

**VIOLENCE SUFFERED BY MAIN CHARACTER IN SHOKO TENDO'S YAKUZA
MOON**

THESIS

BY

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ENGLISH LANGUAGE AND LETTERS DEPARTMENT

HUMANITIES FACULTY

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

2016

**VIOLENCE SUFFERED BY MAIN CHARACTER IN SHOKO TENDO'S YAKUZA
MOON
THESIS**

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2016

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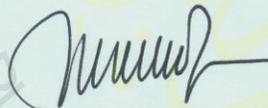
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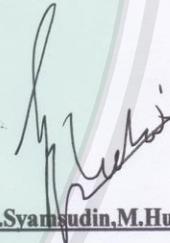
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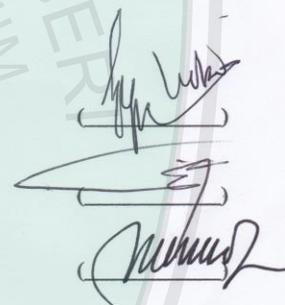
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Malang, Juni 2016



Dinda Zahra Mustavi

MOTTO

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

(Maka nikmat Tuhanmu yang manakah yang kamu dustakan?)



DEDICATION

-A billions thanks for my beloved parents, the greatest parents in the world-

My mother, Ririt Citrawati an angel from God to me,

My Father, the strongest Hero for me,

My Sisters, Zahra Mustavi, Namira Titana Viandra and Buzaina Safira Azis who teach me love sincerely,

A thousand thanks to PPP.Al-Hikmah Al-Fatimiyyah – Ibu.Syafi' Fattah, Abah Yahya Ja'far and all of the "Pejuang Ahaf" – You are awesome!

Big Family of LP2M ..

My bestfriends and Seven Sister'z who always support me, I miss you..

Thanks for your smile, which makes me stronger!

You are my everything, thank you..

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I thank to Allah SWT who has given us blessing and mercy until the thesis entitles *Violence Are Suffered by Main Character in Yakuza Moon's Shoko Tendo* is accomplished. This thesis is as requirement for the degree of Sarjana Sastra. Sholawat and salam are always delivered to the greatest prophet, Muhammad saw who has guided us from the darkness to the lightness.

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I'm truly aware that this thesis is still having some deficiency. Therefore, I need the constructive critics and suggestions from the readers to make it better. I do hope this thesis can inspire the readers to conduct the better analysis

Malang, 17 Juni 2016

Dinda Zahra Mustavi

ABSTRACT

Mustavi, Dinda Zahra. 2016. **Violence Suffered by Main Character in Shoko Tendo's Yakuza Moon.** Thesis, Literature, Department of English Letters and Language. Faculty of Humanities. Maulana Malik Ibrahim State Islamic University, Malang.

Advisor : Dr.Mundi Rahayu, M.Hum

Key Terms : Violence, Women Oppression

This research discusses about the violence which is experienced by Shoko. Violence has been common term in the case of gender inequality. Violence against women becomes International issue because up to seventy percent of women in the world experience violence in their lifetime. It means that violence had happened prevalence in every single country in the world – cross race, culture and ethnic. This research is important to be discussed as the same that Mahatman Gandhi said, if people wants to stop the violence, people have to know the roots of violence first (Santoso, 2002). That is why the researcher takes violence and use Galtung theory to find the roots of violence.

In analyzing the data, the researcher formulates two research questions which relates to the theory. The first question talks about the types of violence. To know the violence that happens to the Shoko Tendo, researcher classifies the types of violence first. Then, the researcher also talks about the roots of the violence that had been found in the first question. The second question is about the women struggle that is done by Shoko Tendo to against violence. In conducting this research, the researcher uses violence theory and feminism approach to analyze the data of in *Yakuza Moon*. The violence theory will answer the surface of the violence such as physical, verbal, sexual, and psychological violence in *Yakuza Moon*. In addition, the radical feminism will answer about why women always become the victim of violence.

After analyzing the data, the researcher finds that violence that is experienced by the main character –Shoko Tendo is divided into three terms, direct violence as the surface such as physical, psychological (verbal violence and non-verbal violence), sexual violence (Marital rape, incest and sexual assault). Besides, structural and cultural violence are the root as violence. Structural violence that happens in this novel takes places in the school in institution where there is inequality distribution of the power. It is done by her friends and her teacher in educated institution. Then, the cultural violence is any aspects of violence which can legitimate direct violence. The term of ideology that can be seen in this novel is the ideology which is constructed the way man taught about women including Maejima. In this case, the ideology that encourages the violence that is done by Maejima is patriarchy system which has role to legitimate any kinds of violence toward Shoko Tendo.

مستقي، ديندا الزهراء. 2016. العنف الذي يتعرض له الشخصية الرئيسية في ياكوزا القمر شوكو تيندو ل. أطروحة، الأدب، قسم اللغة الإنجليزية الآداب واللغة. التدريسية فيكلية الأدبية. جامعة مولنا مالك إبراهيم الدولة الإسلامية، مالانج. مستشار: الدكتور موندى راهايو، شروط رئيسية هي: العنف، الاضطهاد للمرأة

ة من عدم المساواة بين

جنسين. العنف ضد المرأة هو مشكلة الدولية لمدة تصل إلى سبعين في المئة من النساء في جميع أنحاء العالم تجربة لعنف في حياتهم. وهذا يعني أن انتشار العنف في كل بلد في العالم - عبر الأعراف والثقافات والأعراف. هذا البحث مهملمناقشة نفس قال Mahatma Gandhi، إذا كان الناس يريدون وقف العنف، يجب على المرء أولاً معرفة جذور العنف (سانتوسو، 2002). لهذا السبب قام باحثون العنف غالتونغ واستخدام نظرية للعثور على جذور العنف بتحليل البيانات، نقترح سؤالين البحوث ذات الصلة النظرية. السؤال الأول للحديث عن هذا النوع من العنف. معرفة العنف الذي يحدث في شوكو تيندو والباحثين تصنيف أنواع العنف أولاً. ثم، والحديث الباحثون أيضاً عن جذور العنف التي تم العثور عليها في السؤال الأول. والسؤال الثاني هو عن نضال النساء من قبل شوكو تيندو لمكافحة العنف. في إجراء هذه الدراسة، استخدم الباحثون هذه النظرية من العنف والنهج النسوية لتحليل البيانات في ياكوزا القمر. ونظرية العنف يجيب أشكال العنف مثل العنف الجسدي، اللفظي والجنسي، والنفسية ياكوزا القمر. وبالإضافة إلى ذلك، سوف النسوية الراديكالية الإجابة عن السبب في أن المرأة هي دائماً ضحية للعنف. وبعد تحليل البيانات، وجد الباحثون أن أعمال العنف التي تمر بها الشخصية الرئيسية -Shoko تيندو ينقسم إلى ثلاث فترات، والعنف مباشرة كسطح مثل والنفسية (الاعتداء اللفظي وغير اللفظي العنيف) الجسدي والاعتداء الجنسي (الغتصاب الزوجي، وزنا المحارم والاعتداء الجنسي)، وعلاوة على ذلك، والعنف الهيكلية والثقافي هو الجذرية للعنف. العنف الهيكلية الذي يحدث في الرواية تجري في المدرسة في الهيئة التي يوجد عدم المساواة في السلطة. يتم ذلك عن طريق أصدقائه والمعلمين في المؤسسات التعليمية. ثم، وثقافة العنف هي كل العنف الذي يمكن أن يواجه العنف الشرعي الجانب. واحد من جوانب الثقافة التي أخذت أجاز في هذه الرواية هو أيديولوجية والتي يمكن رؤيتها من العلاج أجاز الى شوكو تيندو. في هذه الحالة، وهي عقيدة تشجع العنف التي ترتكبها أجاز هو النظام الأبوي الذي يحتوي على الدور الشرعي لأي نوع من العنف ضد شوكو تيندو.

ABSTRAK

Mustavi, Dinda Zahra. 2016. **Kekerasan terhadap Tokoh Utama dalam Novel Shoko Tendo, Yakuza Moon.** Thesis, Ssatra, Jurusan Bahasa dan Sasra Inggris. Fakultas Humaniora. Universitas Islam Negeri Islam Maulana Malik Ibrahim, Malang.

Pembimbing : Dr.Mundi Rahayu, M.Hum

Kata Kunci : Kekerasan, Penindasan Perempuan

Penelitian ini membahas tentang kekerasan yang dialami oleh Shoko. Kekerasan telah istilah umum dalam kasus ketidaksetaraan gender. Kekerasan terhadap perempuan menjadi masalah Internasional karena hingga tujuh puluh persen perempuan di dunia mengalami kekerasan dalam hidup mereka. Ini berarti bahwa kekerasan yang terjadi prevalensi di setiap negara di dunia - lintas ras, budaya dan etnis. Penelitian ini penting untuk dibahas sama seperti yang dikatakan Mahatman Gandhi , jika orang ingin menghentikan kekerasan, orang harus tahu akar kekerasan pertama (Santoso, 2002). Itu sebabnya peneliti mengambil kekerasan dan menggunakan teori Galtung untuk menemukan akar kekerasan.

Dalam menganalisis data, peneliti merumuskan dua pertanyaan penelitian yang berkaitan dengan teori. Pertanyaan pertama berbicara tentang jenis kekerasan. Untuk mengetahui kekerasan yang terjadi pada Shoko Tendo, peneliti mengklasifikasikan jenis kekerasan pertama. Kemudian, peneliti juga berbicara tentang akar kekerasan yang telah ditemukan di pertanyaan pertama. Pertanyaan kedua adalah tentang perjuangan perempuan yang dilakukan oleh Shoko Tendo untuk melawan kekerasan. Dalam melakukan penelitian ini, peneliti menggunakan teori kekerasan dan pendekatan feminisme untuk menganalisis data dalam Yakuza Moon. Teori kekerasan akan menjawab bentuk- bentuk kekerasan seperti kekerasan fisik, verbal, seksual, dan psikologis dalam Yakuza Bulan. Selain itu,

feminisme radikal akan menjawab tentang mengapa wanita selalu menjadi korban kekerasan.

Setelah menganalisis data, peneliti menemukan bahwa kekerasan yang dialami oleh tokoh utama -Shoko Tendo dibagi menjadi tiga istilah, kekerasan langsung sebagai permukaan seperti, psikologis (kekerasan verbal dan kekerasan non-verbal) fisik, kekerasan seksual (Perkawinan pemerkosaan, inses dan kekerasan seksual). Selain itu, kekerasan struktural dan kultural adalah akar kekerasan. kekerasan struktural yang terjadi dalam novel ini mengambil tempat di sekolah di lembaga mana ada ketimpangan kekuasaan. Hal ini dilakukan oleh teman-temannya dan gurunya di lembaga pendidikan. Kemudian, kekerasan budaya adalah setiap aspek kekerasan yang dapat kekerasan langsung yang sah. Salah satu aspek budaya yang ikut melejitimati dalam novel ini adalah ideologi yang dapat dilihat dari perlakuan Maejima terhadap Shoko Tendo. Dalam hal ini, ideologi yang mendorong kekerasan yang dilakukan oleh Maejima adalah sistem patriarki yang memiliki peran untuk sah setiap jenis kekerasan terhadap Shoko Tendo.

