dare's *The Girl with Louding Voice*. However, the researcher only limited the research to the main character, Adunni. The oppression studied includes the traditions that apply in the place of

residence and the oppression of the family and the surrounding community. In addition, the researcher did not discuss the social conditions, the language, and symbols, or the intrinsic and extrinsic elements of this novel.

E. Definition of Key Terms

The following is an explanation of some terms to avoid ambiguous, these terms are based on the opinion of Young (1990):

1. Oppression is an action or word from a someone or group of people to another person which can harm one group. Oppression can be through images and stereotypes which limit or reduce the potential of a person or group from another person or group.
2. Marginalization is a form of oppression in which people are excluded from meaningful participation in social life and are potentially subject to severe material deprivation and even extermination.
3. Powerlessness is a form of oppression that focuses on not having certain power authority from a person or group, they are placed powerless so they have to accept orders and their rights are rarely fulfilled.
4. Cultural imperialism is another form of oppression in which a person or group experiences the dominance of a society that marks it as another group. It involves the experience and culture of the dominant group being the norm in their midst.

CHAPTER II

REVIEW OF RELATED THE LITERATURE

This chapter will deal with the theories that the researcher will apply in this research. These theories are to support and answer the problems of this research. The theories are feminist literary criticism, cultural feminism from Lerner, and oppression experienced by women from Young. The researcher also added a discussion about oppression that occurred in Nigeria.

A. Feminist Literary Criticism

Feminism is an ideology and movement that aims to improve the quality of life of women and fight for equal rights for women and men in various aspects of life. It emphasizes solving social problems accepted by women, such as oppression and exploitation (Fakih, 2010). Sugihastuti (2010) declares there is feminism to voice equality in the economic, social, political, and educational fields between men and women.

Feminism has a long history. Western women who fought for their rights became the initiative of this understanding. At first, they only emphasized their right to education however expanded to rights in all aspects of life. However, Charles Fourier was the first to coin the term feminism in 1837. Besides, With the publication of *The Subjection of Women* by John S. Mill in 1869, this understanding became more widespread. It is also a sign of the beginning of the emergence of feminism. In addition, *A Vindication of Rights of Woman* by Mary

Wollstonecraft in 1792 also became one of the famous writings about feminism. In her writings, she advocates for women's education. Meanwhile, Elizabeth C. Stanton and Susan B. Anthony became the founder of the first feminist movement in 1848 in Seneca Falls, New York. The advocacy is the abolition of slavery and the granting of suffrage for women in the United States.

Currently, the study of feminism is one of the theoretical studies in analyzing something, one of which is literature. Madsen (2000) states that the struggle of feminists to gain equality is closely related to the emergence of feminist literary criticism. The focus is on women in literary works. This study is better known as feminist literary criticism. Some of the aims of this critique are:

1. To promote the work of female authors

One of the goals is that the works of female authors can compete and be equally widely known as male authors. The emergence of such criticism can initiate other women to be confident and dare to be an author without having to be constrained by their gender. Thus, their works can be appreciated and enjoyed in the community.

2. To describe the stress of female characters in the work of male authors

Women often become characters who adorn the literary work of male authors. In several literary works, female characters are described having stress. This criticism can explain the stress experienced by female characters in a Literary work.

3. To explain the ideology of female/ male authors in interpreting themselves in real life

Each author has their own ideology. The ideology can reflect how their life or the society around them is. Using feminist literary criticism can explain how the ideology of the author.

4. To understand the ideology of feminists

Feminist literary criticism will certainly race to the ideology of the feminists. Applying this criticism will add an understanding of the ideology of feminism. These ideologies can be in the form of the content of literary works or understanding of literary works in the ideology of a feminist.

5. To understand the psychological aspects of feminists

Last, in understanding a literary work, it is also necessary to understand the psychology of feminists. So that the reader or researcher can understand the intent and purpose of the content or ideology contained in the literary work. In addition, it can provide an understanding of how to think or examine the aspect of a feminist.

B. Cultural Feminism

Cultural feminism, one of feminism, with understanding by maximizing the potential that exists in women, will improve a society that has so far only based on men (androcentric culture). Feminism invites women to be aware of their position and explore themselves towards more positive self-improvement. It aims

to reduce or avoid the discrimination they have received so far. This understanding respects the instinctive and biological innate of women and men. In addition, Lerner (1986) emphasizes that work and "women" that are already owned by women are given respect and are considered equal to men.

The term cultural feminism first appeared around the 1970s. In 1971, Frances Chapman wrote a critique in a journal published by Off Our Backs about the contents of the literary magazine Aphra. It is what lies behind the emergence of the term cultural feminism. A year later, Elizabeth Diggs used the term to redefine radical feminism. She thinks that women are the most Important creatures however are Marginalized so far. However, Brooke Williams was the first to use the term publicly when criticizing and distinguishing his understanding of radical feminism in 1975. He differs cultural feminism from radical feminism which is the root of cultural feminism.

The first radical feminists made up the majority of cultural feminists. In 1979, female energy (Gyn/ Ecology book) was linked to Mary Daly as the cause of women being victims of male discrimination. Her understanding is considered a movement of change from radical feminism to cultural feminism. Daly (1979) considers that the emphasis on caring, cooperation, and equal treatment in the realm of religion, politics, economy, and culture (egalitarianism) will make the world more developed.

Lerner published two volumes entitled *The Creation of Patriarchy* (1986) and *The Creation of Feminist Consciousness* (1994). She assumes that the first

and main source of all forms of oppression against women is patriarchy. It gives rise to control over the sexuality and reproductive power of women. She assumes that patriarchy is not a biological gift however tends oriented to the understanding of the Marxist tradition. It relies on the subordination of women, not only a cultural problem however an economic problem that robs women of the workforce. She also makes stories of the goddesses are as evidence of a pre-patriarchal order. Apart from writing several books and giving seminars, she has also won many awards, such as the 1996 Cross of Honor for Science and Art (one of the highest awards in Austria), the American Historical Association's Joan Kelly, Bruce Catton, and many more.

The criticism of this understanding is that it ignores structural patriarchy because it blames men who oppress women. This understanding believes that patriarchal and sexual problems are products that are inherent in men biologically and behaviorally. It only focuses on the narrow definition given by society, not the overall definition of a woman. It is based on the belief that differences are cultural, not biological. In addition, the idea of the difference between men and women is a basic part of what they both have (essentialism), the separation of understanding from other feminist notions (separatism), building culture, not turning it into aspects that are criticized for this understanding. Besides all that, this stream has the following goals:

1. Equality of judgment and respect for women's work,
2. Receive paid while working outside of home,

3. There is a balance position between men and women,
4. The establishment of a rape crisis center and women's protection,
5. There is no difference in skin race between women,
6. Sexuality is only based on the will of both parties without any sexual hierarchy,
7. Free to choose work and express themselves.

C. Oppression Experienced by Women

Many people associate gender with sex. It causes discrimination against women like oppression experienced by women. Society considers that women are weak and lowly because of their physical and psychological. This discrimination drives gender inequality in Society. This oppression is very detrimental to women. It is due to the limitations of women in behaving, speaking, and developing themselves. The forms of oppression experienced by women are as follows:

1. Powerlessness

Women have a negative image or label and are inherent in society. It gives a lot of harm to women. It continues to develop into a strong assumption for many people. It is not a fact and only benefits the male side. The forms are like women who only focus on emotional and irrational, whiny and coquettish, and weak. It gives rise to the assumption that women cannot make good decisions or become wise leaders. Young stated that powerlessness caused women to be placed only on errands. Therefore, women often experience oppression and injustice.

