

**THE STRUGGLE AGAINST PATRIARCHY DESCRIBED IN MUKHTAR
MAI'S *IN THE NAME OF HONOR***

THESIS

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**ENGLISH LANGUAGE AND LETTERS DEPARTMENT
FACULTY OF HUMANITIES
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY
MALANG
2016**

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THESIS

Presented to

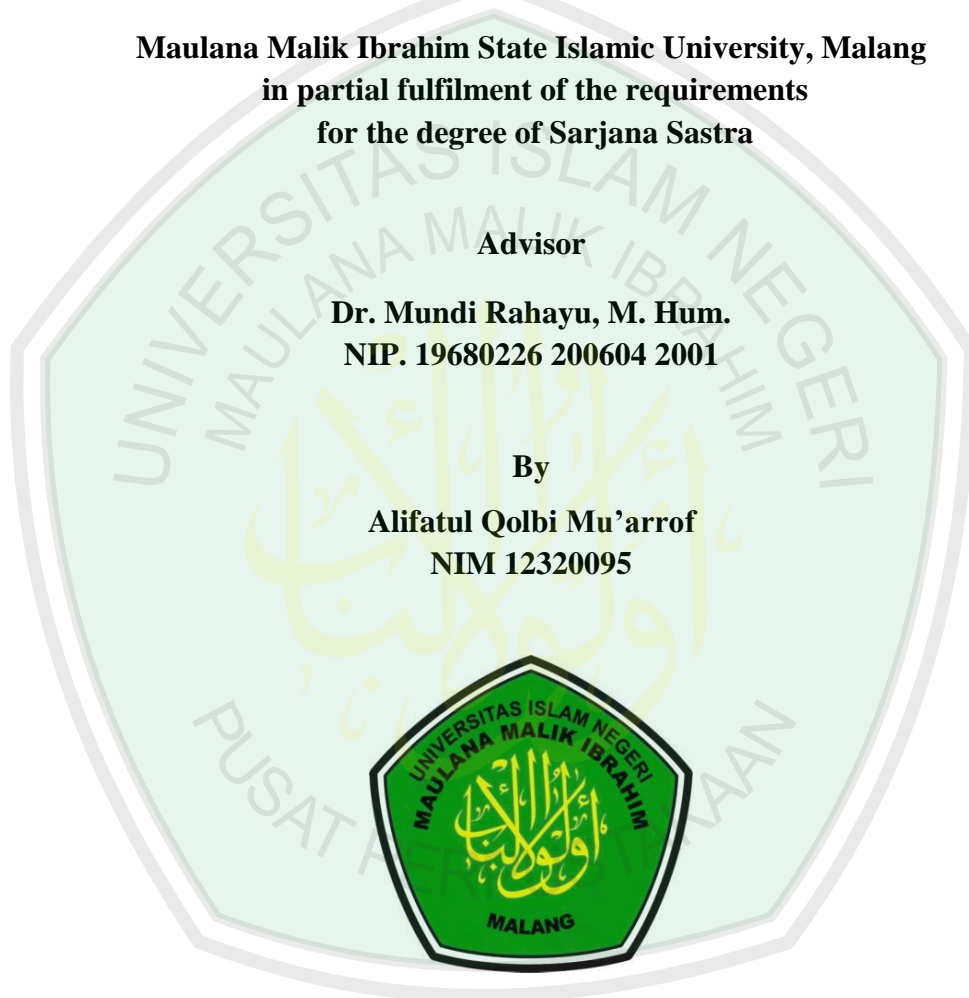
**Maulana Malik Ibrahim State Islamic University, Malang
in partial fulfilment of the requirements
for the degree of Sarjana Sastra**

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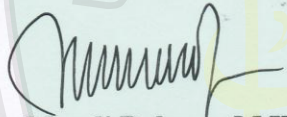


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MALANG
2016**

APPROVAL SHEET

This is to certify that the Sarjana thesis of Alifatul Qolbi Mu'arrof, entitled "The Struggle against Patriarchy Described in Mukhtar Mai's *In the Name of Honor*" has been approved by the advisor for further approval by the Broad of Examiners as one of the requirements for the degree of Sarjana Sastra (S.S.) in English Language and Letters Department.

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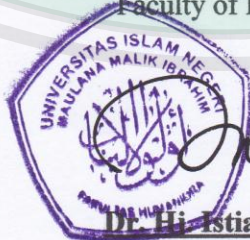


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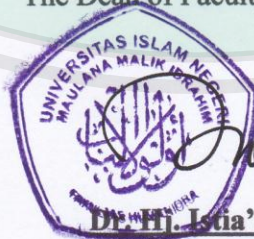
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Malang, 16 June, 2016