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CHAPTER I

INTRODUCTION

This chapter presents research background, research problem, research objectives, research significance, scope and limitation of the research, and definition of the key terms.

I.I Research background

Nowadays, the issue of women's struggle has been discussed in many researches. The awareness issue of women's struggle becomes the focus in national, regional even international because violence against women happened everywhere (Bunch, 2000). In line with this issue above feminism emerged as a movement to end sexism and sexist oppression (Shaw and Lee, 2004). Then, the researcher takes radical feminism in analyzing this research. Radical Feminism emphasizes male control and domination of women throughout history. According to radical feminist, sexist oppression is one thing all women have in against women and on sexuality, seeking to understand the source and consequence of males' greater power (Shaw and Lee, 2004). The issue that is brought of radical feminism is about women oppression, especially violence. Violence against women becomes international issue because up to 70 per cent of women in the world experience violence in their lifetime (WHO, 2009). It means that violence had happened prevalence in every

single country in the world—cross race, culture and ethnic. Although there are many researches which learn about violence, but it cannot decrease the number of violence that happened in women's cases. A national survey of approximately 2.600 college women and 2.100 college men in 1991 revealed that within the year prior to the survey, 81 percent of the men and 88 percent of the women had engaged in some form of verbal aggression, either as predator or victim (White & Koss, 1991).

On the other hand, violence commonly is understood as physical force, like killing or torture, rape, sexual assault, and beatings. Actually, violence does not only leave its marks on the human body but also impacts on the mind and the soul (Galtung, 1991). Gandhi has clearly stated that people can remove violence if people can find the “root” of the violence itself. In addition, he also argued, there is no bad people because— people is assumed as bad people because the wrong structure encourage people to do violence culturally. It has potency to make people think that violence is common thing that does not need to be considered as the big problem. In fact, the problem of violence still appears everywhere because the roots of the problem itself have not found yet. In line with the violence issue above, the next question that appears is “what happens to the main character?”, “why does she get any kinds of violence?” which will be answered use feminism theory. This research uses radical feminism to analyze this research because the theory can explain how the structure of patriarchy always produces equal system and orderliness of society (Johnson, 1993).

Yakuza Moon is one of the novels that presents about the view and idea of violence against women. This novel was written by a phenomenal Japan writer, Shoko Tendo. She was born in Japan. She is a daughter of gangster who experiences the violence since she was twelve years old. Honestly, she was not a writer. She began to write very privately for telling about her story— she decided to share and tell her story to make other people know about her struggle in solving the problem toward her life including the violence. In 2004, Tendo published her first novel *Yakuza Moon* in which tells about the women who has experienced violence and the struggle of the main character to survive until she can leave the dark side of her life. This novel also tells about her father who gets the problem with his business and becomes a prisoner. Then, the life of Tendo changed to be worse. All of people around her try to abuse her – her classmate, teacher and neighbor. She gets many kinds of violence since she is twelve years old after her father loses his power as the dean of gangster. Finally, Tendo got much appreciation about the story because her story inspiring people. *Yakuza Moon* is a good representation that pronounces women's voice to break out from any violence that is based on structure and culture.

Talking about Yakuza, is a traditional judgment for gangster. Commonly, they do crime such as killing, gambling, smuggling and prostitution for getting money. In developing their business, they expand their business with other interconnected parties within their business scope (Nur,2012). If is seen from the

word formation, the word “yakuza” is formed from the number 8-9-3. Those numbers are the worst combination of card play *hanafuda*. Yakuza gangster is divided into two terms, traditional Yakuza and modern Yakuza. Traditional Yakuza Tekiya are working as the pitchman or street vendors to sell swags cheaper. In addition, Traditional Yakuza Bakuto is a street gambler. Then, modern Yakuza have more opportunities that can be seen from the area of their business. They can get much money around 10 billion (Wikipedia, 2013). Yakuza not only has role in economical side, but also in political, and sociological side in Japan (Nur, 2013).

As mention above, to analyze novel *Yakuza Moon*, the researcher uses radical feminism approach combines with violence theory. It is considered as the most suitable theory to analyze *yakuza Moon* because this theory discuss violence clearly and can find the root of the violence. Then, radical feminist theory can answer why the main character suffered any kinds of violence and becomes the subordinate class. Galtung said that there are two types of violence, visible and invisible violence. The smaller part of visible violence is direct and invisible violence is divide into two term—cultural violence and structural violence. Direct violence is assumed as the only violence that happened around the environment. Actually, direct violence is the result of the combination from structural violence and cultural violence. It is hard to see because the cultural violence works by changing of the moral color of an act from red (wrong) to green (right) or act at least to yellow (acceptable). In other way, the cultural and structural violence make

reality is like opaque, so that we do not see the violent act or for, at least not as violent (Galtung, 2009 p.202). That is why violence often is assumed as the common thing that is experienced toward women in the world. Because of the reason also, people only know that violence which refers to the definition of direct violence.

In conducting this study, the researcher is inspired by some previous studies which also discuss about violence and feminism. There are two research entitled Galtung, Violence and Gender : The Case for a Peace Studies or Feminism Alliance and An Empirical test of Galtung's Theory of Imperialism. The research talking about violence that reveals more than constituting the cultural environment that makes violence acceptable and legitimate as Galtung claims, gender relations are implicated in the very creation of violence. Violence and gender are involved in a relationship of mutual constitution. In short she captured the violence that usually happened toward women from feminist view. In this research, the researcher discusses violence use Galtung theory which focuses on the violence that is experienced toward the main character and sees how the main character gets any kinds of violence.

Through the analysis, the researcher wants to show that beyond the direct there are other aspects that influence even legitimates the direct violence. Therefore, this study is expected to be able to inform people how important know

the roots of violence. Hence, people know the way to prevent the violence. Then, this study tries to invite people change the way they think about violence. In addition, the researcher also want to show that women are not supposed to be seen as the second class people – because women and men should have equal right in any aspects. All in all, after having more understanding about violence and how feminist radical see women oppression, the researcher hope people can change the way they think that women are appropriate for being a victim in society with any kinds of violence.

I.2 Research question

Based on the rationale above, the researcher formulates the problems of the study as follows:

What kinds of violence are suffered by the main character in the *Yakuza Moon*?

How do the main character struggle against men's oppression in Shoko Tendo's *Yakuza Moon*?

I.3 Research Objective

In line with the problems of the study, the objectives formulated as follows:

To analyze the violence that is experienced by the main character in *Yakuza Moon* novel.

To analyze the way Shoko Tendo fight men's oppression in Shoko Tendo's Yakuza Moon.

I.4 Scope and Limitation

In conducting an analysis, the researcher should have scope and limitation to prevent being out of the topic in order to the study has clear focus. Besides, scope and limitation are intended to give a distinct direction where the analysis goes to. Basically, there are many aspects which might be analyzed from Yakuza Moon. On the other hand, the researcher analyzes the main character in Yakuza Moon uses the theory of violence and radical feminist approach which is considered as the suitable theory. There are many kinds of feminism approaches such as feminism Marxism theory, liberal feminism, socialist feminism, but the researcher focus on the radical feminist. In addition, the researcher takes the violence of Galtung's concept to criticize the novel Yakuza Moon.

1.5 Research Significance

This study is expected to give theoretical and practical contribution for the development of literary study. Theoretically, this study aims to enriching the development of literary criticism especially in term of violence and feminist literary criticism. Then, this study is expected to be a helpful reference in conducting research about violence and feminist literary criticism. Practically, this study is projected to give more understanding for the readers about direct violence,

structural violence and cultural violence in violence literary criticism. In addition, this research is expected to give deeper understanding about radical feminism which explains about women oppression. After understanding the study, the readers are expected to be able to implement it to their own research. In conclusion, this study is wished can assist the next researcher especially in conducting relate study.

1.6 Research Method

1.6.1 Research Design

This study is designed as literary criticism. Literary criticism is the reasoned consideration of literary works and issues. It applies, as a term, to any argumentation about literature, whether or not specific works are analyzed. The functions of literary criticism vary widely, ranging from reviewing of books as they are published to systematic theoretical discussion (Crews, 2013). Literary criticism is an extension of specific purpose may be to make value judgments on a work, to explain his or her interpretation of work, or to provide other readers with relevant historical or biographical information. The critic's general purpose, in most cases, is to enrich the reader's understanding of the literary work (Hale, 2014). In short, Feminism literary criticism examines the ways in which literature (and other cultural productions) reinforce or undermines the economic, political, social, and psychological oppression of women (Tyson, 2006) In this case, the researcher tries

to explain her interpretation of *Yakuza Moon* viewed from violence side first. Then it combines with the feminist theory.

1.6.2 Data Source

The source of data in this is a novel written by Shoko Tendo entitled *Yakuza Moon*. The data used by the researcher in analyzing the novel is in the forms of monologue, dialogue, and expression of the characters and also the author in the novel which are written in the form of words, phrases, or sentence.

1.6.3 Data Collection

In collecting the data, the researcher takes some steps as follows: the first step is reading the novel—it aims to get general understanding about the plot the characters and their role in the story. Then, the second reading is intended to search and find the data by underlining the evidences which are considered significant to the study of violence and women oppression. The data which is looked for by the researcher is related to the objectives the study, i.e about the kinds of direct violence, structural violence or cultural violence and how the radical see those kinds of women oppression uses feminism approach, especially feminist radical approach.

1.6.4 Data Analysis

After all the data have been collected, the next step is classifying the data. In classifying the data, there are several steps taken by the researcher.

First, the researcher classifies the types of the violence whether the data which kinds of direct violence such as physical violence, psychological violence and the last is sexual violence. In addition, the researcher classifies the violence by the roots of the violence. It can belong to structural violence or cultural violence.

Then, the researcher was underlying the struggle that is done by the main character to against any kinds of violence.

1.7 Definition of Key Terms

To avoid different understanding, the researcher provides definition for some terms frequently used in this study. The following are the terms frequently find in this study:

1. Violence: Violence is any physical, emotional, verbal, institutional, structural or spiritual behavior, attitude, policy or condition that diminishes, dominates or destroys ourselves and others.
2. Direct Violence: Violence can take many forms. In its classic form, it involves the use of physical force, like killing or torture, rape and sexual assault, and beatings. Verbal violence, such as humiliation or put downs, is also becoming more widely recognized as violence. Peace and conflict studies scholar Johan Galtung describes direct violence as the avoidable impairment of fundamental human needs or life which make it impossible or difficult for people to meet their needs or achieve their full potential. Threat to use force is also recognized as violence.