2. Cultural Imperialism

The position of women is below men in terms of roles, functions, and part of society and the family. It means that women are always number two in all aspects of life. It creates a thick wall that separates the degrees of women from men. Cultural imperialism is the disparaging attitude of men towards women or women who are not allowed to express their opinions. Thus, women must follow all forms of domination from men by applying them as the norm. They have to follow the rules imposed by men or society even if they don't want to. According to Young, the ruling group has the right to make rules that apply to a person or Society.

3. Marginalization

Marginalization is an Important aspect of women's backwardness in poverty and education. Women's access is not as much or as free as men's. Examples are the opinion or existence of women who are not recognized or considered influential, such as in political meetings or women who do not deserve an equal education with men. On the other hand, women are not allowed to work in certain jobs because they are considered weak or emotional. In the end, society assumes that women are only responsible for the domestic and reproductive domains. For public and production matters, women do not have any role.

4. Violence

Gender inequality causes women often to become victims of violence, both physically and psychologically. Violence can be found in the realm of family, community, and state with individual or group perpetrators. The existence

of the stereotype of women as being weak or number two makes men able to treat women arbitrarily. In addition, some men resort to violence only to subdue women or make themselves seem stronger than women. Examples of violence can include verbal abuse, beatings, rape, and Others.

5. Exploitation

Jobs accepted by women tend to be more and longer than men. They are considered to have a diligent and obedient nature. Thus, they are only suitable for doing household work and not being the head of the household (Fakih, 2010, p. 21). Currently, economic needs are not only from men's income. Women can also take part in meeting the economic needs of the family. Even though women work in the public sector, the obligation to do household chores such as taking care of the house and children still becomes their obligation. Hence, they have to work harder and longer than men.

D. Oppression in Nigeria

Nigeria is located on the African continent. It has a federal republic system with 250 ethnic groups and 36 states. The capital city of this country is Abuja. More than half a percent of Nigerians are Christian, and about 43.5% are Muslim. Nigeria is often referred to as the giant of the African continent because of its large population and is the largest economy on the African continent. However, human resources are still low. Apart from corruption, the low level of human development is caused by the many violations of human rights and social

inequality. Some include rapists, child labor, child sexual abuse and exploitation, domestic violence, and others.

Many Nigerians still have low education and live in poverty. One of the biggest factors is that there has been a lot of corruption since the country's independence. The high level of poverty and low education lead to a lot of oppression from individuals and groups. It is also influenced by the existing culture and customs. One of them is the oppression of women. Women are often the object of oppression because of the poverty factor and the habits that exist in society.

To reduce the oppression of women, Nigeria has signed the Maputo Protocol. It contains the international treaty on the Elimination of all forms of discrimination against women and the rights of women of the African Union. However, oppression is still common in Nigerian society because the people still insist on and uphold their culture and customs. Examples are forced marriage and child marriage. About 39% of girls under the age of 15 are married. Offiong and Eyo (2021) state that early marriage of girls without their consent to much older men is still common. They do not have adequate education or skills. Syafira (2009) discussed that child marriage is a traditional cultural practice. The data show that 18% married at 15 years old and 43% at 18% age. While others are 10 years old or over 20 years old.

Regardless of a child or forced marriage, polygamy and domestic violence are not uncommon in Nigeria. A man can marry more than one woman and even

marry 60 women. It is still acceptable to the local community. In addition, domestic violence can be physical, sexual, and mental. Women can accept violence from their husbands, families, and society. There is a belief and custom that men can dictate and beat women to discipline and subjugate women. Examples can include spitting, slapping, kicking, and worse, killing. In addition, married women receive more violence from their husbands. The reason, the husband has paid a dowry to the woman's family. It seemed that the woman belonged to the man. Therefore, oppression is still very much in Nigerian society.

CHAPTER III

RESEARCH METHOD

In this chapter, the researcher will present the method used by the researcher in this research. These are in the form of study design, data source, data collection and data analysis. Hence, the readers can know the process in doing this research.

A. Study Design

This research includes the category of literary criticism research type. Literary criticism is a study that examines a phenomenon or content contained in a literary work. It aims to understand the context and content of the literary work to be studied. The context and content of a literary work are assumed to be a reflection of the life of the existing society, such as drama, poetry, and prose.

The primary data from literary criticism research is the literary work itself. This study applies two theories. It is to explore and support the data contained in literary works. It is in line with Abrams' opinion. According to him, literary criticism is a study related to the elaboration, classification, and evaluation of a literary work based on certain theories. The theories are feminism, reader response, discourse analysis, and others. However, the researcher will describe the theories applied in this research more detail in chapter 2.

In collecting data, the researcher used a literature study. Literature study

is one of the data collection techniques sourced from written data and electronic media such as scientific notes, reports, essays, theses, regulations, encyclopedias, and Others. The data becomes the researcher's reference for additional or supporting data in the study. These references are related to the theory and theme of this research.

B. Data Source

The data source is the novel *The Girl with Louding Voice* by Abi Dare published in 2020. This novel has 56 chapters with 348 pages. The researcher only uses publications from Datton Publishers. It is to avoid differences in information in the data presented in this study.

C. Data Collection

During the collecting data process from the novel *The Girl with Louding Voice*, there are several stages that the researcher did. At first, the researcher read this novel to understand the content. After that, the researcher understands the contents more deeply, especially all matters regarding the research topic. Next, the researcher marks and notes the key points related to the research topic. On the other hand, the researcher studies other research related to the topic and looks for appropriate theories and supporting data applied in this research. The researcher will analyze data from the novel using the theory which is suitable and supporting data found. Finally, the researcher will describe the data into several parts to answer the problems of the study and provide conclusions from the explanation.

D. Data Analysis

The researcher uses textual studies to understand the data found from this novel. Textual studies are one way to analyze data to find content characteristics, interesting things, and certain parts needed by researcher in their research. The stages are identifying data, categorizing data based on research objectives to answer the formulation of this research problem, elaborating as well as analyzing data with existing theories supported by supporting data, and concluding the data processed.

CHAPTER IV

FINDING AND DISCUSSION

This chapter contains a descriptive explanation with supporting data from the novel *The Girl with Louding Voice*. It aims to answer the formulation of the problems of this study. This chapter has two sub-chapters. The first sub-chapter will talk about the oppression of the main character (Adunni) receives. The oppression includes powerlessness, cultural imperialism, marginalization, violence, and exploitation. The researcher will also include examples of each of the oppressions. In the last sub-chapter, the researcher will explain what efforts have been made by Adunni to break away from this oppression.

A. The Types of Oppression Experienced by Adunni

1. Powerlessness

In this novel, people around Adunni's residence limit her rights. They think that she only has to be a wife and be grateful if anyone wants to marry her, whether she wants to or not. If she doesn't want to get married, she will be considered as an ungrateful woman and will be the object of ridicule from the community. Even though she wanted to continue her education as her mother had hoped before she died. Unfortunately, her desire is against the wishes of her father and the customs of the people around her. Therefore, Adunni became helpless because of these restrictions. Like the quotation below:

*“Where is your mama?” I ask.
If her mama is in the house, then I cannot be talking to Enitan about
the wedding because her mama is worst of all for not understanding
why I am not wanting to marry Morufu.
One time she hear me talking my fears of marrying any man with
Enitan, she pull my ears and tell me to eat my words of fear and be
thanking God that I am having a man to care for me.
(p.23).*

From the quotation above, Enitan (Adunni’s friend) and her mother think that Adunni should be grateful that there is a man who wants to marry her. Adunni believes that if Enitan’s mother finds out that she refuses to marry with someone, she will be ridiculed and scolded. It is because Enitan's mother is very supportive of marriage in their village. Because of that, she had to talk in secret with Enitan about his feelings and desires. Unfortunately, the opinion of a friend is that a woman who gets married will have a happy life and have a better life than before. It is supported by the quotation below.