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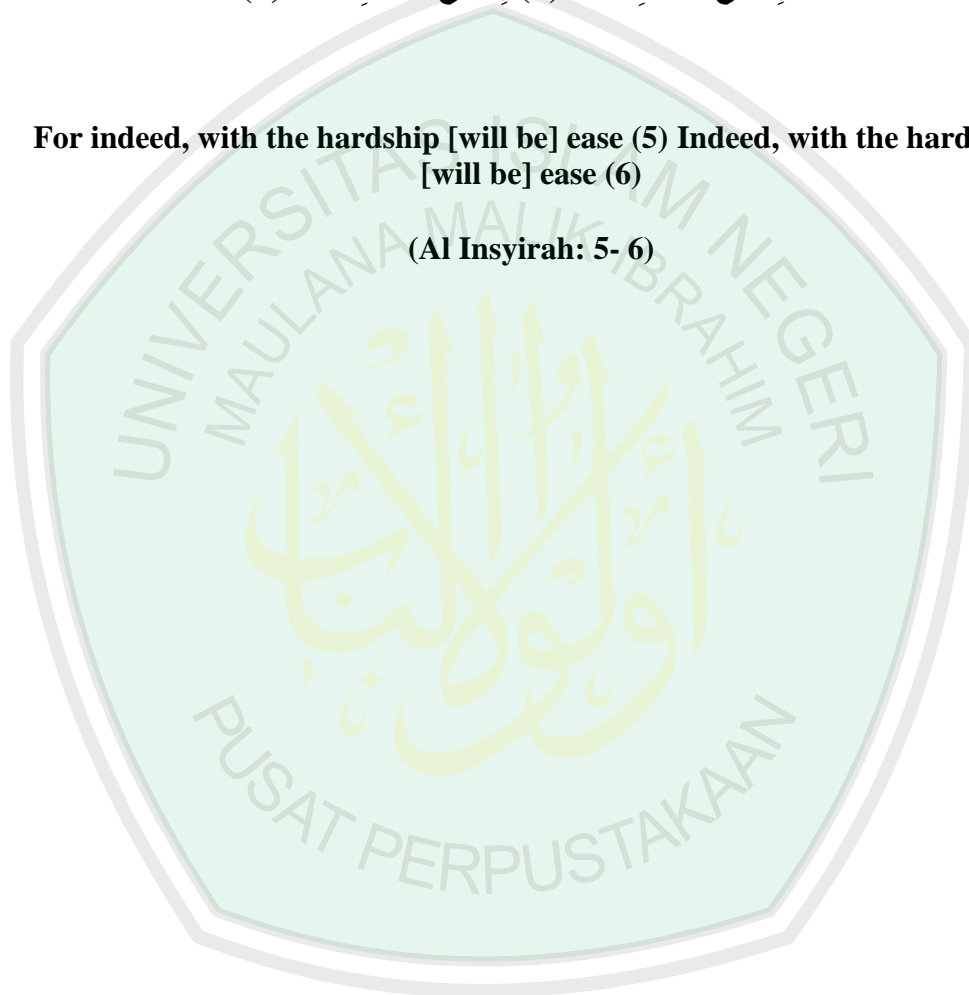
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MOTTO

“ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (6) إِنَّ مَعَ الْعُسْرِ يُسْرًا (5) ”

**For indeed, with the hardship [will be] ease (5) Indeed, with the hardship
[will be] ease (6)**

(Al Insyirah: 5- 6)



DEDICATION

Alhamdulillahirabbil 'alamin, all praise and thank to Allah.

This thesis proudly dedicated to:

My dearest grandfather and grandmother, H. Ansori and Choti'ah,
Thank you so much for your advice; support me in all my decision and solemn
prayer.

My beloved parent,
H.Moch. Sulhan and Siti Mu'awannah who never stop giving me support and pray
the best for me.
Thank you so much for your love, patient and everything.

My brother and sister, I'm sincerely grateful for every prays and support

My honorable advisor, Dr. Mundi Rahayu, M.Hum,
I really thanks for every guidance, knowledge, and sincerity.

Also, my teachers, my lecturers, my friends and everybody who gave contribution
in accomplishing my thesis.

ACKNOWLEDGMENTS

Alhamdulillah, all praises to Allah SWT who has given grace, His guidance help, so the writer can finish this thesis by the title “The Struggle against Patriarchy Described in Mukhtar Mai’s *In the Name of Honor*”. Allah is also the one that I love the most and the one that I have when I have nothing to hold on. Sholawat and Salam are also delivered to the Prophet Muhammad SAW who has brought us from the darkness to the brightness, and from stupidity to cleverness.

A happiness and pride belong to the writer because of finishing this thesis. The writer realizes in writing thesis beyond by helping and guidance from various parties, without assistance and guidance, this thesis cannot be realized. Therefore, in this occasion, the author would like to give great gratitude and highest appreciation to:

1. Prof. Dr. H. Mudjia Raharjo, M.Si, as rector of Maulana Malik Ibrahim State Islamic University of Malang.
2. Dr, Hj. Istia’dah, M.A, the dean of Humanities Faculty of Maulana Malik Ibrahim State Islamic University of Malang.
3. Dr. Syamsudin, M.Hum, as the head of English Letters and Language Department of Maulana Malik Ibrahim State Islamic University of Malang.
4. Miftahul Huda, M.Pd, as my academic advisor.
5. Dr. Mundi Rahayu, M.Hum, as my thesis advisor who has patiently and conscientiously guided and helped me in conducting this thesis.
6. All lecturers who helped me pass the entire semesters in English Letters and Language Departments.
7. My beloved grandfather and grandmother, H. Ansori and Choti’ah who never stop praying the best for me.
8. H. Moch Sulhan and Siti Mu’awannah as my parent who always support me in all my condition by their affection.

9. My best childhood friend who I ever had, Diana Pratiwi and Pipit Ayub, thank you for being my motivation during seventeen years of friendship.
10. My first partner in Malang, Nuris Silvia Rizqi and All member of 58 Room in Mahad Sunan Ampel Al-Aly. Thank you for wonderful friendship that we shared almost 4 years. I miss all of the nice moments that happened.
11. All of my friends from Wisma Asri Rent House, Bundah Nuril, Hildah, Divah, Ofik, Hefik, Nana, Mituk, Diana and Ika, thank you to all whom I share laughter and everything I need to face. Never forget our experience, joke and togetherness.
12. My community, SIMFONI FM, DKD 13 and all members who cannot mention one by one, thanks for giving me a lot of experiences, “Salam Peace dan Kreasi”.
13. Also, all of my friends from Department of English Language and Letters of Maulana Malik Ibrahim State Islamic University of Malang, and all partners whom researcher cannot mention one by one assistance either directly or indirectly.

As a human being who cannot be perfect, researcher realizes the weakness in writing this thesis. Critics and suggestions are hoped by author for its improvement. I hope that everyone in any level of education responses this thesis and gives advices for the betterment of intellectual. Therefore, I expect criticism and suggestion for the betterment of the research in this area to help the future researchers to conduct much better researches in Literature.

Malang, 16th June, 2016

Author,

Alifatul Qolbi Mu'arrof

ABSTRACT

Mu'arrof, Alifatul Qolbi. 2016. The Struggle against Patriarchy Described in Mukhtar Mai's *In the Name of Honor*. Thesis. English Language and Letters Department. Faculty of Humanities. Maulana Malik Ibrahim State Islamic University, Malang.

Advisor : Dr. Mundi Rahayu, M.Hum

Keywords : Patriarchy, Aspects of Patriarchy, Woman's Struggle against Patriarchy.