3. **Structural Violence:** Structural violence exists some groups, classes, genders, nationalities, etc are assumed to have, and in fact do have, more access to goods, resource, and opportunities than other group, classes, genders, nationalities, etc, and this unequal advantage is built into the very social, political and economic system that govern societies, states and the world. These tendencies may be overt such as Apartheid or more subtle such as traditions or tendency to award some groups privileges over another.
4. **Cultural violence:** Cultural violence is the prevailing attitudes and beliefs that we have been taught since childhood and that surround us in daily life about the power and necessity of violence. Consider the telling of history which glorifies, records, and report wars and military victories rather than people's nonviolent rebellions or the triumphs of connections and collaboration. Nearly, all cultures recognize that killing a person is murder, but killing tens, hundreds or thousands during a declared conflict is called 'war'.
5. **Feminism:** The belief of women should be allowed the same rights, power and opportunities as men and be treated in the same way.
6. **Radical Feminist:** Radical feminist emphasize male control and domination of women throughout history. This perspective views the control of women by men as the first and the most fundamental form of oppression: women as group oppressed, not by their biology or their social class, but by men as a group. Radical feminist theory has fostered much research on violence against women and on sexuality, seeking to understand the sources and consequences of male's greater power.

CHAPTER II

REVIEW OF RELATED LITERATURE

The chapter reviews the underlying theories of the present study about violence and feminist socialist. The researcher will explain about violence, direct violence, structural violence -- imperialism, cultural violence, socialist feminist.

2.1 Feminism

Actually, contemporary feminism theory has many variants (Tong, 1998). Each can be thought of as a different lens through which to view the experiences of women, and like different lenses, each is useful for focusing on particular phenomena (Shaw and Lee, 2004 p.6). Because of the plurality of definition and view points, Bellhooks (1984) had clearly said the simplest definition of feminism. He said that feminism is a movement to end sexism and sexist oppression. These broad definitions allow feminists to work together for political change while recognizing that ideas about how to reach their goals may differ. In addition, there is agreement on two core principles underlying any concept of feminism. First, feminism concerns equality and justice in all aspects of women's lives. Because feminism is politics of equality, it anticipates a future that guarantees human dignity and equality for all people, women and men (Shaw and Lee, 2006). Then, theories of gender inequality go beyond the definition, of differences between men and women to explore economic and social inequalities. Feminism theory asserts that

inequality is the result of social organization, not of biology. They reject biological differences as a significant cause of gender is esteemed or regarded as well as changes in women's disadvantaged situation are a political project to be realized by a social movement (Farganis, 2008 p.363). it means that there is a correlation between the construction that is constructed by the society. Besides, Cainet argued that Feminism term of a concern with women's oppression and how to change that with reference to women's citizenship and participation in social life (Cainet, 1998 as cited in Thomson). In addition, Maggie assumed Feminism largely in term of women equal rights for women; in general, feminism is the ideology of women liberation, the theory of women's point of view (Maggie Humm, 1989)

The emergence of interest in women and gender took place in a social context marked by changing roles for women and the growth of a feminist social movement in late 1960s. The first wave of women movement of late 1960s was not the first. A previous women's right movement had reached its more than a hundred years earlier with Seneca Falls Declaration of 1848 which rejected the doctrine of female inferiority then taught by academics and clergy (Haris, 1984). The second wave, it's the rebirth of the women's movement in the 1960s; researchers again became interested in the study of women and gender. The third wave of women movement tackles some of the unfinished business of the first two waves, such as ensuring reproductive freedom, ending violence against girls and women, and integrating women into politics, through groups such as the third wave.

After long discussion above, according to (Tyson, 2006), the summary of feminism ideas are:

1. Women are oppressed by patriarchy economically, politically, socially, and Psychologically; patriarchal ideology is the primary means by which they are kept so.
2. In every domain where patriarchy reigns, woman is *other*: she is objectified and marginalized, defined only by her difference from male norms and values, defined by what she (allegedly) lacks and that men (allegedly) have.
3. All of Western (Anglo-European) civilization is deeply rooted in patriarchal. Ideology, as we see, for example, in the numerous patriarchal women and female monsters of Greek and Roman literature and mythology; the patriarchal interpretation of the biblical Eve as the origin of sin and death in the world; the representation of woman as a nonrational creature by traditional Western philosophy; and the reliance on *phallogocentric* thinking (thinking that is male oriented in its vocabulary, rules of logic, and criteria for what is considered objective knowledge) by educational, political, legal, and business institutions. As we saw earlier, even the development of the Western canon of great literature, including traditional fairy tales, was a product of patriarchal ideology.
4. While biology determines our sex (male or female), culture determines our gender (masculine or feminine). That is, for most English-speaking

feminists, the word *gender* refers not to our anatomy but to our behavior as socially programmed men and women. I behave “like a woman” (for example, submissively) not because it is natural for me to do so but because I was taught to do so. In fact, all the traits we associate with masculine and feminine behavior are learned, not inborn.

5. All feminist activity, including feminist theory and literary criticism, has as its ultimate goal to change the world by promoting women’s equality. Thus, all feminist activity can be seen as a form of *activism*, although the word is usually applied to feminist activity that directly promotes social change through political activity such as public demonstrations, boycotts, voter education and registration, the provision of hotlines for rape victims and shelters for abused women, and the like. Although frequently falsely portrayed in opposition to “family values,” feminists continue to lead the struggle for better family policies such as nutrition and health care for mothers and children; parental leave; and high-quality, affordable day care.

6. Gender issues play a part in every aspect of human production and experience, including the production and experience of literature, whether we are consciously aware of these issues or not.

In short, feminism aims to expose the reality of male domination, while struggling for a world where women are recognized as human beings in their own right. Thomson said in his book that male domination does not refer to the unrelenting male drives for dominance and mastery

(Hawkesworth, 1989:543). It does not mean that all men are invariably oppressive to all women all the time, nor that women are invariably the passive, peaceable victims of a male and institution. While social structures are maintained through the commitment and acquiescence of individuals, and can be eroded by the refusal of individuals to participate, they have a life of their own, and can continue to exert their influence despite the best efforts of the well-intentioned.

2.2 Feminist Literary Criticism

Literary criticism focusing on feminist perspective is called feminist literary criticism. To investigate female characters in the literary work is difficult because feminist literary criticism has to be consistent to the previous theory of literature in order to prevent the contradiction among theories. Thus, in further development, feminist literary discourse at least has four focuses: first, to discover, examine, and measure to the women's author in the past which patriarchy culture is expressed clearly; second, to examine literary works with the feminist approach; third, to express women's and men's ideology, i.e. how they view themselves in the real life; fourth to discover gynocritic aspects, i.e to understand the creative process of feminist author reflected in literary works (Endaswara, as cited in Idris, 2009). In this case, the researcher employs feminist literary criticism to examine literary works.

Feminist literary criticism properly begins in the aftermath of second wave feminism. The term usually given to the emergence of women's movements in the United States and Europe during civil Rights campaigning of 1960's. Clearly though, a feminist literary criticism did not emerge fully formed from this moment. Rather, its eventual self-conscious expression was the culmination of centuries of women's writing, of women writing about women writing, and of women – and men – writing about women's minds, bodies, art, ideas. Whether misogynist or emancipator, the speculation excited by the concept of women, let alone by actual women and their desires, created a rich history upon which second-wave feminism could be built. From the beginning, feminist literary criticism was keen to uncover its own origins, seeking to establish traditions of women's writing and early feminist thought to counter the unquestioning acceptance of man and male genius as the norm. (Plain & Sellers, 2007)

Generally, feminist literary criticism exists to counter, resist, and eventually eliminate the traditions and conventions of patriarchy ideology or belief system which sees the dominance and superiority of men over women in both private and public context-as it exists in literary, historical, and critical context, as “natural” and struggle for equality both sexes (Idris, 2009)

2.3 Radical Feminism

Radical feminism was born from political activity and analysis about civil rights social change movements in 1950's and 1960's and women movement in 1960s and 1970's (Azis,2007). It is a branch of feminism that views women's oppression as the basic system of power upon which human relationship in society is arranged. It seeks to challenge this arrangement by rejecting standard gender and male oppression (Rozaqoh, 2009). There are two beliefs about the central ideas of radical feminism. The first is statement that women has absolute positive value as the women – unequivocal belief to refuse the devaluation, and the second one is belief that women are gotten oppression in every single time by patriarchy system (Ritzer & Goodman, 2007).

According Crawford and Unger radical feminism emphasizes male control and domination of women throughout history. This perspective views the control of women by men as the first and most fundamental form of oppression: women as a group are oppressed, not by their biology or their social class, but by men as a group. According to radical feminists, sexist oppression is one thing all women have in common. Radical feminism theory has fostered much research on violence against women and on sexuality, seeking to understand the sources and consequences of males' greater power (Ritzer & Goodman, 2007). In addition, radical feminism see that in every single institution, in the structure of the society appears a

system which the dominant or superior class oppression the inferior class depends on class, ethnic, age, color and sexism. The based structure is patriarchy system – from the patriarchy system men tried to humiliate women, and see women do not as human for controlling women. In line with the opinion above, radical feminism also accuse all of the institution which create the system patriarchy for instance family (Sulaeman & Homzah, 2010) – because family is the first institution which introduce the patriarchy system. The resistance of radical feminism wants to construct that women in society have the same occasion, do not feel under pressure by men in cases of culture and power (Azis, 2007).

For having better condition of women in society, women have to create the awareness that women have appreciation and encouragement. It means that women do not feel as a stranger in the social community, the desire of women should come from their self. According to (Suharto in Azis 2007) there are five ides of radical feminism:

The personal of political is the slogan of radical feminism. It meansthat the experience of each woman is assumed as the personal problem that actually the problem is politic issue which roots of imbalance dominance of women and men. Refuse the exploitation of women and the obligation of wife, mother and the sex couple of men. They refuse it because “marriage” They argue that sexism is the social system which is build from law, tradition, economic, education, religion, knowledge, language, economic, mass media, sexual

morality, mothering children and the distribution in household. Those, are the secret agenda of social system for giving the higher dominance of men. Society should be changed holistically. The institutes that are in society have to be changed fundamentally. Refuse the hierarchy system which is based in gender and class. Marina Camara also state that radical feminism the dominance system men toward women as the patriarchy comes from biological side, especially in reproduction system. She agrees that men enjoy the situation which takes the benefit of the situation (Azis, 2007). That is why, feminism more talking about women oppression which commonly covers the imbalance position in social structure in the society.