*“And so? Look you,” Enitan say with laugh.
“You are having luck to be marrying! Be thanking God for this good
thing and stop all this nonsense crying.”
(p.33).*

From the quotation, it can be seen that Enitan does not agree with Adunni. This limitation has indoctrinated the whole society, both young and old. Examples are Enitan (14 years old) and her mother (a middle-aged woman). Enitan wants to marry anyone even though she is still a teenager. People think that women have to get married whether they want to or not, love or not, because they believe that a married woman will grab happiness. In addition, society also assume women to be a burden to the family if they are not married at the age of teenager. It is like Adunni's father's statement, below:

*“Yes,” Papa say with a tight smile.
“He is a good man, that Morufu. He surprises me yesterday when he says he will pay community rent for us. All the thirty thousand’.”
(p.12).*

This quotation is also supported by the following statement:

*“I have a fine girl-child at home. At your age, you are not supposed to be in the house.
You are supposed to have born at least one or two childrens by this time.”
(p.30).*

From the quotation above, Adunni's father does not want her to be at home. He thinks Adunni should have been married a long time and given birth to children at her age. Adunni begs her father not to marry her. She wants to go to school and receive a better job to improve their economic condition. However, the father does not need Adunni to help him because she is only a woman. He only boasts of his sons and is burdened by Adunni's presence. It is also shown in the quotation below:

*“With no husband?” Papa shake his head, slap his hand two times.
“God forbid. My sons will care for me. Born-boy is learning mechanic work at Kassim Motors. Very soon, Kayus will follow him.
What will I do with you? Nothing. Fourteen years going fifteen is a very good age to marry.”
(p.30).*

Society assumes that girls are weak and unreliable apart from getting married as soon as possible and leaving the house. It is to reduce their daily expenses. Girls who get married quickly will not be the talk of the neighbours. It can be an assumption that the girl is not selling well. Besides, the daughter who married was like an object. The man has to pay her family. Usually, the family uses the money to suffice their need. Sadly, without giving anything to the daughter.

Meanwhile, society's perception of women is limited to the household or the kitchen. Women are only in charge of reproduction, children, and household affairs. Hence, many women are unable to continue their education to a higher level because it is considered a waste of time and money.

*“Papa say I must stop because he didn't have money for school fees. Since then, I keep trying to not forget my educations.”
(p.24).*

The quotation above shows that Adunni quit school due to economic difficulties. Before her mother died, her mother who paid for her schooling. After her mother died, she had to help work to provide for their needs. In addition, the main reason is that her father does not work and does not want her to go to school because she is a girl. Her father wants her to get married and get out of the house. Apart from being deemed unfit for learning, women are also considered only responsible for giving birth and caring for their children. Like what Enitan said below.

*“The childrens have their own mama and papa.
” Enitan cross her hand in front of her chest, roll her eyes around.
“And when you born your own children's, then you can be teaching them!”
(p.24).*

When Adunni tells her that she does not want to get married because she wants to teach children who do not go to school in their neighbourhood. Enitan says that she only needs to give birth and if she wants to teach then she can teach her child. She also thinks that school is meaningless. It is also supported on the quotation below:

“You can worry, eh,” Enitan say.

*“School is not having any meaning in this village. We are not in Lagos. Forget about schooling this and that, marry Morufu and born fine, fine boys for him.
(p.33).*

Men also demand women give birth to sons. Women who give birth to sons regarded better and more honourable than those who give birth to daughters. It is also shown in the quotation above where Enitan advises Adunni to stop thinking about school and focus on being able to give birth to a son for her husband (Morufu). In addition, it is also in line with Morufu's will to tell her to give birth to a son.

*“I want two boys,” he say.
“If I have my boys, I will send them to school. They will become English-speaking taxi driver and make plenty money.
Girls are only good for marriage, cooking food, and bedroom work.
(p.44).*

From the quotation above, it can be seen that boys are the pride and grace of society, one of which is Morufu. He has even planned to send his child to school if Adunni gave birth to is a boy. He wants two sons from Adunni. It seems that it can be controlled and must be realized by Adunni. Meanwhile, he thinks otherwise that he would not send girls to school. For him, girls can only be married, provide for food, and work at home. It is also in the quotation below:

*Papa sniff again, scratch his throat.
“Just yesterday, Morufu tell me that if you manage and give him a boy as first born, he will give me ten thousand' naira.”
(p.31).*

Women are also often considered as stupid creatures. Hence, they are still often deceived by men. Unfortunately, some of the women also still often think of other women as inferior, like the Old Woman to the young, the rich to the poor, etc.

*“I will collect the money for you and keep it in a bank,” he say.
“When I come and visit in three months, I will bring all the money.
You hear?”
(p.129).*

From the quotation above, Kola tries to trick Adunni. Kola is the one who brought her to work at Big Madam's house in Lagos. He tricks Adunni with the mode that he wants to help her by keeping Adunni's pay check in the bank. In fact, he will take her away and will not give to her a penny. He has also done this before with other maids, such as Rebecca. He thinks Adunni is a stupid woman.

*“She’s as useless as they come,” Big Madam answer from one corner of the parlor as somebody laugh from somewhere by the tee-vee.
(p.173).*

Big Daddy and Big Madam also think she is stupid. Besides, Adunni is considered useless. It is also supported by the data below:

*“Next time, I will make sure I crack your skull open so that when I give an instruction, you will store it in the right compartment,” she hiss.
“You know I have zero tolerance for rubbish. I said stay outside when I have visitors. Don’t come into my parlor. Do. Not. Enter. My. Parlor. What part of that didn’t you understand?”
(p.184).*

Big Madam likens her to a different kind of trash from herself and the rest of her community. With this assumption, she orders Adunni to stay away and not enter her house.

*“I don’t know,” Kofi say.
“Ms. Tia happens to be married to a filthy-rich doctor and has no problems in life. She should not be dishing out advice to a semi-illiterate with the IQ of a fried fish.”
(p.215).*

Kofi, a chef, also often considers her a fool. Thus, he equates Adunni's intelligence with fried fish. It means she is very stupid or has no IQ. Besides being considered stupid, she is also considered dirty. She is treated differently from other women because she is only a maid. It is like the data below when she accompanied Ms. Tia to go to holy place. However, Ms. Tia's in-laws consider her an unworthy person because of her status.

*The doctor mama say to Ms. Tia,
"We are here. Here is a scarf for you to cover your head with. This is a holy ground. You could give this newspaper to that one in front. She also needs to cover her hair.
Why you'd bring a stranger, your neighbor's housemaid, along to something so sacred, so personal, is completely beyond me. I cannot understand it at all."
(p.266).*

Oppression causes Adunni to receive powerlessness. It is having to get married and give birth to a son, do housework, do not deserve to go to school, being stupid, and are not holy. It is also attached to her and harm her either in the family or socially. It limits her to do the things she wants. The perpetrators of this stereotype are her father, Kola, Big Madam, Big Daddy, The doctor mama, and Kofi.

2. Cultural Imperialism

Receiving cultural imperialism is another oppression. Cultural imperialism is an act or word that demeans women where everything about women is limited. They receive different treatment and become the second Class (Fakih, 2010). It means everything about their needs is below the needs of men. They also have a responsibility to meet the needs of men and satisfy men. It is like the quotation below:

*“This morning, Papa call me inside the parlor.
He was sitting inside the sofa with no cushion and looking me.
Papa have this way of looking me one kind. As if he wants to be
flogging me for no reason, as if I am carrying shit inside my cheeks
and when I open mouth to talk, the whole place be smelling of it.”*
(p.9).

How the way her father looks Adunni as he despises her. Her father is disgusted and reluctant to see her. Even though she does nothing wrong and quietly approaches her father who called her. This treatment is different from that obtained by her brothers. The father is very proud of her brothers, Born-boy and Kayus. Born-boy, her big brother, receives special treatment like being called by a Special nickname, sleeping on a bed, Etc. Meanwhile, his younger brother, Kayus, also has the freedom like Born-boy, such as playing, eating, doing hobbies, and not getting married.