This study investigates patriarchy described in Mukhtar Mai's *In the Name of Honor*. Two problems are formulated in this research. The first problem identifies the aspects of patriarchy described in the novel. The second problem discovers Mukhtar Mai's struggle against patriarchy described in the novel. The researcher uses literary criticism as research design to conduct the research including description, analysis and the interpretation of the literary works. The data are collected from words, sentences, paragraphs, and dialogs within the novel which show the aspects of patriarchy and woman's struggle against patriarchy.

Literary criticism method is applied to conduct this study. The primary data is obtained from Mukhtar Mai's *In the Name of Honor*. This study uses radical feminism perspective and Walby's theory on patriarchy.

As a result of the analysis, the researcher found several aspects of patriarchy in the society described in the novel, which can be classified as four models structure of patriarchy, including patriarchal production relation in household, male violence, patriarchal state, and patriarchal culture. In patriarchal production relation in household, Mukhtar Mai's mother is seen to be dependent on Mukhtar Mai's father, because she does domestic chores, while, father as farmer fulfills economic needs for all members of family. In male violence, there is grabbing, pushing and dragging action toward woman as physical violence, raped as sexual violence, and humiliate and traumatic as the psychological violence. In patriarchal state, the law of raping takes woman in the disadvantages position. In patriarchal culture, women become an object of change and revenge of men falseness, women have no opportunity speak up and attend to school. Woman's struggle against patriarchy system are described Mukhtar in struggle for education, she build school for women in her village. In struggle for justice in the court, she insists her right into Prime Minister because the decision in the court makes Mukhtar Mai and family in threat position. In struggle for sisterhood, she and the women organization do demonstation insist unfair a law of raping.

ABSTRAK

Mu'arrof, Alifatul Qolbi. 2016. Perjuangan Melawan Patriarki dalam *In the Name of Honor* karya Mukhtar Mai. Skripsi. Jurusan Bahasa dan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim, Malang.

Dosen Pembimbing : Dr. Mundi Rahayu, M.Hum

Kata Kunci : Patriarki, Aspek-aspek Patriarki, Perjuangan Perempuan Melawan Patriarki.

Penelitian ini meneliti patriarki yang digambarkan dalam novel *In the Name of Honor* karya Mukhtar Mai. Dua rumusan masalah dirumuskan dalam penelitian ini. Rumusan masalah yang pertama adalah mengenal aspek-aspek patriarki yang digambarkan di dalam novel. Rumusan masalah yang kedua adalah menemukan perjuangan Mukhtar Mai melawan patriarki yang digambarkan dalam novel. Peneliti menggunakan kritik sastra sebagai model penelitian meliputi menggambarkan, menganalisa dan menginterpretasi karya sastra. Data yang diambil meliputi kata-kata, kalimat-kalimat, paragraph-paragraf dan dialog-dialog di dalam novel yang mana menunjukkan aspek-aspek patriarki dan perjuangan perempuan melawan patriarki.

Metode kritik sastra diaplikasikan dalam penelitian ini. Data utama diambil dari novel *In the Name of Honor* karya Mukhtar Mai. Penelitian ini menggunakan pandangan feminis radikal dan teori dari Walby tentang patriarki.

Sebagai hasil dari analisa, peneliti menemukan beberapa aspek patriarki di dalam masyarakat yang digambarkan pada novel. Peneliti mengklasifikasikan ke dalam empat model struktur patriarki, meliputi patriarkal hubungan dalam rumah tangga, patriarkal Negara, kekerasan lelaki dan patriarkal produksi budaya. Di dalam patriarkal hubungan produksi di dalam rumah tangga, ibu dari Mukhtar Mai terlihat seolah bergantung terhadap ayah dari Mukhtar Mai, karena di melakukan pekerjaan rumah tangga, sementara ayah sebagai petani memenuhi kebutuhan semua anggota keluarga. Dalam aspek kekerasan lelaki, ditemukan penangkapan, pendorongan, dan penarikan terhadap perempuan sebagai kekerasan fisik, pemerkosaan sebagai kekerasan seksual, dan penghinaan dan trauma sebagai kekerasan psikologis. Di dalam patriarkal Negara, hukum tentang pemerkosaan meletakkan perempuan pada posisi yang dirugikan. Di dalam patriarkal budaya, perempuan menjadi objek dari pertukaran dan pembalas dendam oleh kesalahan lelaki. Perempuan tidak mempunyai kesempatan untuk mengeluarkan pendapat dan bersekolah. Perjuangan melawan patriarki digambarkan Mukhtar Mai untuk pendidikan, dia membangun sebuah sekolah untuk perempuan di desanya, perjuangan untuk keadilan di pengadilan ditunjukkan melalui perjuangannya meminta keadilan pada perdana menteri karena keputusan dari pengadilan

membuat Mukhtar Mai dan keluarga dalam posisi yang terancam, dan perjuangan untuk saudara perempuan di negaranya ditunjukkan melalui demonstrasi besar-besaran bersama organisasi perempuan menuntut ketidakadilan dari hukum pemerkosaan yang ada.



مستخلص البحث

معرف، الفة القلي. 2016. النضال على البطيركية في *In the Name of Honor* يعمل مختار ماي. بحث جامعي. قسم اللغة الإنجليزية وآدابها. كلية العلوم الإنسانية. جامعة الإسلامية الحكومية مولانا مالك إبراهيم مالانج. المشرف: د. موندي راهايو، الماجستير. كلمات الرئيسية: البطيركية، جوانب البطيركية، النضال المرأة على البطيركية.

تبحث هذه الدراسة البطيركية هو ميبين في *In the Name of Honor* يعمل من مختار ماي. اثنين من صياغة المشكلة وضعت في هذه الدراسة. صياغة المشكلة الأولى هي مألوفة مع جوانب النظام البطيركية الموضح في الرواية. الصياغة الثانية لهذه المشكلة هو العثور يوصف النضال لمختار ماي ضد النظام البطيركية في الرواية. الباحث باستخدام النقد الأدبي كنموذج البحث يتضمن صورة وتحليل وتفسير الأعمال الأدبية. وتشمل البيانات المأخوذة من الكلمات والجمل والفقرات والحوارات في الرواية، مما يدل على جوانب النظام البطيركية ونضال المرأة على النظام البطيركية. طرق النقد الأدبي المطبقة في هذه الدراسة. البيانات الرئيسي مأخوذة من رواية *In the Name of Honor* يعمل مختار ماي. تستخدم هذه الدراسة آراء ونظريات النسوية الراديكالية والنظام البطيركية لولي.