Shulamith Firestone as one figure of Radical Feminism assumes that the factor that encourage of women oppression is the biological factor. The fighting of feminism has to capable to remove the special treatment based on the gender (sex privilege) and changes the sex differences between men and women. The primary role of women not only mothering the children but also becomes the foundation in social organization (Fakih, 1996). He also said that feminist movement should participate in biological revolution that should free them from biological oppression (Rozaqoh, as cited in Scholihah, 2015). Then, radical feminism as what Mitchell said that recognizes the oppression of women as a fundamental political oppression wherein women are categorized s an inferior class based on their sex. as

radical feminist, we recognize that we are engaged in a power struggle with men, and that the agent of our oppression is man in so far as he identifies with and carries out the supremacy privileges of the male role. (Mitchell, 1971 as cited in Deborah 2000).

Focus on the ideas of Shulamith Firestone –was one of the founders of the early radical feminist group. She introduced the idea of a ‘sex class’ – sexual class to which individual women are assigned by reason of their gender generates, then, an entire system of discriminatory relationship and or classes. Radical Feminism describes the condition of women as the most fundamentally oppressed class within patriarchal culture – the gender as a system that operates to ensure continued male domination (Deborah, in Barbara 2000). He also said that, radical feminism is able to treat gender as a system. The systemic nature of gender ensures continued male domination through the masculine control of feminine sexuality. In radical feminist terms, gender oppression is the most fundamental form of oppression and precedes the economic structure of patriarchal societies (Deborah in Barbara 2000).

2.4 Patriarchy System

Commonly, patriarchy is defined as the term to designate the social problem identified of feminism. But, in the western history, myth, and literature, the patriarchy is the rule of father – the paternal domination

portrayed the rule of the father over the son. It involves the imposition of, or struggles against, the ascendancy of some men over other men. ‘Patriarchy’ in this sense, is an affair between men and is relevant to women only derivatively through our implication in power in hierarchies among men (Thomson, 2001)

The word ‘patriarchy’ literally means the rule of the father or the ‘*patriarch*’, and originally it was used to describe a specific type of ‘male-dominated family’ – the large household of the *patriarch* which included women, junior men, children, slaves and domestic servants all under the rule of this dominant male. Now it is used more generally “to refer to male domination, to the power relationships by which men dominate women, and to characterise a system whereby women are kept subordinate in a number of ways” (Bhasin 2006:3). Actually, Patriarchy refers to the male domination both in public and private spheres. Feminists mainly use the term ‘patriarchy’ to describe the power relationship between men and women. Thus, patriarchy is more than just a term;

The concept of patriarchy is defined by different thinkers in different ways. Mitchell, a feminist psychologist, uses the word patriarchy “to refer to kinship systems in which men exchange women” (Mitchell 1971:24). Walby defines “patriarchy as a system of social structures and practices in which men dominate, oppress and exploit women” (Walby 1990:20). She explains patriarchy as a system because this helps us to reject the notion of biological determinism (which says that men and women are naturally different because of their biology or bodies and, are, therefore assigned different roles) or “the notion that every individual man is always in a dominant position and every woman in a subordinate one” (Ibid, nd).

Patriarchy, in its wider definition, means the manifestation and institutionalization of male dominance over women and children in the family and the extension of male dominance over women in society in general. It implies that “men hold power in all the important institutions of society” and that “women are deprived of access to such power”. However, it does not imply that “women are either totally powerless or totally deprived of rights, influence, and resources” (Lerner 1989:239).

In addition, Thompson also stated that whatever the status of some males in relation to other males, the problem identified by feminism is the subjection of women to men. Dealing with the definition of patriarchy system itself, Jaggar and Rothenberg (1999) view it as a set of social relations between men, which have a material base, and which through

hierarchical establish or create interdependence and solidarity among men that enable them to dominate women (Guamarawati, 2009 as cited in Sholichah 2015) .Because of women have always resisted subjugation and asserted our own worth despite the male monopolization of the ‘human’ norm as well as acquiesced, accommodated ourselves, maneuvered for some space and freedom of movement, beat the oppressor at his own game, used his obsessions and weakness against him, it is the male supremacist dream and reality of female subjection which is of concern to feminism, not struggles for ascendancy among men (Thomson, 2001)

According Suleman and Homzah, the existences or patriarchy system gets relatively strong by some various buffer elements such as family, religion, education, state, politic, bureaucracy, law, and mass media. This system encourage men to rate their self as dominant group which lead women’s sexuality and gender identity (as cited Sholichah 2015)

Then, to the radical feminists (Brownmiller 1976, Firestone 1974), patriarchy preceded private property. They believe that the original and basic contradiction is between the sexes and not between economic classes. Radical feminists consider all women to be a class. Unlike the traditionalists, however, they do not believe that patriarchy is natural or that it has always existed and will continue to do so.

In addition, the theory of patriarchy by Walby shows “two distinct forms of patriarchy – private and public patriarchy” (Walby 1990:24).

Private patriarchy is based upon household production as the main site of women's oppression. Public patriarchy is based principally in public sites such as employment and the state. The household does not cease to be a patriarchal structure in the public form, but it is no longer the chief site. In private patriarchy the expropriation of women's labour takes place primarily by individual patriarchs within the household, while in the public form it is a more collective appropriation. In private patriarchy the principle patriarchal strategy is exclusionary; in the public it is segregationist and subordinating. Above all, "the state has a systematic bias towards patriarchal interests in its policies and actions" (Walby 1990:21).

Thus, Patriarchy is a system whereby women are kept subordinate in a number of ways. The subordination that we experience at a daily level, regardless of the class we might belong to, takes various forms – discrimination, disregard, insult, control, exploitation, oppression, violence – within the family, at the place of work, in society.

2.4 Violence

The word "violence" comes from Latin language "vis" (power) and *latus* (comes from the word *ferre*, means bring). Before Galtung has clearly defines what violence is, there are two figures who have explained about violence. The first is Thomas Hobbes (1588-1679) and Jean-Jacques (1712-1778) have different opinion about violence. According to Hobbes, violence is normal situation of human (*state of nature*), only state which can use

violence and also has power. People can solve the violence if they have power. The based perspective of Hobbes is human is controlled by encouragement of irrational and anarchist which lead person to do violence each others. On the other hand, Rosseaue assumed that human is an honest creature that love sincerely, does not have fell to hate each other. He argued that civilization that encourage human to do violence. These different opinions about violence show that violence has presented long time ago.

According to Galtung, violence is the cause of difference between the potential and the actual, between could have been and what is. Violence is that which increases the distance between the potential and the actual, and that which impedes the decrease of this distance (Galtung, 1969). So, the violence is present when human beings are being influenced so that their actual somatic and mental realizations are below their potential realizations. He also gave example if a person died from tuberculosis in the eighteenth century it would be hard to conceive of this as violence since it might have been quite unavoidable, but if he dies from it today, despite all the medical resources in the world, then violence is present.

In addition, when the potential is higher than actual is by definition avoidable and when it is avoidable, and then violence is present. When the actual is unavoidable, then violence is not present even if the actual is at very low level (Galtung, 1969). Then, Galtung divided violence into two terms, direct violence and indirect violence. He said that if insight and / or

class are monopolized by a group or class or are used for other purposes, then the actual level falls below the potential level and violence present in the system. He called indirect violence because people cannot directly witness the performance of violence. Indirect violence works in two ways. The first is changing the moral color of an act from red (wrong) to green (right) or at least to yellow (acceptable). For instance, when someone is killed because of the importance of state, it is assumed as the right, on the other hand, killing a person is a crime – but people can accept it. The second way is making reality opaque, so that we do not see the violent act or force, or at least not as violent – he gave the example of abortion provocatus (Galtung, 1990).

Besides, direct violence happens where means of realization are not withheld but directly destroyed – physical force like killing or torture, rape, and sexual assault, and beatings. Verbal violence such as humiliation or put-downs, is also becoming more widely recognized as violence (Galtung, 1990). Different from the first type of violence, direct violence can be seen, heard, and even felt.

In addition, he said that there are six dimensions of violence. It is important to know the six dimensions because it can help us conceive of violence in terms of influence as indicated in the statement. The first distinction to be made is between physical and psychological. It is really important to discuss about these distinctions because they are still related to his explanation about the definition of violence. He stated that violence is not only focused on physical

but also psychological. In physical violence, people can see that the actual realization of the victim decrease even lost of the actual realization. In the same time, the psychological of victim decrease because of brainwashing, lies, indoctrination of various kinds, threat which can reduce the mental potentiality.

The second dimension is between the positive and negative approach. According to Galtung, someone can be influenced not only by punishing him when he does what the influencer considers wrong, but also by rewarding him when he does what the influencer considers right. When people gave 'something' as the reward, it can make someone got the pleasure – actually it is the way to control and limit which more manipulatory other person to do what they want. They use another way to control and reduce the awareness of the violence. They have certain purpose implicitly by giving the reward.

The third dimension is on the object side : whether or not there is an object that is hurt. Can people do violence when no physical or biological object is hurt?. Talking the means of physical violence, Galtung gave example if someone was throwing stone around or testing nuclear arms, there may not be violence in the sense that anyone is hit or hurt, but there is nevertheless the threat of mental violence that may even be characterized as some type of psychological violence. It belongs to the psychological violence because the impact of throwing stone or testing nuclear can destroy

the things around it. Then, the thing itself has their owner which can destroy the relation between the owner and the things that they have.

The next dimension is to be made and the most one is on the subject side: whether or not there is a subject (person who acts). When we talking about violence, is it possible to do violence without the subject? As Galtung said before, there are two types of violence. They are direct violence and indirect violence. People can see and know the subject of direct violence directly. on the other hand, in indirect violence, people cannot see because the violence has melted in the form of system. People can only see that a institution has bad system. The subject of direct violence is concrete different with indirect violence, the subject is abstract.

The fifth distinctions are intended and unintended. This is important to discuss when guilt is to be decided, since the concept of guilt has been tied more to intention, both in Judae-Christian ethics and in Roman Jurisprudence thn to consequence (Galtung, 1969). On the other hand, Galtung looked the term guilt refers to the impact that is done. He consider in deciding intended or unintended from the victim view. According to Galtung it is not important to know intended or unintended because both of them give violence toward the victim.

The last dimension is between manifest and latent violence. Manifest violence, whether personal or structural is observable; although not directly since the theoretical entity of potential realization also enters the picture. In

addition, latent violence is something which not there yet might easily come about. Those are the six dimensions which influence violence.

2.4.1 Cultural Violence

According to Galtung, Cultural violence is the prevailing attitudes and beliefs that we have been taught since childhood and that surround us in daily life about the power and necessity of violence. Consider the telling of history which glorifies, records, and reports wars and military victories rather than people's nonviolent recognize that killing person is murder, but killing tens, hundreds or thousands during a declared conflict is called 'war' (Galtung, 1969). In addition, he also state that cultural violence are those aspects of culture, the symbolic sphere of our existence – exemplified by religion, language, ideology, art, empirical science, formal science and cosmology (Galtung, 1990).