*“I sigh, look my older brother, Born-boy, as he is sleeping on the
bed, a vexing look on his face. His real name is Alao, but nobody is
ever calling him that. Born- boy is the first born, so Papa say it is
respecting for him to be sleeping on the only one bed in the room
three of us are sharing.
I don't mind it”*
(p.18).

It is also in the quotation below:

*“Sometimes, I want to be just like Kayus, to have no fear of marrying
a man, to not have any worry in this life.
All Kayus ever worry about is what food to eat and where he can
kick his football. He doesn't ever worry about no marriage or bride-
price money.
He don't even worry about schooling because I been the one
teaching him school since all this time.”*
(p.36).

Apart from her father, Big Madam also always looks down on her. In fact, she is very reluctant to talk to Adunni that he always ignores her. She only talks to

her when she needs to and will not respond to what she says. It is shown in the quotation below:

*“Once she gets changed, show her around the house,” Big Madam say.
She is not looking me. She is just talking to Kofi. As if I didn’t just talk.
(p.136).*

She often receives this humiliating treatment from the people around her. Another subordination she received is that all her wish or thought is put aside. As in the quotation below:

*“Tomorrow, Morufu will bring four he-goats to this compound.”
Papa hold up four thin fingers and start to speak English:
“One, two, ti-ree, four,” he say as spit fly from his mouth and land
on my up lip.
“He is bringing fowl too. Agric fowl, very costly. Bag of rice, two of
it.
(p.29).*

From the quotation above, the father said that Adunni's future husband would bring them some goats. He said this when Adunni said that she did not want to marry the man of her father's choice. However, her father did not care and only focused on what he could get. He will still marry her to Morufu. A man who had a huge age difference with her and had two wives. The decision was made by her own father, without involving Adunni even though it was her marriage. Here, what Adunni wants is secondary and not even considered at all. According to her father, she should have married and used the dowry for the benefit of her family. It is supported by the quotation below:

*And my papa, he nod his head slowly slow, not minding the tears
standing in my eyes or the opening wide of my mouth, as he is
saying:
“The bride-price is for you, Adunni. You will be marrying Morufu
next week.”
(p.13).*

From the quotation above, Adunni has been crying and begging her father not to marry her off to Morufu. However, her father does not care and keeps her married to Morufu. Therefore, she has to follow what her father orders and plans. It is only for her father's pleasure. In addition to thoughts and desires, her self-esteem is also often lowered.

*“Yes.” Papa wait, swallow spit, and wipe his front head sweat.
“The rent moneys is . . . is among your owo- ori.”
(p.12).*

From the quotation above, Adunni is treated as if she has no self-respect at all. Her father often spat on her body and even on her face. It is without any reason. Spitting at her is also done in front of other people. She has to sit on her knees in front of him. It indicates that the degree is low. It is like the quotation below:

*“Jimoh say, “Aunty Adunni, why are you still in primary school when all your mates are in secondary school?”
I know Jimoh was wanting me to cry and be feeling bad because I didn't able to start my schooling on time like the other childrens, but I look the devil-child inside his eyes and he look me back.”
(p.23).*

Jimoh, her classmate at school who is younger than her, also often makes fun of her in front of her friends. He and his friends call Adunni by aunty. The reason, Adunni is a few years older than them. It is also to make fun of her who is still in school even though at her age should have been married. They have absolutely no fear and respect for Adunni because she is a poor woman. In addition to having to kneel when facing her father, Adunni also has to do the same thing when Big Madam calls her. It is to show that Big Madam's position is higher than her. It stated in quotation below:

*“Don’t stand and ‘yes, ma’ me,” she say.
“When I am talking to you, I expect you to be on your knees.”
(p.147).*

From the quote above, Adunni must always obey Big Madam's words. He also had to sit on the floor so that his position was lower than Big Madam. This is to show that he has a lower degree. Besides, her father frankly positions Adunni as a stuff. He says Adunni can be used by the husband freely until she cannot be used anymore. It also became the laughing stock of the guests who attended the wedding. The father also hopes that Adunni will never live in his house again. Big Madam also treats her like her father. She is despised as if she can be discarded and replaced at any time if she cannot do her job well. She received this treatment because she is a woman who is only a wife to Morufu and a maid to Big Madam.

*I keep looking, even when Morufu lie down and press his head to the floor in front of Papa seven times and Papa collect my hand, cold and dead, and put it inside Morufu’s own and say, “This is your wife now, from today till forever, she is your own.
Do her anyhow you want. Use her till she is useless! May she never sleep in her father house again!” and everybody was laughing and saying,
“Congra-lations! Amen! Congra-lations!”
(p.38).*

From the quotation above, it is very clear how Adunni is not appreciated as if she has no self-respect. She is also involved in domestic affairs only. All activities are restricted. She must be submissive and obedient to do all the orders of her husband and employer. Women are treated arbitrarily because they are considered only domestic creatures. Thus, she has no other role than that. In her marriage to Morufu, she must dedicate herself to serving her husband like a king in the house. She must also put her husband's needs first.

In fact, in all activities such as eating, bathing, and everything. The husband must do before she is allowed to do it. She is also not permitted to answer or talk to her husband if he does not tell her to. Many women think this is normal even though they have been treated unfairly by their husbands. It is as in the quotation below:

*“Adunni, this is your new house,” Morufu say.
“And in this house, I am having rule. There is respect of me.
I am the king in this house. Nobody must talk back to me. Not you,
not the childrens, not anybody.
When I am speaking, you keep your mouth quiet. Adunni, that means
you don’t ask question in my front, you hear me?”
(p.43).*

When she marries Morufu, He restricts her from talking and doing whatever she wants. If he tells her to do something then she has to do as he tells her to. If she is prohibited from doing something, then she cannot do that at all. It is not Morufu who places restrictions on her. It is shown from the following quotation:

*“But I must tell you that our husband must be first,” she say.
“Very early in the morning, once the mosque calls for prayer, or
when the cock crows, around five in the morning. After that, anybody
can use it.
Our husband must do everything first. If he has not eaten food,
nobody can be eating. He is king in this house.” She smiles stiff,
keeping her eyes on me and holding it strong.
(p.49).*

Adunni must make her husband's business and needs number one above anything else. She must not precede her husband in any way. She also has to do and provide what her husband wants. In addition to receiving such treatment, Adunni also received treatment and her actions and words were restricted by Big Madam as follows:

“Your job is to keep the house clean and tidy and to do what I ask you to do. When you are not working, you stay in the boys’ quarters, in your room. Whenever I need you, I will send for you. Understood?”
(p.148).

Big Madam forbids Adunni to come out of the room if Adunni has no work to do. She only lets Adunni out of the room if she calls her or needs something to do. She also limits food for Adunni. So, Adunni can only eat once a day, at noon. Occasionally, Adunni is allowed to eat from leftovers. It is like quotation below:

“No evening food. No morning food. “Big Madam says she can only afford to feed you once a day,” Kofi say when I ask him why no morning or evening food. (p.154).

The quotation above explains that Adunni is only allowed to eat once a day. She eats only in noon. Apart from dietary restrictions, Big Madam will hit Adunni every time Adunni disobeys what she says or orders. She often accused and ordered Adunni to clean the toilet directly with Adunni's hands if the toilet was not clean. These subordinations restrict Adunni from doing things the way she wants. It is illustrated in the quotation below:

*She is always asking if the beatings have stopped, but my answer has never changed itself. “Just yesterday, after church, she poured water on my head,” I say.
“Somebody used the downstairs toilet and didn’t press the flush well. There was shit inside. She says it is me that do the shit.
She beat me, saying I am a devil-child, and a big, fat liar. She doesn’t ever give me food to make me fat, so why is she calling me fat?
She made me put my hand into the toilet, pick up the shit one by one, and carry it to our own toilet.”*
(p.264-265).