ونتيجة لهذا التحليل، وجد الباحث عدة جوانب من النظام البطيركية في المجتمع هو ميبين في الرواية. الباحث يصنف إلى أربعة نماذج من البطيركية، والتي تغطي العلاقات الأبوية في الأسرة، والبلد الأبوي ورجالا عنيفين والإنتاج الثقافي البطيركية. في العلاقات الأبوية الإنتاج في الأسرة، أم مختار ماي ينظر تعتمد كما في ام من مختار ماي، لأنه في القيام بالأعمال المنزلية، في حين أن الآباء كمزارعين تلبية احتياجات جميع أفراد العائلة. في جانب من جوانب العنف من الذكور، وجدت اعتقال والترويج، والانسحاب من النساء عن العنف الجسدي والاعتصاب إلى العنف الجنسي والإهانة والصدمات النفسية عن العنف. في الدولة الأبوية، قوانين الاعتصاب ما يضع المرأة في وضع غير مؤات. في الثقافة الأبوية، تصبح المرأة الأجسام الصرف والرجل الحاقد عن طريق الخطأ. لا يكون للمرأة الفرصة للتحدث والذهاب إلى المدرسة. النضال ضد النظام البطيركية وصفها التعليم مختار ماي، وقال انه بناء مدرسة للبنات في قريتها، تظاهر النضال من أجل العدالة في المحاكم من خلال كفاحه من أجل العدالة لرئيس الوزراء بسبب قرار من المحكمة اتخاذ مختار ماي والأسرة في موقف خطر، والنضال من أجل الأخوات بلد تظهر من خلال تظاهرات حاشدة معا طالبت المنظمات النسائية ظلم قوانين الاعتصاب الحالية.

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CHAPTER I

INTRODUCTION

1.1 Research Background

Literary criticism explains what a work of literature means. It has an important role for human life and the development of literature itself. It means that literary criticism is important in developing knowledge and understanding the values outside literary itself such as religion, economic, philosophy, culture, moral and so on. The purpose in analyzing a literary work is to understand what it tries to communicate. Furthermore, analyzing by literary criticism helps us through reading and through reflection, understands the way ideas and feelings are talked in the works (Endaswara, 2003: 10).

This research takes Mukhtar Mai's *In the Name of Honor* as the object because the novel represents the women's life in the small southern Punjab Village of Meerwala in Pakistan who are oppressed by men. *In the Name of Honor* tells a memoir of Mukhtar Mai (Mukhtaran Bibi) fight the patriarchy in her village. Memoir tells a true story about the experiences of someone's life. Memoir is usually about specific theme or about a part of someone's life, as it is a story with a proper narrative shape, focus and subject matter, involving reflection on some particular events or places (Jacob Sumardjo and Saini: 1997).

The author, Mukhtar Mai (Mukhtaran Bibi) tells her experience about women condition and her struggle against women's oppression in all aspect

both public and private in her village, this oppression occurs because of the patriarchy. Mukhtar Mai becomes agent of change and gives inspiration for Pakistan's women to fight their right. So that, Mukhtar Mai was awarded the Fatima Jinnah gold medal for bravery and courage by the Pakistani Government, she also was named Woman of the Year by *Glamour* magazine. In 2006, Time magazine listed her in their issue on the 100 most influential women in the world, she also won North-South Prize from the Council of Europe in 2007 for her contributions in human right. It is interesting to know what aspects of patriarchy and the woman struggle against the patriarchy described in this inspirational novel. As Nurgiyantoro said that literary work, art, is all just the imitation or reflection of the reality (2002: 7). This novel can be reflection to understand and see some phenomenon about patriarchy which damage women and their society.

The story of Mukhtar Mai's *In the Name of Honor* begins when a Pakistan woman, Mukhtaran Bibi (Mukhtaran Bibi from the small southern Punjab village of Maerwala was raped by four Mastoi men as his punishment because her brother (Syakur) was accused of woman rape from Mastoi (Salma) without any evidences. Then, she was forced to walk home nearly naked before a jeering crowd. There is village council under Mastoi in Meerwala who are arbitrary to women; even rape is something usual. There, the women's bodies are exchanged to pay the family's honor. Mukhtar Mai as the victim, she was meant to commit suicide, but then she initially thought to do resistance, she prosecuted her attackers and brought this case to the court. The Pakistani

government awarded her the equivalent of 8,500 U.S dollars in compensation money to sentence her attackers to death, but Mai used her compensation money to start a school in her village, she believed that the only way to fight feudal attitudes was to educate people (Mai, 2007).

In this study, feminism becomes a common issue to explore the domination that exist in patriarchal culture. Feminism as a doctrine of equal rights for women (the organized movement to attain women's right) and an ideology of social transformation aiming to create a world for women beyond simple social equality (Humm, 1992: 406) In the patriarchy the man becomes superior that have superiority to present men as super-power in the society. Men early claim and force their culture that women have to be under control of men. Man is one who becomes the subject to discriminate women as inferior and subordinate by the system that is created by men themselves through the culture (Nugroho, 2014).

The research will explain more the patriarchy described in *In the Name of Honor*. To analyze about patriarchy in Mukhtar Mai's *In The Name of Honor*, the researcher uses radical feminism perspective and patriarchy theory to analyze the research problems. Radical feminism is parts of feminist literary criticism, which consider women's oppression, occur due to patriarchy system as men have superior authority and economical privilege (Sofia, 2009). The researcher uses Walby's theory that defines patriarchy as 'a system of social structures, and practices in which men dominate, oppress and exploit women' (1999 : 20). She defines six models structure of patriarchy such as patriarchal

production relation in household, patriarchal relations within waged labor, patriarchal state, male violence, patriarchal relation in sexuality and patriarchal structure.