The function of cultural violence highlights the way in which the act of direct violence and the fact of structural violence are legitimized and thus rendered acceptable in the society (Galtung, 1990). Cultural violence can now be added as the third super-type and put in the third corner of a violence is stood on its direct and structural violence' feet, the image invoked is violence as the legitimizer of both. Then, the three types of violence are interconnected each other. Galtung said that direct violence is an event; structural violence is a process; with ups and down; cultural violence is an invariant. a permanence (Galtung, 1997).

Now, the listing of six cultural domains mentioned in the above, religion, ideology, language, art, empirical science, formal science and cosmology – giving one or two examples of cultural violence from each domain. The logic of scheme is simple: identify the cultural element and show how it can, empirically, or potentially, be used to legitimize direct or structural violence.

The first aspects, is religion. In all religions there is somewhere the sacred, *das Heilige* ; let us call it ‘god’. A basic distinction can be made between a transcendental God outside us and an immanent god inside us, maybe also inside all life. The Judaism of the Torah, founded almost 4000 years ago, envisaged God as a male deity residing outside planet Earth (Galtung, 1990). With God outside us, as God even above it is not inevitable but indeed likely that some people will be seen as closer to that God than others, even as higher. The dichotomies between God and Satan possessing or at least choosing their own; or with God or Satan – being beside us. For contemporary example consider the policies of Israel with regard to the Palestinians. The chosen people even have a Promised Land, the Eretz Yisrael. They behave as one would expect, translating choosiness. In short because of the religion, dichotomies between Chosen and Unchosen appears :

God Chooses	And Leaves to Satan	With the Consequence of

Human Species	Animals, Plants, Nature	Speciesis, Ecocide
Men	Women	Sexism, Witch-burning
His People	The others	Nationalism, Imperialism
Whites	Colored	Racism, Colonialism
Upper Clsses	Lower Classes	Classism, Exploitation
True Believers	Heretic, Pagans	Meritism, Inquisition

The second aspect is Ideology. Religion and God may be dead – but not the much more basic idea of sharp and value-loaded dichotomies. The lines may no longer be drawn between God, the chosen, the unchosen and Satan. (Santoso, 2002). People become debased by being exploited, and they are exploited because they are seen as debased, dehumanized. Thus, only human beings are seen as capable of self-reflection; men are stronger/more logical than women; certain nations are modern/carriers of civilization and the historical process more than others; white are more intelligent/logical than non whites; in modern ‘equal opportunity’ society the best are at the top and hence entitled to power and privilege (Galtung, 1990).

The third is formal science. Galtung gives example of formal science through Mathematic lesson. If mathematic is viewed as a formal game with

one basic rule, that a theorem T and its negation $\neg T$ cannot both be valid, then there may be violent consequences (Galtung, 1990). This means that mathematics disinclines us into a particular mode of thought highly compatible with black-white thinking and polarization in personal, social and world spaces. The either – or character of mathematical thought makes it an exciting game: but as model for highly dialectic human, social and world reality it is far from adequate. And adequatio is the basic requirement for culture, symbolic space, if it is to guide us in visioning a less violent potential reality.

2.4.2 Structural Violence

Galtung said that structural violence is inequality distribution of the power (Galtung, 1969). According to him, a powerful person is not a person who has more power than others. He thinks that the most glaring facts about this world: the tremendous inequality, within and between nations, in almost all aspects of human living conditions, including the power to decide over those living conditions – and the resistance of this inequality to change (Galtung, 1971). Then, according to Galtung, the world consists of center and periphery. In concern is with the mechanism underlying this discrepancy, particularly between the center in the Center, and the periphery in the Periphery. The structural violence discusses about how to conceive of, how to explain, and how to counteract in equality as one of the major

discussion. Thus, the special type of dominance system to be discussed is imperialism. In other book, Galtung stated that structural violence is the injustice which is created by the unity of system. This system cause people cannot fulfill based human needs (Galtung in Susan, 2009 p.119).

Galtung said that there are four types of human needs that have to be fulfilled. First is survival Needs, if people cannot get the survival needs, they will get the negation of survival needs – death and mortality. Second is well-beings Needs, people will get misery and morbidity if they cannot fulfill the second human needs. The third is identity needs, the negation of the third human needs is penetration and segmentation which commonly can be found in the environment. The last one is freedom Needs, the third and the last of human needs both of them are relate each other (Galtung, 1990). Because the third of human needs -- penetration and segmentation cannot be divided with the fourth of human needs -- marginalization and fragmentation. Among four of human needs are balance ecological and people can fell “peace” because they can fulfill their human needs.

Galtung assumed that violent structure leaves marks not only on the human body but also on the mind and spirit (Galtung, 1990). The next four terms can be seen as parts of exploitation or as reinforcing components in the structure. Actually, there are five aspects in the structural violence, they are exploitation, penetration, fragmentation, segmentation and the last is marginalization.

The first aspect is exploitation. Galtung stated (1992) that exploitation can happen in small relation – two people, even in big relation – group, community, and state. In General, the exploits occur when totalitas the amount of the costs and benefits of economic exchange activities in a variety of different groups, so that some groups have benefited more than others. He addition, when the difference between the people who got the most and those who got the least amount of continued increased, minimum stays, Galtung argued it is called exploitation. Likewise, if there is a disharmony of interest between partners exchange, there occurs the exploitation. Galtung also divides the exploitation becomes two kinds. The first is exploitation A – starve, waste away from diseases and exploitation B – malnutrition and illness.

The second aspect of structural violence is penetration. According to Galtung (1990) penetration is implanting the topdog inside the underdog so to speak. He explains that topdog in this case has big influence toward the underdog. For instance, in the big relation, a state. The structural power really is operational when a people sheltering under the skin of other Nations so that it can form in the nation. It means that the topdog takes more benefit by trying to influence the underdog. This idea is almost same with segmentation which gives the underdog only a partial view of what goes on – the result is covered by the topdog.

The third aspect is Fragmentation. The word fragmentation comes from Roman language which the meaning is same with *divide et impera* – split and hold. In General, we can say that fragmentation a way of being used by a group of Nations for control of some of the other groups. A Government can control some other countries with divisive country (Galtung, 1992). Then, the main function of fragmentation is to protect by making the state that is controlled cannot organize or gather with others state. The topdog limits the the access of the underdog.

The fourth is Marginalization. The main idea of marginalization is to create fissure among underdog. Galtung (1990) said that marginalization is keeping the underdog outside – make the underdog in the second position. According Young, (n.d.) marginalization is in some ways worse than exploitation because society has decided that it cannot or will not use these people even for labor. It effectively pushes these people or underdogs to the margin of society economically, politically, culturally and socially following to the policy of exclusion.

CHAPTER III

ANALYSIS

As previously mentioned, this research will concern with two main points. First, the discussion will be about kinds of violence suffered toward the main character in the *Yakuza Moon*. Then, the second discussion is about women's struggles against violence portrayed in *Yakuza Moon* by Shoko Tendo.

In this part, the researcher will discuss the problems in order of research objectives have presented in the previous chapters.

3.1 Violence

According to Galtung, violence any physical, emotional, verbal, institutional, structural or spiritual behavior, attitude, policy or condition that diminishes, dominates or destroys ourselves and others. (Galtung, 1990)

3.1.1 Direct Violence

Violence can take many forms. In its classic form, it involves the use of physical force, like killing or torture, rape, and sexual assault, and beatings. Verbal violence, such as humiliation or put downs, is also becoming more widely recognized as violence. Peace and conflict studies scholar Johan Galtung describes direct violence as the avoidable impairment of fundamental human needs or life which makes it impossible or difficult for people to meet their needs or achieve their

full potential. Threat to use is also recognized as violence (Galtung, 1990). The most type of violence in *Yakuza Moon* is direct violence. It is assumed as the dominant kind of violence because commonly people do not know about the structural violence and cultural violence which roots the direct violence.

3.1.1.1 Physical Violence

In *Yakuza Moon*, physical violence seems to be the most common violence instead of other violence. There are many kinds of physical violence that is done in the *Yakuza Moon* such as: beating, choking, throwing, slapping, grabbing, attacking, and hitting. The researcher also divided the types of the physical violence to make the reader easier in understanding this analysis.

3.1.1.2 Types of Physical Violence

Because there are many types of physical violence, the researcher tries to categorize the types of violence such as: beating, choking, throwing, slapping, grabbing, attacking, and hitting.

3.1.1.2.1 Beating

To know the evidence of this case, the researcher may identify from the following data:

The drug honeymoon was over—my fucked-up body was well and truly hooked on speed. And to make matters worse, now Maejima began to flip out. If there was ever a time he couldn't get in touch

with me, he would go ballistic, and once he found me, we'd be holed up in a love hotel for two or three days at a time. I wasn't even allowed to set foot out of the room. He used to throw me onto the bed and go into a long rant about how I'd been avoiding him. When I tried to answer back, he'd call me a liar and kick the hell out of me. (p.87)

From the first evidence the researcher can see how Maejima was throwing Shoko Tendo, because she tries to avoid him. When the potential is higher than actual realization, then violence presents. In this case, Shoko has great potential to leave Maejima, but she cannot realization her potential becomes actual realization. In addition, it supported by the condition when and where violence happens. It happens when she really fucked-up body was well truly hooked on speed. Hotel that is chosen by Maejima really encourage him to control Shoko. Because of the reason, the actual realization does not higher than potential, then violence present. When Maejima was throwing Shoko, means that he wants Shoko to follow him. Another direct violence can be seen from the following evidence:

Get off me, you pervert!" I yelled, and got a punch in the face. There was a sickening crunch, and warm blood began to seep from my ear. (p.88)

This evidence shows the researcher Maejima do many times of direct violence in the same times. He begins with verbal violence to makes Shoko Tendo fell afraid – to fall down her mental. Then, he hits Shoko to directly do what Maejima wants to do. Shoko Tendo does not has chance to create her decision –

even to her body. She has to obey the rule that is made by Maejima. If Shoko tries to against him, he always stops her through violence. From this evidence, we can see that violence here has changed the moral color at least becomes yellow – can be accepted by society. People see this phenomenon as common things in the society. When a couple have little bit problem in their relationship and they solve their problem by beating each other – that actually it belongs to violence. On the other hand, society can accept it as the process of couple in keeping and surviving their relationship. It means that violence has success to be accepted in the society. Although she is bloody Maejima does want to know her condition.

I'd hurt Maejima's pride, and he couldn't control his rage. He pinned my head to the door with his foot. My head was already killing me from his last attack, and now the extra pressure on my already throbbing skull made me explode in fury.(p.93)

The next evidence is the kinds of harder physical violence toward Shoko Tendo. He beats Shoko Tendo because Shoko Tendo has another person which according Shoko, he is more understanding than Maejima. His name is Shin. She meets him in the work place because they are partner. Shin threat Shoko in polite behavior – it is so different with Maejima. In the other hand Maejima directly is angry to Shoko Tendo. According to Maejima, the suitable perso which can accompany Shoko is him. After helping Shoko's father, he recognizes that a good person is him. He did violence to pressure Shoko and force her to follow him. The

following evidence is also talking about the physical violence which is hurt Shoko Tendo so much. He believes that by doing this ways, can make Shoko to follow him.