Cultural imperialism also spreads in terms of worship. Adunni is only a maid. She must be and worship in a place separated from society. She is treated

differently by being considered lowly and is not on the same level as them. It is supported like quotation below:

*“Am I correct in thinking that she cannot enter this church auditorium?
I need her after the service to bring fabric from the car.”
The woman shakes her head. “She . She will go to the housemaid service at the back. I will take her there and bring her to you later.
Go on in, ma’am. God bless you.”
(p.58).*

Adunni is placed in the same place with fellow maids with different priests. She has to use a different toilet with them. The toilet is broken. After worship, she and the other maids also have to do some works, such as lifting bags and cleaning people's places of worship.

Cultural imperialism she receives is one of the oppressions. She should be treated like an object, unimportant, and stupid. Her rights to think and act are limited. She has to follow all that was told to her, whether as a child, wife, or worker. The condescending act she received was essential to distinguish her lower position from the rest.

3. Marginalization

Marginalization brings Adunni to have inadequate abilities academically, economically, and socially. If given the same rights and opportunities, she can compete with other. However, the existing system makes them left behind and marginalized. It is shown below:

*“I know he want to tell me something bad.
I can see it inside his eyes; his eyeballs have the dull of a brown stone that been sitting inside hot sun for too long. He have the same eyes when he was telling me, three years ago, that I must stop my educations.*

That time, I was the most old of all in my class and all the childrens was always calling me "Aunty." I tell you true, the day I stop school and the day my mama was dead is the worst day of my life."
(p.10).

From the quotation above, Adunni has to quit school because there is no one to pay for her schooling anymore. She has to work to help support her family. Her father tells her not to continue school without asking her opinion about it. Even though Adunni is a diligent and clever student at school. She has a dream to continue her education to the highest level. However, because she is only a woman, she is not prioritized to go to school. Women are only prioritized to take care of the house, especially the kitchen. As in the quotation below:

*when he say,
"Adunni, go and bring me my morning food."
(p.53)*

Adunni is responsible for taking care of all the affairs in her house, such as cooking, cleaning the house, washing clothes, and serving family members at home. She has to get up earlier than the others to make sure all the work was done well. As in the quotation above, the father asked her to bring his breakfast. The father could have taken it himself to the kitchen. However, women play the role of being in charge of the house. Hence, she has to do it. It continues until she becomes a maid at Big Madam's house. Like quotation below:

*"Why am I doing housemaid work, when all I was wanting was to go to school? I don't know when or how my eyes is wet of tears again, but this time,
I cry quick and wipe it quick and tell my mind to be strong as I wait for Big Madam and Mr. Kola to come."
(p.135).*

At Big Madam's house, Adunni works as a housemaid. She has to make sure the house is clean. Deep down, she wants to go back to school. However, she

could not because she has to work. She works from early morning until midnight. She has to do it herself in Big Madam's very big house. She also has to bury her dreams deeply because Kofi says that their employer would never care about her education.

The oppression marginalizes Adunni. Adunni only works and plays a role in the household sector without having the same rights as others in improving her education, economy, and social status. Her role is limited. It can lead to poverty and ignorance for women. She also often receives a meagre salary and are no longer from her jobs, even may be unpaid.

*“And what about all my salary? Should I ask Big Madam about it?”
(p.322).*

From the quotation above, Adunni asks Kofi about her salary before she stops working to continue her education. However, she has to swallow hard because Kofi suggests she ignore the salary. He is worried that Big Madam will change her mind not to allow her to stop working. She does not receive any wages while working at Big Madam's house. Kola takes her three months' salary at the start of her job. Meanwhile, it has not been given to her for the last few months.

Marginalization makes Adunni marginalized and becomes a limited being. The existence of this makes her vulnerable to being deceived and used for personal purposes to the detriment of herself. Marginalization exploits her workers and boycotts her in the education, economic and social sectors. All these things cause her do not receive the same rights as men. She also has to give up her dreams and desires.

4. Violence

Violence is a common thing for women due to the oppression. The forms of violence are very diverse, such as physical, mental, and sexual violence. The violence does not look at the age. They can accept it whether the woman is very young or old. Adunni often receives from the people around her. The violence she received almost every day and everywhere.

First is sexual violence. Adunni is forced by her father to marry Morufu. Even though she has become a legal wife, she still accepts sexual violence. She still does not want to have sex and refuses to do it. However, Morufu does not care and forced her. In fact, Morufu drinks to make him more passionate about having sex. Thus, he had sexual relations with her by force and arbitrarily. It seriously injured and traumatized her.

“I just finish drinking Fire-Cracker.” He laugh, shift for me on the mattress.

“You know how petrol is for car? That is how Fire-Cracker is for a man’s body. It is making my whole body to stand.

He put a hand on my breast, pinch and squeeze it hard through my buba.

Then his breathing is louding, running fast, as he move his hand up and down my body as if he is trying to find something that is missing.

When he pull off his trouser, I start to be crying, calling for Mama.

He climb on top of me, shift my legs apart as if it vex him.

(p.51).

From the quotation above, Morufu accidentally drank Fire-Cracker. It is one of the efficacy drinks that can make men more excited about having sex.

Adunni must always satisfy her husband's sexual desires. As in the quote below:

“You are now complete woman,” he say after small moment.

“Tomorrow, we this do again. We keep doing it until you are falling pregnant and you born a boy.” He climb down from the mattress,

*wear his trouser, and leave me and my burning under alone in the room.
(p.52).*

From the quotation above, he continues to have sexual relations even though Adunni is crying and in pain in front of him. He only cares about his lust. He also intends to do it again the next day and as often as possible until she is pregnant. After he had satisfied his passion, he left her alone in the room. He does not pity or worry about Adunni's condition at all.

From the oppression, women are vulnerable to being sexual objects only by men. They must always be able to satisfy the sexual desires of men, whether they want it or not, in pain or not. Adunni also got some sexual assault from Big Daddy. The violence is in the form of sexual harassment, a rape. It is like quotation below:

“The bed creaks and hisses as the mattress is pressing down on my face, the spring inside pressing into my head, my shoulders, my chest, as if to drill a hole through my bones and flesh. His body on the bed is crushing, closing my chest down, down, until I cry. A soft cry, inside of me, but he hears it.

The quotation above shows when Big Daddy tried to rape her. Meanwhile, Adunni was crying and trying to put up a fight. Big Daddy tried several times to rape Adunni since she worked at his house. He has done various ways ranging from seduction, touch, to coercion. At first he glanced at her with a look that made her uncomfortable.

*“Aha!” His face is looking at me.
There are eyes everywhere on his face, evil-wicked eyes.
“Aha!” he says again as he grabs my feet and drags me and all the dust from under the bed.
He falls on top of me, his whole body stinking like sweat of three years.”
(p.291-292)*

From the quotation above, Big Daddy had time to enter Adunni's room secretly and immediately laid on top of her. He did this when Kofi and Big Madam were not at home. He goes into her room and starts doing his stunts when Adunni is alone and has slept. He had planned it. Previously, he had also tried the same thing when Kofi was at the house. Kofi heard a noise from Adunni's room and approached him. He is not only forced her to have sex but also physically abused her when she refused or tried to run away.

Morufu has not had time to physically abuse Adunni. Because when Adunni lived in his house, they were still newly married. Besides, he really wanted Adunni to get pregnant with a boy soon. However, Adunni received physical abuse from his first wife, Labake. Labake several times physically abused Adunni due to jealousy and assuming better as a first wife.