Analyzing patriarchy in the novel has been conducted by scholars (e.g., Angela Astrid Stelladiba Cyndi Ayu, 2008, Sayekti Putri Kinanti, 2014, Iva Riyadhus Sholichah, 2015) and also discussed in a journal by Tina R. Karreka (2006). Angela has examined her research with the title *The Influence of Patriarchy on Otoko and Keiko's Lesbianism in Kawabata's The Beauty and Sadness* as her thesis for post graduated of English Letters Department of Sanata Dharma University of Yogyakarta. Second previous study is research by Sayekti with the title *Patriarchy System Potrayed in The Shirley Jackson's The Lottery Short Story* as her thesis as for post graduated of Language and Literature Departement of Brawijaya University of Malang. The third previous study is research by Iva with the *Women's Struggle against Men's Oppression in Alice Walker's The Color Purple* as her thesis for post graduated of English and Letters Department of State Islamic University of Maulana Malik Ibrahim Malang. The fourth previous studies is research Karkera under the title *The Gang-Rape of Mukhtar Mai and Pakistan's Opportunity to Regain Its Lost Honor*, this is journal of gender, social policy and law of American Education.

The difference between this research from three previous studies above are in the object, but this research takes same focus in the patriarchy and the women struggle. The researcher sees the patriarchy that described in each previous studies and combine the theory which is related. The journal as the

fourth previous studies also gives contribution about Mukhtar Mai's struggle in every court's decision and the system of Pakistan judicial system which also can be additional information to this research.

1.2 Research Questions

This research undertaken to answer following questions:

1. What are aspects of patriarchy described in Mukhtar Mai's *In the Name of Honor*?
2. How is Mukhtar Mai's struggle against patriarchy described in Mukhtar Mai's *In the Name of Honor*?

1.3 The Objectives

Related to the statement of the problem, the objective of the problems are:

1. To identify the aspects of patriarchy described in Mukhtar Mai's *In the Name of Honor*.
2. To discover Mukhtar Mai's struggle against patriarchy described in Mukhtar Mai's *In the Name of Honor*.

1.4 Scope and Limitation

The scope of this study is about the patriarchy aspect in Mukhtar Mai's *In the Name of Honor*. The researcher takes focus on the patriarchy by the men characters that have domination on the women characters and Mukhtar Mai's struggle against patriarchy described in the novel. The struggle only takes focus on Mukhtar Mai because this story tells Mukhtar Mai experience as the character who dominance in the story.

1.5 Significance of the Study

This research is expected to give a significance study both theoretically and practically. Theoretically, this research is important to describe and develop theoretical knowledge of literature about patriarchy described in Mukhtar Mai's *In the Name of Honor*. Conducting this criticism, it is expected to be useful for other students who needs information about patriarchy described in Mukhtar Mai's *In the Name of Honor*. Practically, this research is important to enrich knowledge about feminism of novel.

1.6 Research Method

1.6.1 Research Design

This study is a literary criticism which is uses literary approach on criticizing a literary work, novel. According to the goal of the analysis, the researcher tries to explore the ideas are given in this novel. Specifically this analysis focuses on the patriarchy in Mukhtar Mai's *In The Name of Honor*. To criticize the object of the study, the researcher uses radical feminist perspective and Walby's theory of patriarchy which defines a six models structure of patriarchy, but the researcher only find four patriarchal structure in the Mukhtar Mai's *In the Name of Honor*, there are patriarchal production relation in household, male violence, patriarchal state, and patriarchal culture. All of the models structure uses to analyze the aspect of patriarchy described in the novel. By conducting this study, the researcher expects this study will assist the readers go to get understanding about the analysis on literary work.

1.6.2 Data Sources

The researcher uses *In The Name of Honor: A Memoirs of Mukhtar Mai* by Mukhtar Mai (Author) and Marie Therese Cuny (distributor). This Mukhtar Mai's work was published in 2007 by WASHINGTON SQUARE. *In The Name of Honor* consists of 171 pages.

1.6.3 Data Collection

There are several steps that the researcher will do. The first one is reading Mukhtar Mai's *In The Name of Honor*. The second step understands deeply. The third is selecting the content of data and gives mark to the data needed by the research question, such words, phrases, sentences, dialogues and paragraphs. The fourth is classifying the required data to answer the problems of the study by typing them.