In the first time, Ito has good attitude and always gives nice attention toward Shoko Tendo. She gives her heart because at the first time, Ito never angry even do the violence likes direct violence, verbal violence, sexual violence, physical violence, economical violence and psychological violence. Ito starts to do any violence when Shoko Tendo knows that he has marriage. It means that he has a wife and Shoko as the outcast person. The next following is the next evidence of Ito's violence.

“That woman? She doesn't mean anything to me. I'll break it on with her. But I'm not letting you finish with me. No fucking way!”
He picked up a beer bottle and swung it at my head. (p.144)

This is the conversation that is done by Ito and Shoko when Shoko has already known that Ito has marriage. The respond of Ito is yelling to the Shoko. Forcing Shoko to believe him with yelling that his wife is doesn't mean anything to him. He also said that he wants to break with her. He is angrier than Shoko -- because he feels disappointed that Shoko doesn't want to believe and stay beside him. Then, he was slapping Shoko with bottle and swung it at her head. He intentionally wants to break Shoko physically as the result of unbelieving Shoko toward Ito.

Another direct violence in *Yakuza Moon* is the following evidence:

“Yeah? You want more?” He kicked me in the chest and I flew backward, landing on my back on the floor. He kept on pummeling me. Blood came from my ear, I felt my nose break yet again, and my false tooth flew out of my mouth. There was so much blood in my throat that I was almost choking. Ito pinned me to the floor with one foot, so he could kick me more easily with the other. I remember hearing a loud ringing in my ears, and then I must have passed out. (p.145)

Because Shoko does not want to believe Ito again, that is why Ito feel important to give stronger than before. He hurt Shoko physically by throwing her to the floor and choking her. The purpose of his treatment only one – he wants to Shoko believes and controls her. On the other hand, Shoko cannot believe anymore to Ito. That is why Ito becomes angrier toward Shoko.

3.1.1.2.2 Slapping

The following evidence captured direct violence that is done by Maejima toward Shoko Tendo. It belongs to one the type of physical violence. That is slapping. It can be seen from the following evidence:

“Don’t give me that crap again. Who the fuck do you think you’re talking to?” Without warning, he slapped me hard across the face. (p.92)

The way that is used Maejima to control Shoko is always by giving violence. He assumed that violence is the greatest way to control other people. He hits Shoko for showing his power. He injure physical and psychological of Shoko to get his willingness. Back to the basic reason that he argues that Shoko is appropriate person in getting such as any violence. The violence happens toward Shoko because she does not has higher actual realization than potential realization. Actually, she has right to refuse even leave Maejima but she never do that because of economical reason – because his father has much many debt toward Maejima. That is why Shoko Tendo always has low actual realization.

3.1.1.2.3 Throwing

The next discussion will show that Maejima do any types of physical violence. In this case is throwing.

“Fucking stubborn brat!” The force of Maejima’s kick sent me flying into the table. My eye made contact with the corner, and what felt like tears began to trickle from it. I put my hand to my face and realized it was blood. (p.92)

The evidence above, also give stronger evidence that Maejima always do violence toward Shoko Tendo. A little bit false that is done by Shoko makes him angry and does the violence. He does the same pattern in doing the violence. First, is verbal violence – by yelling Shoko, to decrease the mentality of the victim and continue with direct violence such as beating, choking, throwing, slapping,

grabbing. All of the ways he does the violence is to make the victim feel does not has power.

3.1.1.2.4 Grabbing

The following evidences will show how Maejima treats Shoko Tendo and hurts her without consider about Shoko Tendo's condition. The rapid violence that is done by Maejima actually breaks the Shoko Tendo physically and mentally.

“Wrong. I'm not the one you're through with!” This time Maejima grabbed me by the hair and slammed my head on the door. It felt a though someone was pressing a hot iron rod into my skull.(p.92)

Many kinds of violence often Maejima did Shoko Tendo fell tired to against him. Her effort for getting her right is so hard because Maejima never gives chance to go from Maejima. In addition, her family also never back up Shoko Tendo. Then, Maejima himself never consider the condition of Shoko Tendo – it can be seen from the kinds of violence that is done Maejima toward Shoko Tendo.

The following evidence is the last violence that is done by Ito to the Shoko physically:

He grabbed me by the hair and began to bang my head relentlessly against the concrete wall. Next thing, all I saw was the shiny black leather of his shoe heading for my face. He continued kicking me for what seemed like forever, then picked up the plant on the landing, pot and all, and shattered the whole thing over my head. I fell onto the broken pieces, and he kept punching and kicking me as I lay there covered in dirt. By now, I couldn't even feel the pain. I'd

been beaten so hard that I didn't have the strength left to raise a hand to protect myself. Suddenly, Ito seemed to snap out of his frenzy and the punches stopped. (p.145)

As the climax, Ito does extreme violence. He begins with banging te head of Shoko, kicking and slapping Shoko with pot of the flower. At that time, Shoko cannot do anything because she feels her body very pain – until she cannot raise her hand. She does not do anything. Ito has hurt her as she is not human. He does not consider about Shoko anymore because he really wants Shoko to always believe him. That is why Ito does any kinds of violence to the Shoko.

3.1.1.2.5 Hitting

The next types of physical violence that is done by Mejjima is hitting. These evidences will show how Maejjima hits Shoko Tendo. Then, he did violence until he fells satisfied – when he thinks that it is enough to make Shoko follow me.

“So you hate me that much?” he screamed, and hit me across the face. The force of the blow knocked me on the bed, and he sprang after me, kicked me in the ribs, then took hold of me by the hair and pulled me to my feet. (p.100)

Women, in the society are judged as the inferior people. It is constructed by society and daily life which takes the biological aspects as the based difference – sexism. From this ideology, the world view women as the weak and inferior people. This ideology also gives the impact to the society economically, politically and culturally. It directly makes them as the margin people. Because of the inferior

above, women usually feel that they have no control over to themselves – do not have feel to against the inequality society. That is why, Shoko does not fell to against him because she herself indirectly recognized as the ‘weak’ person.

The evidence captured how Maejima was hitting Shoko.

“So you’re seeing someone behind my back!” He leapt up and hit me in the face. “What the fuck?” I lost my temper and hit him back, but then he kicked me in the stomach. The force made me stumble backward, sending kitchen utensils clattering to the floor. Ito took a heavy mug and smashed it over my head. Blood began to drip onto the kitchen mat. He swung me around by the hair, and I heard a kind of ripping sound as a chunk of skin peeled away from my scalp. He punched me until my top front teeth were knocked crooked and one of the bottom ones fell out. There was a cracking sound from my nose and one eyelid began to swell. Then I stepped on a piece of the broken mug and, with a moan of pain, collapsed on the floor. After I’d lain there a while, Ito reached down and hugged me right there on the blood-soaked floor. (p.139)

The evidence above is the captured of Maejima’s fury toward Shoko. This event tells the researcher that in one time, Maejima can do much direct violence such as hitting, slapping and choking in the same time. He ignores the condition of Shoko Tendo although her top front teeth knocked crooked. He continues until he feel satisfied and make him sure that he has controlled Shoko Tendo. Shoko does not try to against him because she feels too tired in this condition. The construction of the religion that makes difference in the sexism – based on the biological aspects.

The character that is shaped of the sexism really gives the gap between men and women. One of the characteristic that colored Shoko Tendo's mind is the weakness of women. Finally, Maejima success to make Shoko ends her relationship with Shin. On the other hand, Shoko has another person which makes her feel better in the first time. His name is Ito.

3.1.1.3 Psychological Violence

According to *Work and Family Researchers Network (2007)*, Psychological or emotional violence involves trauma to the victim caused by acts, threats of acts, or coercive tactics. Psychological/emotional abuse can include, but is not limited to, humiliating the victim, controlling what the victim can and cannot do, withholding information from the victim, deliberately doing something to make the victim feel diminished or embarrassed, isolating the victim from friends and family, and denying the victim access to money or other basic resources. Emotional abuse includes verbal abuse such as yelling, name-calling, blaming, shaming, isolation, intimidation, threats of violence and controlling behavior. In analyzing psychological violence occurs in *Yakuza Moon*, the researcher divides it into two types, i.e verbal violence and non-verbal violence. Then, each of them are divided again into some sub chapter as follows:

3.1.1.3.1 Verbal Violence

It is a type of psychological abuse which is expressed in the form of spoken or words. The kinds of verbal violence are: yelling, name-calling, insulting,

blaming, shaming, isolation, intimidation, threats of violence and controlling behavior. Now, the researcher will discuss about verbal violence in the following data:

“Do as you’re told, bitch!!.” (p.62)

The utterance above is yelling that convey Shoko Tendo as a bitch. Verbal violence attacks the mental of the victim, in this case is Shoko. By yelling Shoko, her mental can fall down and indirectly present the feeling of frighten – to follow what Maejima wants. It also belongs to humiliating because Maejima was saying rude and offensive toward Shoko. It is almost same with the second evidence in *Yakuza Moon*:

“Get off me, you pervert!” (p.88)

Getting psychological violence in the form of humiliating has been really often experienced by Shoko. Maejima usually has same the pattern of the violence that he done. At the first time, he always hurt psychological, the form of verbal violence then he continues with physical violence to make Shoko follow him. The following evidence in *Yakuza Moon* about verbal violence:

“Fucking stubborn brat!” (p.92)

The third evidence of verbal violence in form of intimidating which persuade te victim to do what Maejima wants. Maejima has often done the kinds of

verbal violence. For Shoko, when she gets many kinds of verbal violence, there are two options: First, it directly makes the mental of victim fall down or makes the victim do not want to follow because hearing such as it is too often for them. Another evidence of verbal violence that is done by her teacher in the school:

“Shoko Tendo? She can draw, and maybe her basic reading and writing’s OK, but that’s about it. There’s not much you can teach an idiot like her.(p.6)

It is called as the verbal violence because it hurt Shoko by the utterance. It can be assumed as the humiliating which offensive Shoko mentally through the utterance. The teacher makes the mental of Shoko falls down. The teachers also call Shoko with ‘idiot’ person as the name-calling.