“Just two days back, early morning, after cock crow, I was baffing, taking time because it is the only time I am by myself, the only time I can be thinking sense, when Labake bang on the door and tell me come out because she want to baff quick before she is going to market. When I tell her that I am nearly finishing, that she should wait, she hiss a angry hiss, jam the door open, and drag me with my naked self outside in the open. Then she begin to pick sand from the floor and paint my body with it.”
(p.56).

In the quotation above, Adunni got physically abused by Labake for the two days she lived at Morufu's house. It was when she was in the bathroom to take a shower. Meanwhile, Labake wanted to go into the bathroom without wanting to be patient to wait for her. Labake went straight inside forcibly when she said she would be over soon. She pulls Adunni while she is not wearing anything out of the bathroom. She also threw sand on her body. Hence, the sand

fills her body. She did this in front of her children and the children of Khadijah (Morufu's second wife). After this, she does not hesitate to hit, grab, or yell at her.

*“That was the first time Big Madam beat me,
and in the nearly one month I been here, she is beating me almost every day.”
(p.154).*

Not only Labake but Big Madam is also often angry with Adunni for doing physical violence. From the quotation above, she has often hit her even though she has not worked at her place for a month. The physical violence carried out by Big Madam was in the form of hitting, slapping, tugging, kicking, and throwing objects at her body. Usually, she does this if she feels dissatisfied with her job. However, not infrequently because of trivial things she gave physical violence.

*“Before I can talk correct answer,
she give me one hot slap.
I daze, stumble back. “Ye!” I say, rubbing my cheek.
“I was answering you, ma. I was saying I am coming but
—” She use another slap to silent my words.
Before I can be thinking about that slap, another one is landing on
my back.
I fall to my knees and close my eyes and think of Mama, of Ikati, of
Kayus, as she is using her palm to be slapping my back, slap, slap,
slap, like she is one angry drummer beating one angry talking-
drum.”
(p.159).*

From the quotation above, Adunni does not have time to say a word to explain something to Big Madam when she is upset. As she is in the kitchen, Big Madam calls out to her. She has answered while running, yet Big Madam does not hear her because of the distance from the room. She is immediately strangled and given several slaps When she is in front of her. There is no one to defend or help her. Apart from this, Big Madam also does not hesitate to hit her head. However on her finger is a big ring. It happens when she and her friend are chatting in the

car. Adunni sits beside the driver and glances at them. She is uncomfortable and feels Adunni is eavesdropping. She immediately lands the punch, as quotation below:

*Before I can turn away quick, she knock the side of my head with her finger that have a gold stone ring on it.
I feel the pain in the middle of my brain.
"Will you keep your eye on the road and stop listening to my conversation? Idiot."
(p.247).*

Adunni also often receives verbal abuse in almost every physical violence she receives. Like the quotation below:

*Big Madam give me a kick. "Useless fool," she say, spit on my back.
"Why are you not crying? Are you possessed? Is a demon living inside you? Because I will beat it out of you today."
(p.159).*

Adunni gets a kick by Big Madam by being called a useless person. Big Madam says that Adunni has been possessed by a demon so that she does not cry when kicked or beaten by Big Madam. In fact, Adunni tries to hold back the pain because it would only make the Big Madam even angrier. The physical violence that she often receives often leaves scars that take a long time to heal. For examples, when Adunni is dragged by Big Madam or when she is beaten with the heel of her shoe. Almost her entire body is covered in wounds from physical violence.

Sexual, physical, and verbal violence is violence that Adunni often receives from the oppression in society. Women receive this violence because they are considered weak and worthless. These acts of violence also leave many wounds, both physically and mentally. Unfortunately, when women are subjected

to violence, it is rare for anyone to defend or protect them. Thus, they are more often designed to accept the violence without a fight. With the oppression ingrained, Adunni assumes that she is not worthy or unable to avoid or provide resistance. Yet she can also provide resistance or defend themselves.

In this novel, Adunni fights when she receives sexual violence from Big Daddy. The reason, she receives support from Big Madam, Ms. Tia, and Kofi. However, she only gives up when she gets physical abuse from Big Madam because she still wants to keep working at her house. If she puts up a fight, she could be fired and does not know where else to go. Besides, no one would guarantee that she would receive a job and a place to live if she is kicked out by Big Madam.

5. Exploitation

Society assumes that women have a neat and weak attitude (Young, 1990). Thus, women get labelled as the most suitable for doing work at home. Almost all household works are done by them. These jobs are also still considered easier than the jobs of men who make a living. They do all these jobs without getting any salary, especially when they become a wife or child. In addition, women are also often required to help men for working to meet household needs. There are also some women who are the backbone and remain responsible for the work at home. Therefore, the oppression causes Adunni to experience an exploitation.

*“At first cock crow,
I don’t climb to my feets to begin my everyday sweeping or washing
cloth or grinding beans for Papa’s morning food.”
(p.17).*

From the quotation above, Adunni has been doing all the housework alone since her mother died. There is his father and two brothers at home. However they do not do the housework at all. She has to do the work every day and only by herself. She has to get up early for cooking her father's breakfast. She also has to serve her father's every whim, such as giving massages, getting the TV remote, and many more. Besides, she has to work in her spare time. Her father does not work even before her mother died. When she flees to Lagos, she also becomes a housemaid. A job that is not much different from what she usually does at her father's and Morufu's house.

*“After I finish washing her brassiere and pant, then I must be putting it inside the machine- washer in the kitchen so the machine too can be washing it.
When I ask Kofi why I am washing first before machine-washer, Kofi shrug his shoulder and say, “Do it and don’t complain.”
In the evening, I am cleaning window, cleaning looking-glass, dusting table, chair, wiping this, mopping that.
I am also massaging Big Madam’s stinking feets at night, and sometimes, she open her scarf and ask me to be scratching her hair.
I am only stopping to eat in the afternoons.”
(p.153).*

From the quotation above, Adunni does all the housework alone and every day. She is responsible for cleaning inside and outside the house. She works from early morning until midnight. However, Big Madam's housework schedule has been arranged by Big Madam. Same at her father's or Morufu's house, she also has to serve Big Madam such as giving massages, getting food or drinks, taking off his shoes, or other things Big Madam needs. At Big Madam's house, she works with even a small salary. Unfortunately, she never enjoys the wages because it is taken away by Kola and the rest is not paid by Big Madam to her.

Exploitation requires Adunni to be hard workers because they have to be able to do a lot of work. She must also be willing to sacrifice their energy, time, and opportunity. Oppression makes her is helpless as domestic and weak creatures makes them marginalized and must followed man's culture. Hence, she often accepts violence and exploitation. Adunni does work at her father's house because she feels she is a substitute for her mother. Meanwhile, she does work at Morufu's house because she has become a wife and at Big Madam's house because she is a maid. All of these reasons relate to that she did it because she was a woman.

B. Adunni's Efforts to Fight Against Oppression

Adunni has made several attempts to get out of the oppression such as begging her father, asking for help, studying, running away, giving resistance, asking a key for her room, avoiding, drinking contraceptives, and applying for scholarships. Some of her efforts are successful. Meanwhile, some others do not. But despite all that, it shows that she has struggled not to continue in the trap of this oppression. She also realizes that she could get out of this oppression if she kept trying. Therefore, even though several of her attempts fail, she never gives up and always believes that she will succeed in realizing all her dreams.

1. Begging Her Father

Before marrying Morufu, Adunni has tried to convince her father that she is better off going to school than having to get married right away. She says that by going to college, she is able to give her father a lot of money. She is also never ashamed to go back to school despite being the oldest person in his class. It is like

the quote below. Unfortunately, the father does not want to change his intentions.

He still will marry her to Morufu.

“If I marry Morufu, that means you are throwing all my futures inside the dustbin.