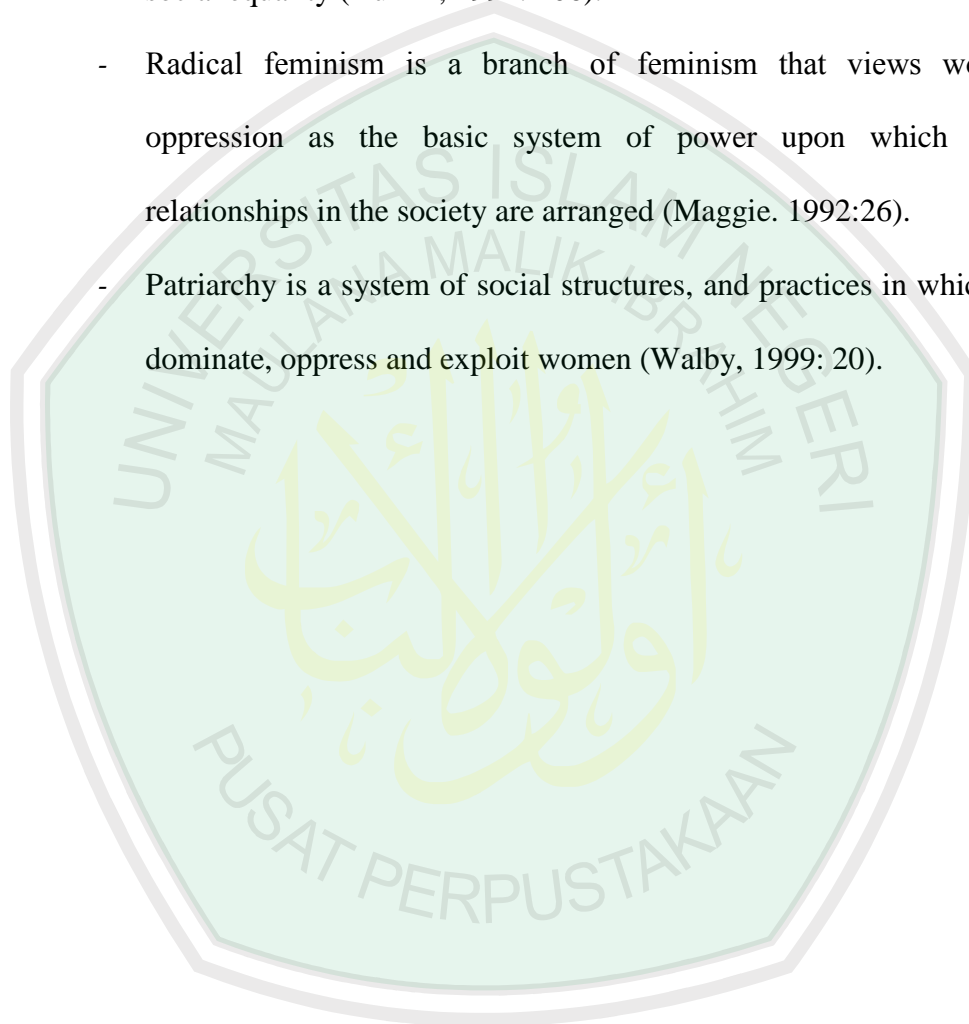
1.6.4 Data Analysis

The first step is analyzing the collected data. The second step is categorizing the data in accordance with the statement of the study in term of typing. The third step is relating the data to the topic analysis. The fourth step is interpreting the data that have been categorized to the aspects of patriarchy and Mukhtar Mai's struggle against patriarchy. The fifth step is presenting the all data from the result of analysis. In addition, the last step is making conclusion of the analysis.

1.7 Definition of Key terms

In order to avoid misunderstanding of the words in this research, the researcher gives the meaning of the following words terms:

- Feminism as a doctrine of equal rights for women (the organized movement to attain women's right) and an ideology of social transformation aiming to create a world for women beyond simple social equality (Humm, 1992: 406).
- Radical feminism is a branch of feminism that views women's oppression as the basic system of power upon which human relationships in the society are arranged (Maggie. 1992:26).
- Patriarchy is a system of social structures, and practices in which men dominate, oppress and exploit women (Walby, 1999: 20).



CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Feminist Literary Criticism

Feminist movements are the struggle in order to transform the system and structure which is inequality between men and women to the equality position. Historically, feminism divided into three waves. First wave was started in 1800's until 1930's which has purpose to increase rights equality between women and men in vote. Second wave was started in late of 1960's; this wave refers to the ideas and movements liberal women. Third wave is the reaction of failure in second wave in the early 1990's (Fakih, 2005).

Rosemary Tong (1990: 1) in his book *Feminist Thought* explains several varieties of feminism, such as liberal feminism, radical feminism, Marxist feminism, socialist feminism, psychoanalytic feminism, care-focused feminism, multicultural and global feminism, ecofeminism and postmodern feminism. The kinds of feminism also help mark the range of different approaches, perspective, and frameworks a variety of feminists have used to shape both their explanations for women's oppression and their proposed solutions for its elimination.

Some diversity of feminist thinking are: liberal feminist wants women should have as much chance to succeed in the public realm as men do; Radical focus on sex, gender, and reproduction as the locus for the development of feminist thought; Marxist feminist reveals that capitalism is the source of women's oppression; Socialist feminists claim that it is

impossible for anyone especially women to achieve true freedom in a class-based society, where the wealth produced by the powerless many ends up in the hand of the powerful few; Psychoanalytic feminists claim the roots of women's oppression are embedded deep in the female psyche; Care focused feminists are interest in understanding why, to a greater or lesser degree, women are usually associated with the emotions and the body, and men with the reason and the mind; Multicultural, global, and postcolonial feminist focus on the cause of and explanations for women's subordination to men worldwide; Ecofeminist connected not only to catch other but to the non-human world: animal and even vegetative; Post-modern feminist insist that women are in no way "one" poses problems for feminist theory and action (Tong, 1990: 2-8).

Literary criticism focusing on feminist perspective is called feminist literary criticism. Feminist literary criticism begins in the aftermath of second wave feminism. Feminist literary criticism appears as the representation of women's power in criticizing the society, delivering and expressing their ideas. It is focused on the representation of women writers as the producers of the text and women readers as the consumers of the text (Humm in Jackson and Jones, 1998: 336). It implies that feminist literary criticism deals with women readers, women writers and women issue through female perspectives.

Feminist literary criticism is a women tool to struggle their right. Feminism theory is closely related to racial and class conflict,

especially about gender. Sex (male-female) is defined biologically. On the contrary, gender (masculine- feminine) is defined culturally; a woman does not born “as” a woman, but “become” woman. A person does not bear with gender, but has to learn the behavior which appropriate with their gender. Therefore, feminism rejects the injustices as a result of patriarchal society. Feminist also rejects the assumption that women are a negative construction women are creature weak, submissive, also women are entangled into the central dichotomy marginally (Ratna, 2008). Generally, feminist literary criticism exists to resist, encounter, and eliminate the patriarchy system or belief systems which take the men as superiority over women in both private and public context (Idris, 2009).

2.2 Radical Feminism Perspective and Patriarchy Theory

Radical feminism is a branch of feminism that views women’s oppression as the basic system power upon which human relationship in society arranged (Maggie. 1992:26). Radical feminism emerged in the middle of 1970s where offer “women separatism struggle”. In the early emerging, the radical separatism fight sexual violence and pornography industries. Radical feminism reproductive rights, sexuality including lesbianism, sexism, power relationships of women and men and the private-public dichotomy (Suhariadi, 2014:121).

Radical feminism analyses the relationship between social inequality and sexual difference; the domination of women by men is seen to provide the foundation of social inequality, and the sexual oppression of women is

seen to underlie the economic, cultural, and social subordination of women (Madsen, 2000). Actually, the gender difference does not become problem if it does not cause gender inequities. The gender inequity can be seen from variety of ways, such as subordination, stereotyping, marginalization, violence and the workload (Nugroho, 2008).

Kate Millett insisted that the roots of women's oppression are buried deep in patriarchy's sex/ gender system. She claims in her book *Sexual Politics* that Male control the public and private in patriarchy, so that male control must be eliminated if women are to be liberated. To eliminate male control, the gender has to eliminate first, sexual status, role and temperament as it has been constructed under patriarchy (Millet in Tong, 1990: 52). Like Millet, Shulamith Firestone claims the material basis for the sexual/ politic ideology of female submission and male domination was rooted in the reproductive roles of men and women (Tong, 1990: 54).