3.1.1.3.2 Non-Verbal Violence

It is a type psychological violence which is expressed in the form of action or body language. The example psychological violence is likes withholding information from the victim, deliberately doing something to make the victim feel diminished or embarrassed, isolating the victim from friends and family, and denying the victim access to money or basic resources. Now, the researcher will discuss non-verbal violence in the following evidence:

Whenever Dad was in a bad mood, he would roar at the top of his lungs and take it out on everything in the house. Thickset and muscular, once he went on a rampage, he wouldn’t be able to stop

himself. He'd break windows or rev the accelerator of a brand new car until it blew the engine.(p.11)

The evidence shows the researcher that habit of Shoko's father also influence Shoko's psychological. She and her sister always feel frighten because her father looks so scared. It indirectly shapes the characteristic of Shoko and her sister become coward person. In the society, she and her sisters is shaped as children who cannot convey their opinion because in the home they see her father – which influence the way they decide the decisions.

3.1.1.4 Sexual Violence

Nearly all the case of sexual violence or sexual abuse in the *Yakuza Moon* which is done by men in *Yakuza Moon* is in the rape way. Rape is defined as sex without consent, it is understood as a crime of aggression because the focus is on hurting and dominating (Lee & Shaw, 2006). Rape is often taken to mean oral, vaginal, or anal penetration by the penis or other objects. According to Amnesty International (1992) defines rape to include forced female genital examinations, child rapes occurring as part of arranged marriages, and unwanted genital contact related to cultural rituals (such as genital mutilation). (Unger & Crawford, 2004)

The researcher has classified several types of sexual violence or sexual abuse done by men as follow:

3.1.1.4.1 Marital Rape

Marital rape is a kind of sexual abuse perpetrated by one spouse on the other or by a sexual partner in any long-term committed relationship. This case can be found in the following data:

The drug honeymoon was over—my fucked-up body was well and truly hooked on speed. And to make matters worse, now Maejima began to flip out. If there was ever a time he couldn't get in touch with me, he would go ballistic, and once he found me, we'd be holed up in a love hotel for two or three days at a time. I wasn't even allowed to set foot out of the room. He used to throw me onto the bed and go into a long rant about how I'd been avoiding him. When I tried to answer back, he'd call me a liar and kick the hell out of me. (p.87)

Based on the data above, the researcher knows that it belongs to the marital rape. Shoko and Tendo actually are in a relationship where Maejima use the reason to force Shoko in having many times for having sex. Maejima always force Shoko although Shoko does not want to have sex. Based on the evidence above, the researcher knows that Maejima takes Shoko in the hotel for two days until three days to serve him – for having a sex. Shoko cannot refuse him because he always do direct violence if Shoko refuse him. The following evidence also talking about marital rape:

“Shit, I can't get it in.” Maejima gave up with the vibrator and instead began to spread lubricant over my body, grossing me out as

he rubbed and slobbered all over me. After subjecting me to this for about an hour, he finally forced the vibrator inside me. (p.88)

The evidence above shows that Maejima uses the vibrator to hurt Shoko sexually. It is categorized as rape because this sexual relationship is done by the willingness of one side. In addition, the sex relationship here uses a tool or vibration to make Maejima feels satisfied. On the other hand by using the tool makes Shoko Tendo is hurt. Maejima always starts with verbal violence, then he continues with sexual violence to control Shoko Tendo. The following data also explains badly habitual of Maejima in forcing Shoko Tendo tfor having sex with him:

“No, look, it’s better like this.” Maejima put his hand over mine and began to jiggle the vibrator wildly around inside me. “Open your legs wider. I can’t see.”“Come on, I want you to be really nasty. Come on, baby, stick it all the way in”. (p.89)

This evidence still relates with the previous evidence which force Shoko to follow Maejima wants. He wants Shoko to jiggle the vibrator in her vagina. It is really hurt to Shoko as psychological – she ashamed, and sexually – entering an object to her vagina. He does not consider about her condition of Shoko who feels really pain. The last evidence is the hardest sexual violence that experienced toward Shoko:

“Shut up, or I’ll kill you!” He punched me in the face again and tore on my clothes, climbed on top of me, and using his saliva to make me wet, forced his penis inside me. That moment of penetration

released a flood of horrible memories. I was back in my bedroom as a child, being assaulted by Mizuguchi. (p.159)

He starts with verbal violence to make Shoko feels afraid. Then, he forces Shoko to serve him – for having sex with him without any confirmation. She cannot refuse him because he is too strong to be refused. In the first time, he has already said to kill Shoko. He also forces Shoko to inside his penis to her vagina – it reflects the kinds of rape.

3.1.1.4.2 Incest

Incest is the most common form of child sexual abuse. Sexual abuse happens in child age that usually is done family or other family members. The following evidence gives the incest which is experienced by Shoko Tendo:

Mizuguchi brought his face up close to mine and tried to kiss me. I struggled as he stuck a rough hand inside my pajamas and grabbed my breast. (p.9)

It happens when Shoko in twelve years old, she does not know what Mizuguchi wants to do. She against Mizuguchi -- because he wants to kiss her lips and grabs her breast. Those are really hurt Shoko.

3.1.1.4.3 Sexual Assault

Sexual assault is physical attack to victim sexual body parts, often involving force or violence. This term can cover a wide range of activities and often describes the rape of boys and men. The following evidence can reflect the sexual assault that happens in *Yakuza Moon* novel:

“Rape her!” she screamed at the four waiting guys, and immediately one of them came up and took hold of me by the hair. He dragged me. (p.25)

As well as the definition of sexual assault, the data above reflects it in a case which is experienced by Shoko Tendo. She will be raped by her friends. They come and hold Shoko, then they drag Shoko suppose to follow them. They intimidate and hurt Shoko to get their willingness – having sex with Shoko. This evidence shows how her friends hurt Shoko to get their happiness.

3.2 The Roots of Violence: The Structural Violence and/or Cultural Violence

Cultural and structural violence cause direct violence. Direct violence reinforces structural and cultural violence. Direct violence, physical and/or verbal, is visible as behavior. But this action does not come out of nowhere: its roots are cultural violence and/or structural violence (Galtung, 1990)

3.2.1 Structural Violence

Structural violence exists when some groups, classes, genders, nationalities, which assumed to have, and fact do have, more access to goods, resources, and opportunities than other groups, classes, genders, nationalities, and this unequal advantage is built into the very social, political, and economic systems that govern societies, states and the world (Galtung, 1990). The following evidence will reflect the violence that its roots to structural violence:

At school, I was called “the yakuza kid” and treated as an outcast. My elementary school years turned into six years of constant bullying. (p.5)

The evidence above takes place in the school where Shoko Tendo studies with her friends. The researcher can see how all of her friends call her “yakuza kid”. School as the institution which teaches children to be educated people should give justice to the people inside – including teaches their behavior and attitude. School is one of the character of the children is shaped—they know which one is right and wrong. In fact, Shoko is treated as Yakuza Kid with her friends. The way her friends were calling her reflects that in this institution encourage and perpetuate the bad habit that is done her friends in the school. It also reflects that there is wrong system in that school because it legitimates their students to do such verbal violence toward Shoko Tendo.

The next violence also talking about verbal violence that roots in structural violence:

“Your dad’s a yakuza. Scary!”

“Guess your dad won’t be coming to parents’ day, seeing as he’s in jail!”. (p.7)

It same with the previous evidence, it only difference utterance in bullying Shoko Tendo. Her friends has already known that her father is a Yakuza and makes it becomes the way they bullying Shoko. In the novel is told that Shoko has been treated as the ‘Yakuza Kid’ until she graduates. It means that this institution never

try to pretend the verbal violence toward Shoko. There is no effort to make students have the good relation with Shoko – even the teacher. The next evidence also makes stronger assumption that the school also legitimates violence:

“Shoko Tendo? She can draw, and maybe her basic reading and writing’s OK, but that’s about it. There’s not much you can teach an idiot like her. (p.6)

The first evidence shows the verbal violence that is done by students, same with the second evidence that makes difference is the second verbal violence is done by the teacher. The conversation between Shoko’s teachers belongs to verbal violence which roots structural violence. In the school as the formal institution which consists of students and teacher should control each other. The teachers have to teach the students to get better knowledge and attitudes. On the other hand, the teacher follow to do the verbal violence as same as the students did toward Shoko Tendo. The institution does not success to create good educated students – because the system also legitimates the violence. When the teacher as the person who always be respected judge Shoko as ‘idiot’ person – is same with legitimate her students to give another labeling worse than ‘Yakuza Kid’. Another violence that roots on the structural violence can be seen from the following evidence:

But then, because I didn’t tell anyone about it, the bullying quickly became a daily routine. My gym clothes and sneakers were dumped It the furnace, and on cleaning duty I was always the one who had to scrub the floors. Most of the time I was so totally ignored that it felt like I didn’t exist. The kids who were responsible for most of the bullying and prejudice were mainly those with the best grades

and parents in elite jobs. Their methods of bullying were so sly and ingenious that unless I made a fuss, the teachers never noticed. I knew there was no point telling anyone; it would only make things worse. The bullies would just try all the harder not to be caught next time. (p.7)

This evidence shows that Shoko's friends not only do the verbal violence in the school but also psychological violence toward Shoko. It reflects that there is something wrong with the system of this school where cannot control the students to obey the rule and do any kinds of violence. The construction that is made from the atmosphere of the school is really influence the psychological of Shoko – no one who wants to be her friends. In addition, her teachers never do personal approach or others approach to know what actually happens to the Shoko. When the students and teachers that all of the people in the school treat Shoko in the same way. It means that the school as the educated institute is fails to create educated people.

3.2.2 Cultural Violence

Cultural violence is defined those aspects of culture, the symbolic sphere of our existence- exemplified by religion, ideology, language, art, empirical science and formal science that can be used to justify or legitimize direct or structural violence. (Galtung, 1990).

3.2.2.1 Ideology

Ideology is one aspect of culture which encourages violence in *Yakuza Moon* novel. These evidences will explain how ideology has a role in legitimating

violence: The following evidence reflects how the aspects (ideology) of culture legitimate direct violence or structural violence:

He hit me across the face, his heavy ring catching my left cheek. I tasted the metallic flavor of blood in my mouth. He was going to rape me and there was nothing I could do about it.(p.62)

From the evidence above, Maejima always threat Shoko not as human. The researcher sees this phenomenon as the impact of the ideology that constructed the way people/society see women. Commonly it is called as patriarchy system which takes men are in authority over women in all aspects of society. it talks about women subordination and oppression. Maejima, is the one who takes Shoko Tendo as the superior class. It can be seen from the way Maejima threat Shoko Tendo. Ideology as the one aspects culture which indirectly encourage Maejima to do physical or psychological violence. The ideology influence the way Maejima thinks about women in this case Shoko. He believes that women are appropriate as the superior and inferior class – that is why he threat Shoko as the inferior person. The next evidence also gives evidence how the ideology has a role in legitimating violence.