I have a good brain, Papa. You know it, Teacher know it.

If I can be finding a way to go to school, I can be helping you when I get a good job.

I am not minding to go back to school and be old of all in the class, I know I can learn things quick. Soon, I finish all my educations, become teacher, and then I will collect monthly salary-moneys to
(p.29).

From the quotation above, Adunni tries to convince her father so that she can go back to school and not marry a man who was arranged for her by her father. Unfortunately, her father did not agree and would still marry her.

2. Asking for Help

The effort that Adunni often makes is trying to ask for help from people she trusts. First, she enlists the help of her close friend, Enitan to beg her father.

Like quotation below:

I put my head down.

“I been thinking about . . . begging my papa to don’t let me marry Morufu.” I am speaking so quiet, I am nearly not hearing myself.

“Can you follow me to beg him? If you follow me, maybe he will change his heart about this whole thing.”

(p.23).

Adunni comes to Enitan at her house. She hopes that Enitan wants to beg her father not to marry her off to Morufu. In the hope, Enitan will say that Adunni would prefer to go to school or stay at home to take care of her father and brothers. She assumed that Enitan would help her and persuade her father to change his mind. Unfortunately, Enitan thinks otherwise. She considers Adunni lucky to be married at the age of 14. Hence, Adunni can have a husband and

children. Adunni's attempts to ask Enitan for help were unsuccessful due to their differences in understanding. In addition to asking for help from her friends, she asks Iya for other help.

“Help me,” I say. “Let me be staying here small, to hide myself. After maybe I can find work in another village and be using the moneys to help myself.”
(p.108).

Iya, an old woman in the next village, is whom Adunni's mother often helps. From the quotation above, Adunni approaches her when she runs away from home to ask for her help. She begs that she could hide at Iya's house until she has enough money. Her efforts are to avoid the beatings and pursuit of the villagers and her father. She is thought to have run away from her husband's house and kills Morufu's second wife. Iya helps her and tells Adunni to hide when Adunni's father comes. She even gives Adunni food and asks her sister to take Adunni away from the village and give Adunni a job. Therefore, Adunni can leave her village and work in Lagos. While in Lagos, she also asks Ms. Tia. Like quotation below:

“I don't have any exam, but I need your help, ma. I need somebody to make reference for me.”
(p.189).

Adunni needed someone's reference for the administration of her scholarship, she asked Ms. Tia to be that person. Her request is granted by Ms. Tia. Ms. Tia agreed to be the one to give reference to her. Besides, Ms. Tia wants to teach her to practice English and make good and correct essays. Adunni first meets Ms. Tia when Ms. Tia attends the Big Madam's regular women's

community event at Big Madam's house. At that time, Ms. Tia helps her not to be beaten by Big Madam. Since then, they become closer and often talk together.

Adunni asked for help several times starting from asking her best friend for help to persuade her father, Iya to let her hide in her house, and Ms. Tia to help her study and make recommendations for her.

3. Studying and Teaching

Adunni likes to study. She hopes to go to school at the highest level. Hence, she can voice her opinion and get a better job to earn a lot of money for her family. Another effort that she makes to get out of this system is that she teaches children who are not in school around her house. She hopes by teaching them she can increase public awareness that education is Important for children. She also breaks the stereotypes and habits of those around her that previously no one wants to teach children.

*"I even been teaching the small boys and girls in the village ABC and 1-2-3 on market days.
I am not collecting plenty money for the teaching, but sometimes, the mamas of the childrens will give me twenty naira, or a bag of corn or a bowl of rice or some tin sardines.
Anything they give me, I collect it, because I like to teach those childrens."
(p.24).*

From the quotation above, Adunni teaches many children who live around her house about letters and numbers. Even though she had to drop out of school, she does not stop to learn and share the knowledge she has for free to children. She feels happy when teaching them because she can also learn and remember the material she has learned at school.

4. Running Away

To protect herself from slander and mob beatings, Adunni runs away from her house without telling anyone.

*“This time, I don’t stop my running until I reach the next village, until I reach the place where Iya was telling me to come to her if I am ever needing her help.”
(p.104).*

From the quotation above, Adunni keeps running until she reaches Iya's house. She does not care about the weather. At that time it is raining heavily. The streets are very dark. While on the way, she has time to meet her friends, neighbours, and brothers. She tries to hold back her tears and lies so they wouldn't know. For the first time in her life, she steps out of her comfort zone to protect her. With great effort, she arrives at Iya's house safely without anyone knowing. Thus, she is not beaten to death by all the residents in her village.

5. Giving Resistance

The oppression causes Adunni to become objects that are vulnerable to sexual violence. Adunni is a victim of sexual violence by her husband (Morufu) and her employer's husband (Big Daddy). She cannot avoid Morufu's coercion and invitation to have sex with him because she is his wife and lives in his house. However, she tries her best to avoid the sexual violence that Big Daddy wants to do.

*“I push his chest hard, collect myself from his hand, and run to the backyard. I was running fast and I didn’t”
(p.160)*

Based on the quotation above, Adunni tries to avoid meeting Big Daddy. She will not in the yard when she sees Big Daddy in the yard. If they meet by accident. Then, she would rush to leave. When Big Daddy tries to hug her he bumps into her in the backyard. She runs and pushes him. This attempt is successful in certain circumstances. However, Big Daddy does various ways to channel his sexual desire to Adunni. One of them, by entering Adunni's room secretly when Adunni was asleep. Under these circumstances, Adunni continued to fight.

*“I scream until my voice is tearing, until I am not hearing myself, until my scream is entering the rain noise and coming back as a thunder.”
(p.292).*

From the quotation above, Adunni screams as loud as she could when Big Daddy tries to rape her in his room. She is not afraid of Big Daddy at all. She tries her best to escape from Big Daddy.

*“I gather all my strength, clamp my teeth on his hand, sink it into his flesh. When he shouts, I twist from under him, snatch up my mama’s Bible from the bed, and smash it on his head. His phone, which was lighting up with a number and making a noise in his pocket, fly out, land on the floor, twist around and around like a fan, and keep ringing and ringing.”
(p.292).*

In addition to screaming, she bit his hand as hard as she could, hit it with a nearby Bible, and tried to push it away, like quotation above. Unfortunately, she has a much smaller body than Big Daddy. Hence, her strength is not enough to fight Big Daddy. However, Big Daddy does not have time to rape her because Big Madam suddenly comes and beats Big Daddy.

6. Asking for The Room to be Locked

Before the rape, Big Daddy has also tried to do the same. Kofi saves Adunni. After that moment, Adunni is very afraid.

*“I want a . . .” I scratch my head, trying to arrange my words well.
“A lock to put into the door of my room.”
(p.211).*

She asks Big Madam to put a lock on her room to protect herself while sleeping. It is a suggestion from Ms. Tia. Unfortunately, she lies to Big Madam. She cannot tell the truth. She said that she avoids rats that enter her room at night when Big Madam asks her why she wants to lock the lock. At first, Adunni is hesitant and worried that Big Madam would scold her. However, the employer agreed to her request. Big Madam has understood that her husband attempted to rape Adunni when she was not at home. The next day, the door to her room has a lock. So, she can lock it while she sleeps.

7. Avoiding

Apart from avoiding Big Daddy, Adunni also avoids Big Madam.

*“This morning, I was wiping the window outside the kitchen when I hear Big Madam’s car driving inside.
Quick, I pick up my cleaning cloth, pass the side of the house, enter the library, and shut the door on myself.”
(p.156).*

From the quotation above, Adunni tries not to run into Big Madam. It is Kofi's advice. Kofi advises her because Big Madam is very violent every time she sees Adunni. Thus, Kofi does not have a heart and was concerned. This attempt was to prevent Big Madam from seeing her often and beating her. She begins to

rarely receive Big Madam's blows by acting like this. She only meets Big Madam when summoned. As long as she received violence from Big Madam, she had never once fought back, other than dodging this.