Walby explains that radical feminism is distinguished by its analysis of gender inequality in which men as a group dominates women as a group and are the main beneficiaries of the subordination of women, this system of domination called patriarchy (1990: 3).The patriarchy system exist in some elements such as family, religion, education, state, politic, bureaucracy, law, and mass media. The system takes the men as the dominant group which led women's sexuality and gender identity. Sexism is mechanism control which is committed by men toward women in order to women fulfill men's desire. In the patriarchy, masculinity plays role as central norm and also as a sign for

symbolism arrangement of society, that giving privilege into male access material basic of the power rather than female (Sulaeman & Hamzah, 2010).

Walby's theory from her *Theorizing Patriarchy* defines patriarchy as 'a system of social structure, and practices in which men dominate, oppress and exploit women' (1990: 20). He defines a six models structure of patriarchy which consist of a patriarchal mode of production in which women's labor is expropriated by their husband, patriarchal relations within waged labor, the patriarchal state, male violence, patriarchal relations in sexuality and patriarchal culture (Walby in Acker, 2005: 43). Practically, all six structures have different forms and relations but all aspect related each other's, giving reflection of subordination of women.

First is the patriarchal productions relation in household. Production in this patriarchal described as reproduction. Engel's definition of reproduction as a set of specific task associated with the birth and care of children and with food and shelter is not uncommon. Firestone's argument about the central role of reproduction in women's subordination is perhaps the classic account. She argues that reproduction is the basis of women's subordination by men. The biological hazards surrounding reproduction. such as pregnancy, menstruation, childbirth, breast-feeding and child rearing, make women vulnerable and dependent on men. Other production refers to any action that produces something (Hornby, 1995: 923). Thus, in a wider sense, any work that people do can be regarded as production, whether they do it as their

occupation or for other reasons. The work of the wives within the household is such as cooking, cleaning and preparing food. (Walby, 1990: 20-21).

. Patriarchal relations within waged labor refer to the different treatment experienced by male and female workers in the workforce. The patriarchal state refers to either the government or was produced by the government which often gives more advantage to men or put women in a disadvantaged position. Violence acts done by men to women due to men's superior physical strength compared to women can serve to keep women under control. Indirectly, the threat of male violence also intimidates women not to fight against the laws or conventions in the society. Patriarchal relations in sexuality refers to the different ways men and women regard sexuality and the different positions occupied by men and women in sexual relation, namely men in a superior position and women in an inferior position. Patriarchal culture refers to any idea or practice instilled in the society which regards women differently from men and disadvantages women. (Walby, 1990: 20-24)

Walby also divided two main forms of patriarchy, private and public. Private patriarchy is based upon household production as the main site of women's oppression. Public patriarchy is based principally in public site such as employment and the state. 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 (1990: 24).

Women basically are not created as inferior but women are inferior because of power structures which is controlled by men in society. The men use sexuality to women because women's position as inferior. Patriarchy system is so strong which are usually able to control women (De Beauvoir: 1989).

Calt (as cited in Sholichah, 2015) explained that women's struggle was organized by feminist. Moreover, the term feminism in English is rooted in the mobilization for women suffrage or struggle in Europe and the US during the late 19th and early 20th century, of course effort to obtain justice for women did not begin or end with this period of activism. The struggle perform by women to fight against patriarchy is vary, i.e. by struggle in getting education, establishing financial independence, struggle in engaging sisterhood, and struggle in engaging lesbianism. Those ways are done by women in order to be free from men's oppression.

The extreme way of radical feminism defeat the patriarchy is by engaging lesbianism. Lesbian feminism as the mainstream in radical feminism is the practice of commitment and belief that erotic and or emotional on women are part of the resistance to patriarchal domination (Ritzer and Goodman, 2015: 508). The relationship in sex between men and women are considered oppression to women. The relationship will surely cause differences in roles and classes in society. Radical feminist consider the

live of lesbians can be a model of fair and equal life. Others struggle of women are by being widow and single life.

2.4 Previous Studies

In conducting this study, the researcher does not start from the blank point. Several studies have been made about the work, the author, and the topic discussed in this research. Here are some of the studies related to the work (the novel *In the Name of Honor*), the author (Mukhtar Mai), and the topic (the patriarchy). The researcher was inspired from those previous studies. However, the researcher takes different object in some previous studies but analyses the same issue.

The followings are three studies which examined literary work by using feminist perspective and a journal about Mukhtar Mai's case. The first study was done by Angela Astrid Stelladiba Cyndi Ayu (2008), the student of Sanata Dharma University of Yogyakarta, under the title "The Influence of Patriarchy on Otoko and Keiko's Lesbianism in Kawabata's *The Beauty and Sadness*". In her study, she examines about the aspects of patriarchy in the society as portrayed in the novel and the influence patriarchy aspect in Otoko and Keiko's lesbianism transition from heterosexual into lesbian. The researcher analyzes the patriarchal portrayed first in the novel and defines some kinds of oppression occurs in the novel. Then she analyzes the influence of patriarchy system toward Otoko and Keiko's lesbianism. As the result of the analysis, the researcher found several aspects of patriarchy in the society as portrayed in the novel which can be classified as patriarchal mode of

production, male violence, and unequal relation in sexuality, patriarchal state and patriarchal society. The result describes that lesbian characters get opportunity and experience that they cannot otherwise get under patriarchal oppression, namely equal life partner, lover, co-worker and community. Thus patriarchal oppression functions as one of the psychological, social and cultural factors which triggers.

The second previous study was done by Sayekti Putri Kinanti (2014), the student of Brawijaya University of Malang, under the title “Patriarchy System Potrayed in The *Shirley Jackson’s The Lottery Short Story*”. She sees the patriarchy and the effort by the man character through feminist point of view. Sayekti’s analysis finds all of women characters face patriarchy in their environments. The researcher’s analysis finds that all of women characters face patriarchy in their environment. They have different behavior with men and also as men’s property in marriage. They also have strictness toward wives and children treat them really weak to make it worst, the society also discriminates them merely because they are women.