Don't give me that shit!" Maejima grabbed an ashtray on the table and threw it at me. It hit me in the forehead and gouged out a piece of Flesh. (p.81)

This evidence also shows, that Maejima as the dominated one which every command is the obligation for Shoko Tendo. It proves that in Maejima's opinion, Shoko is inferior which does not has power to convey her willingness. In this case,

when Maejima wants to have a sex with Shoko, she has to agree with him. She has to serve Maejima although she does not want to do sex with him. The control of Maejima does not give chance to Shoko for choosing her choice. When it happens to the women, it means that Maejima sees Shoko as the inferior class which everything related with her is not important. The following evidence is talking about ideology also:

The drug honeymoon was over—my fucked-up body was well and truly hooked on speed. And to make matters worse, now Maejima began to flip out. If there was ever a time he couldn't get in touch with me, he would go ballistic, and once he found me, we'd be holed up in a love hotel for two or three days at a time. I wasn't even allowed to set foot out of the room. He used to throw me onto the bed and go into a long rant about how I'd been avoiding him. When I tried to answer back, he'd call me a liar and kick the hell out of me. (p.87)

The researcher consider this evidence as the clear violence evidence which shows Maejima never gives chance Shoko to go from him. She even does not has right as her body. She also does not has time for her, all her time and her body just only for Maejima. He also confined Shoko in the hotel to control her and force her to do anything that he wants. If Shoko refuses him, he will do any kinds of violence. Oppression that is done by Maejima intended to makes Shoko follows him. In this condition, he thinks that Shoko is weak woman which cannot against him. The way Maejima sees Shoko is the proof that ideology also has a role in violence.

“Shit, I can’t get it in.” Maejima gave up with the vibrator and instead began to spread lubricant over my body, grossing me out as he rubbed and slobbered all over me. After subjecting me to this for about an hour, he finally forced the vibrator inside me.(p.88)

The sexual violence that is done by Mejjima is the reflection of ideology as the base of the way he thinks about women. Maejima really never threat Shoko greatly. Although he asks Shoko for having a sex with him, he always forces Shoko with violence. The ideology also constructs the characteristic between men and women which impact to the women. On the other hand, men get many benefits from the result of the characteristic. The characteristics of men are strong and logic. Then, women are known as people who weak and emotional. The characteristic of women makes men believe that women does not have not power to against men. The characteristic that is given toward the women, makes the men think that women are appropriate which is identify as the inferior class because they are weak. From the evidence, the researcher looks the way Maejima threat Shoko as the inferior class. The next proof makes the researcher believe that ideology is the roots of violence:

“No, look, it’s better like this.” Maejima put his hand over mine and began to jiggle the vibrator wildly around inside me. “Open your legs wider. I can’t see.”“Come on, I want you to be really nasty. Come on, baby, stick it all the way in.”. (p.89)

This evidence shows that sexism is control mechanism which committed by men toward women in order to women always fulfill men’s desire. Here, Maejima

creates Shoko as the sex object of him who has to fulfill his desire. He never consider about her willingness and condition. He does not want to know about Shoko and always force Shoko to follows him.

I'd hurt Maejima's pride, and he couldn't control his rage. He pinned my head to the door with his foot. My head was already killing me from his last attack, and now the extra pressure on my already throbbing skull made me explode in fury.(p.93)

The last evidence reflects that not only Maejima who recognized women as the inferior and subordination class. In addition, Shoko also feels as the inferior class. It can be seen from her utterance "*I'd hurt Maejima's pride*", she does not realize that Maejima often hurt her and never consider her feeling. it is so different with Shoko who feels guilty because she makes Maejima lose his prime. This evidence also gives argument that Shoko always become the second class – it is constructed in patriarchy system.

In short, these evidences proof that ideology in this case is patriarchy also has a role in legitimating the violence. The way men threat and see women are influenced by the patriarchy system that is known as the base men thinking about women.

3.3 Women's Struggle against Men's Oppression

Being oppressed by men make women want to be free from men's oppression. In order to be free from men's oppression, Women have to do struggle

to break a system which has allowed men to do oppression. The researcher divided the main character's struggle in this research. The first is struggle in getting freedom from direct violence, and struggle in getting freedom from sexual violence.

3.3.1 Struggles in Getting Freedom from Violence

In her effort for getting freedom from violence, is not the simple one. Because of the existence of patriarchal ideology which has placed men as the superior has allowed them to act and do anything toward women, in this case is the main character – Shoko Tendo. The following evidence will show how Shoko Tendo tries to against any kinds of violence.

I struggled as he stuck a rough hand inside my pajamas and grabbed my breast. I could see the tattoo on his arm peeking out from underneath his shirt cuff. Somehow I managed to kick and punch my way out of his grasp, but I was so terrified my whole body was shaking and I almost threw up (p.9)

From the evidence above, the researcher can see that actually Shoko Tendo against when Maejima do direct violence toward her. But it is not the simple thing because Maejima never consider about her condition even she has acted to stop the violence that is faced by her. In addition, Shoko Tendo always does many kinds of struggle to make Maejima realize that she is not the inferior person which is suitable to get any kinds. From the evidence above the researcher can see that Shoko sticks Maejima in order to stop him in doing direct violence toward her.

The following evidence is also talking about Shoko Tendo's effort for getting freedom from the violence,

“No one's gonna rape me. Get the fuck off!”

I kicked him in the balls as hard as I could and tried to climb out of the car, but he grabbed at my clothes and I fell headfirst onto the asphalt. (p.25)

In senior high school, she has friends who always try to hurt her. They have many ways to make Shoko Tendo hurt. From the evidence, can be seen that the violence that is faced not only from Maejima but also from her friends. When she wants to come to her house, her friends ask some other their friends to rape Shoko Tendo. she directly against the gengs by kicking them to go from her. She struggle all of the kinds violence with violence also. She does not has choice because their friends never give chance her to go. Another way that is done by Shoko Tendo to end the violence can be seen in the next evidence.

“Look, I really don't want to see you anymore.” (p.81)

From the evidence above, the researcher knows that to end the violence, at the first time, she tries to against violence with wise way. She explains to Maejima about her felling that she cannot continue her relation with him. She tells that she do not want to see Maejima again, it means she want to end her relationship with Maejima because he always do any kinds of violence which really hurt Shoko Tendo. He never accepts when Shoko Tendo asks him to leave her. On the other

hand, he always angry and does violence toward shoko Tendo in forcing Shoko to do wants Maejima wants. The next evidence is taking about the struggle of Shoko to against violence that is done by Maejima.

“Get the fuck away from me!” I yelled, knocking his hand away.

“I hate you!” (p.82)

This evidence is almost same with the previous evidence. Shoko asks Maejima to go away from her but he refuses her. Shoko yelled and also knocked Maejima in order to make Maejima go. Actually, Shoko Tendo has asked to Maejima to leave her many times but Maejima never listens her and still gives Shoko Tendo violence. In every violence that is given Maejima, Shoko Tendo against Maejima. Other evidence also proof that actually Shoko Tendo has great effort to against Mejjima.

“I just can't be with you anymore.” (p.91)

Explaining to Maejima that having relation with him is the hard thing because he does violence is a common effort that is done by Shoko Tendo. She does not has others way to go away from Maejima always found her. One day, when Shoko Tendo tries to leave Maejima by going so far away. He still can found her and takes her as her girlfriend. He also does any kinds of violence toward Shoko Tendo even Shoko always refuse the violence. Usually, when Maejima yelled Shoko Tendo, she also yelled him before he hits her. Then, she also tries to hit him,

but she still got many kinds of violence. The following evidence is captured when Shoko Tendo feels annoyed toward Maejima.

The same old bullshit. I summoned my strength to shout, “Get out!”

“Leave me alone!” (145)

After doing many kinds of violence, he used to say sorry toward Shoko Tendo. He also said that actually he really loves Shoko Tendo, he cannot control himself because he too loves Shoko Tendo. At the first time, Shoko Tendo believed with what is said by Maejima. Then, she knows that belief toward Maejima is bullshit. He repeats the violence although he has said sorry toward Shoko Tendo. That is why makes Shoko Tendo really want to leave Maejima. From the evidence above, the researcher sees how Shoko tries to go against Maejima to do not disturb her again—to leave her. She yelled Maejima to leave her because she has felt annoyed toward Maejima. The following evidence also has the same feeling with the previous evidence.

“Get your hands off me!”

“I want to break up.”

“We’re so through!” I said in disgust. (92)

This evidence shows that Shoko Tendo really does not want to see Maejima because she feels disgust toward him. She yelled toward Maejima to leave her. It means that she really annoyed with the way Maejima treats her. To go against the violence that is done by Maejima, she said like the evidence above. The end of Shoko Tendo’s effort, she decided to work hard in saving money and go away from Maejima’s violence.

CHAPTER IV

CONCLUSION AND SUGGESTION

After analyzing *Yakuza Moon* by using violence and feminism criticism, finally the researcher comes to the next part which consists of conclusion and suggestion. In this part, the researcher will give the conclusion which deals with the analysis which has been done in the previous chapter. Besides, the researcher is also going to give suggestion to this study for the readers, especially for the next researcher which will use the same theory as used in this study.

4.1 Conclusion

Yakuza Moon is a phenomenal novel written by Shoko Tendo. This novel is talking about a daughter the dean of Gangster which gets much violence because her father loses his power. In this study, the main character in *Yakuza Moon* her name is Shoko Tendo. The researcher has presented the analysis of *Yakuza Moon* which is divided into two discussions. The first discussion is about the type of violence toward the main character, and the second discussion is about the roots of violence.

In the types of violence which is experienced by the main character in *Yakuza Moon*. Physical violence is the most violence that occurred in

Yakuza Moon, the violence is divided into three types, including physical violence, psychological violence – verbal and non-verbal violence and sexual violence. The pattern that is used of Maejima to do violence, usually begins with psychology violence – verbal violence and continues with direct violence.

The second problem which has been formulated by the researcher is about the roots of violence that happens toward the main character. The most of roots that often in the *Yakuza Moon* is cultural violence. The smaller parts or aspects of cultural that can be used to legitimate direct or structural violence are religion, ideology, formal science, art, language, and cosmology. In addition, the most aspect that is found is ideology. It can be seen from the way Maejima threat and see Shoko. In this case, the researcher combines with patriarchy as the ideology which recognize women as the inferior and subordination class.

4.2 Suggestion

Conducting analysis toward literary work is the awesome activity. In this study, the researcher was analyzing a literary work in the form of novel entitled *Yakuza Moon* which written by Shoko Tendo. To analysis this literary theory, the researcher uses feminist literary criticism and violence theory – and focusing toward the main character.

Basically, there are many aspects which can be analyzed from *Yakuza Moon*. Along with this study, the researcher suggests the next researcher to conduct analysis in the other aspects which has not been analyzed as well as the aspects which has mention above. By conducting analysis in the different aspects, it will give inspiration for the next researcher. Nevertheless, if the next researcher wants to conduct analysis of *Yakuza Moon* by the same theory, it does not matter. The next researcher may broaden the previous analysis into the more detail analysis or by seeking the lacking of this analysis to be added and completed in order to result better analysis in the same theory.

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