8. Drinking a Pregnancy Prevention Potion

Another resistance she does is trying not to get pregnant. She is scared and not ready to get pregnant and have a baby. Meanwhile, Morufu urges her to get pregnant soon. He wants to have two sons from Adunni. Thus, Morufu will continue to have sexual relations with her until she becomes pregnant. However, she does not care. She still does not get pregnant even though it is against her husband's wishes.

*I peep behind me to check it sure that no one is coming, then I tell her.
"I am having a real fear to born childrens," I say, my words climbing
each other, rushing fast.
"I was thinking of what you say . . . about medicine for not wanting
baby. I am just . . . not wanting to born a baby now. What can I do?"
(p.58).*

The quotation above shows that Adunni was afraid to get pregnant and told Morufu's second wife (Khadijah). Khadijah tells Adunni about ways to prevent their genitals from hurting after sexual intercourse and ways to avoid getting pregnant. Khadijah knows it from her mother and has tried it before. Adunni is very happy to hear that and asks Khadijah to tell her. Like the quotation above, Adunni said that she does not want to have a baby yet and asks Khadijah for a medicine that could prevent pregnancy. This effort is an effort to fight against the will of her husband who is too pushy. After Khadijah tells her the recipe needed. She starts regularly making the potion and drinking it, especially

after having sex with Morufu. From these efforts, she has never been pregnant until the end of the novel.

9. Applying for a Scholarship

One day, Kofi gives information about a scholarship to Adunni. The scholarship is intended specifically for a maid who is 15 years old. Kofi advises her to join the scholarship. In the end, she wants to follow Kofi's advice. Thus, she begins to study more and more at Big Madam's library and prepares herself to take the scholarship exam. However, she does everything without her employer knowing because Big Madam would not allow it.

*“If I can try to make better my English, find a reference,
and enter the scholarship, maybe I can free myself from this place, from
the evil of it.
But who, in the evil of this big house, Will help me?”
(p.170).*

From the quote above, Adunni is determined to take the test suggested by Kofi. The effort is taken. so that she could get out of Big Madam's house and be able resume her education. She begins to prepare all the requirements she needs. She studies English starting from the basics with Ms. Tia, finds people to reference, and will write an essay about herself. She tries hard, as stated in the data below.

*“Six nights have passed, and now I am in my room, reading the paper
Ms. Tia give me.
She write ten sentences in the paper, and tell me to pick which one is
correct English and which one is not correct English.
I am sitting up on my bed, pencil in my hand, looking the paper, when I
hear a noise in the back of the cupboard.
Like a rat scratching his nails on the door.”
(p.202).*

From the quotation above, Adunni learns in her spare time. She reads and studies books and assignments given by Ms. Tia. She also understands and recalls the lessons she has learned daily. In addition, she steals time to read at Big Madam's library to broaden her knowledge. In the end, she writes an essay about herself as the condition for this scholarship. Like the quotation below:

*"I try to think of a good title for the essay, something catching, but no more words are coming to my head.
My brain is no more having strength to think and so I use the first title that is coming to my tired mind:
The True Story Essay of Myself by Adunni, the Girl with the Louding Voice
And first thing in the morning, before fear will make me change my mind and write another essay, and before anybody is awake, I run to Ms. Tia's house and slide my essay, folded like a rectangle, under her gate."
(p.245)*

She tried to finish the content by finding the right idea and title that could describe her life. She also got the inspiration that she will write in her essay. After the essay is finished, she drives it to Ms. Tia in the early morning. Ms. Tia will send it to the organizing committee's office. Until the essay is given to Ms. Tia, Big Madam does not know her business. In the end, from all the effort she has put in. She graduates and gets the scholarship. Hence, she can go to school and find a place to live. It is like the quote below:

*"I got in, Kofi!" I shout when I get to the kitchen. "I am going to school!"
(p.321).*

She informs Kofi that she has succeeded in getting the scholarship. She finds out when Ms. Tia comes to Big Madam's house to pick her up. She is happy and excited. Kofi is also glad to hear the news. Meanwhile, Big Madam is forced to allow her to stop working because her husband intended to rape Adunni. At the

end of the story, Adunni leaves Big Madam's house with Ms. Her dreams and beliefs all along are finally in front of her eyes. It is for all the efforts and sacrifices she made.

The novel *The Girl with Louding Voice* focuses on the stories of the oppression that Adunni faces and her struggles to continue her study. All the data above has something in common with the understanding of cultural feminism. In cultural feminism, women get different treatment (Lerner, 1986). Knowing the potential can increase their strength and no longer get a different treatment. Women must realize and try to get out of oppression with the aim of obtaining a better life.

Adunni realized that she had to be a great woman by having a loud voice to fight the oppression. Hence, she can voice her opinion to be heard by many people. The first thing of her struggle is to continue her education to the highest level. In addition, she also put up other resistance, such as convincing her father, asking for help from those closest to her, learning and teaching, running away, doing resistance, avoiding certain people, drinking a potion, to registering for the scholarship test. The resistance took a long time and sacrifice, both physically and mentally. However, all these efforts paid off because she received a scholarship to continue her education.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter is the closing chapter. The researcher will provide a summary of chapter IV regarding the results and discussion of this research. The first paragraph will conclude from the first problem of study, namely what types of oppression. The second paragraph will contain the conclusion of any efforts that Adunni has made to fight the oppression she has received. The researcher also includes suggestions for future researchers.

A. Conclusion

The researcher discovered that Adunni experienced the oppression in Abi Dare's *The Girl with Louding Voice*. It includes powerlessness, cultural imperialism, marginalization, violence, and exploitation. All of these things are in the form of unpleasant treatment and words. The perpetrators also vary from children to adults, such as Adunni's school friends, Enitan and her mother, Kola, Big Madam, Big Daddy, and Kofi.

This oppression is very detrimental to Adunni. However, she attempts to oppose her rights by doing several attempts. Some of it works. However, the rest does not. She is a girl who has high aspirations. Her goal is to go to school at a higher level. She believes that she must become a highly educated woman to escape this system. To make this happen, she makes several attempts, such as persuading her father, asking for help from the people around her, studying and teaching, escaping, rebelling, avoiding people who would have a negative impact,

drinking a potion not to get pregnant, and registering herself to take help test. Some of them failed. However, in the end, she receives the scholarship and can continue her education without being a maid anymore.

B. Suggestion

The researcher found a lot of information while reading and analyzing the novel *The Girl with Louding Voice* by Abi Dare. However, the researcher only focuses on the main female character and oppression in this novel. It aims to narrow the study and be focused. Further researchers, who may conduct research with the same object, theory, or Approach, can examine other aspects. The aspects can be in the form of studying from other perspectives, such as psychoanalysis, discourse analysis, hegemony, structuralism, reader response, and others. Further researchers can also explore cultural or linguistic differences. Another thing, with the many Novels with the theme of feminism or that exist in Indonesia, Further researchers can compare the system or tradition that exists in Indonesia or other countries with the system in this novel.

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CURRICULUM VITAE



Muhammad Yudi Ardiasyah was born in Balai Selamat (Riau) on November 11th, 1998. He graduated from SMAN 2 Bandar Simalungun in 2018. He became the head of the School Intelligence Agency (BIS) and the activator of Rohani Islam at the OSIS. He participated in several organizational activities while studying in the university, such as the English Student Association, Musyrif, Advanced Debate Community, and the North Sumatran Muslim Student Association during his studies at college. In addition, he is also one of the model students of the 2018 Arabic Language Lecture, won the 2021 student competition research, and won 1st place in the ADIA short film competition in 2021. He has a keen interest in film, music, books and tourism.