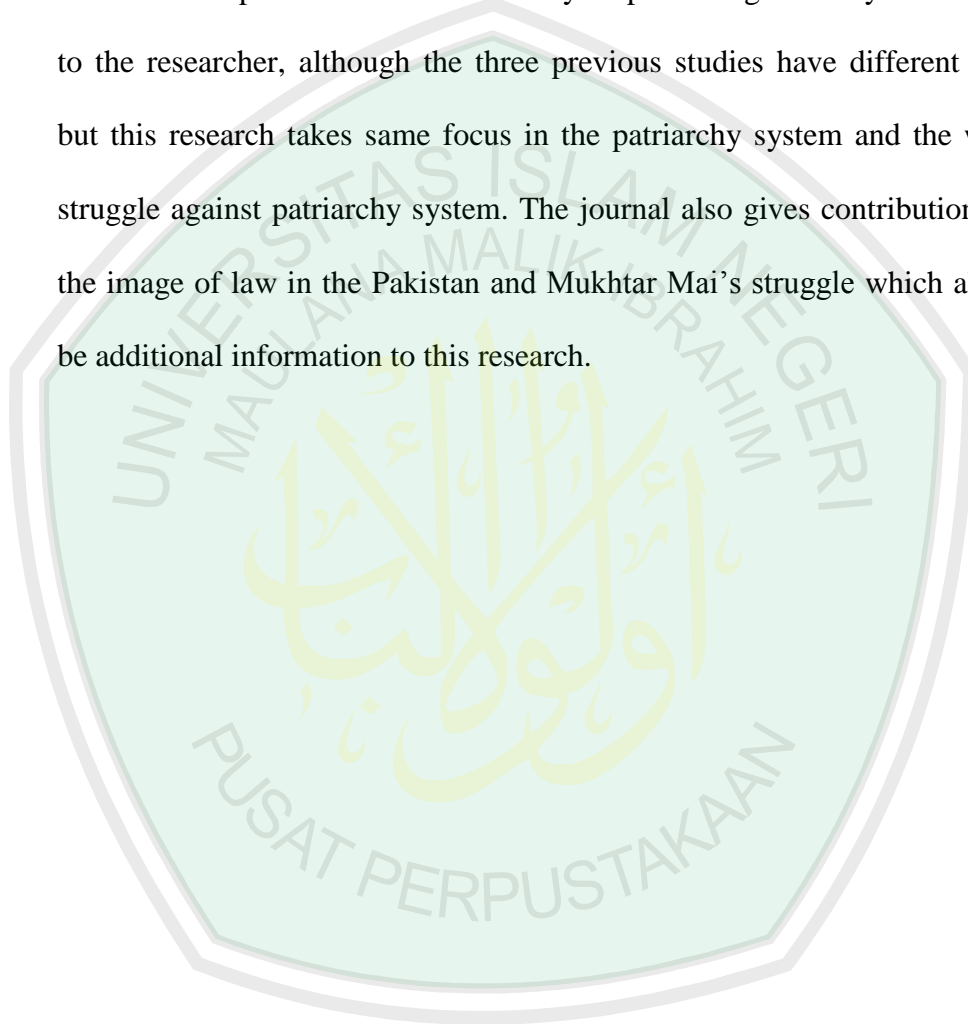
The third previous study was done by Iva Riyadhus Solichah (2015), the student of State Islamic University of Maulana Malik Ibrahim Malang, under the title “Women’s Struggle against Men’s Oppression in *Alice Walker’s The Color Purple*”. The researcher discusses violence against women, especially, in the range of household and explains women action in opposing men’s oppressions which is considered caused by the existence of patriarchy system. In analyzing the data, the researcher uses radical feminist

literary criticism by Shulamith Firestone which describes the condition of women as the most fundamentally oppressed class within patriarchal culture. The researcher finds that oppression experience by women in Alice Walker's *The Color Purple* is divided into four types, there are violence, exploitation, marginalization, and powerless. In facing the men's oppression, the researcher finds some struggle actions, such as struggle in getting education, struggle in establishing financial independence, struggle in engaging sisterhood and struggle in engaging lesbianism, all struggle intended to resist men's oppression in order to able to equalize with the men and free from men's oppression.

The researcher also uses a journal of gender, social policy and the law as the fourth previous studies, the journal is written by Tina R. Karkera (2006) under the title "The Gang-Rape of Mukhtar Mai and Pakistan's Opportunity to Regain Its Lost Honor". In this journal, Karkare talks about the development of Mukhtar Mai's case who divides into three main points, such as The Rape and The Trial, The Appellate Decisions and The Supreme Court. Karkera discusses the court that takes Mukhtar Mai's case. The journal tells that there is some court in the Pakistan; the highest one is the Supreme Court which can hear appeals from all lower appellate or special courts. The lower appeals consist of Federal Shariat Court, Four High Court (one in each of Pakistan's four provinces). Pakistan also has informal tribal court which used to handle the problems of the local population but the decision of the court frequently makes women in the disadvantages position as what happen

in Mukhtar Mai. A traditional tribal council made Mukhtar Mai a victim, Pakistan's judicial system continued to victimize her with unpredictable and unprecedented actions in her case.

Those previous studies are really helpful and give many contributions to the researcher, although the three previous studies have different object, but this research takes same focus in the patriarchy system and the woman struggle against patriarchy system. The journal also gives contribution about the image of law in the Pakistan and Mukhtar Mai's struggle which also can be additional information to this research.



CHAPTER III

ANALYSIS

In this part, the researcher will discuss the research questions formulated in the first chapter. The discussion is divided into two parts. The first part will identify aspects of patriarchy described in Mukhtar Mai's *In the Name of Honor*. Then second part, there would be discussion about Mukhtar Mai's struggle against men's oppression in Mukhtar Mai's *In the Name of Honor*.

3.1 Patriarchy Described in Mukhtar Mai's *In the Name of Honor*

This part analyzes the aspects of patriarchy described in the novel, which is classified based on Walby's models structure of patriarchy. This research only discuss four of six models structures of patriarchy outlined by Walby because two models structure, namely patriarchal relations within waged labor and patriarchal relation in sexuality cannot be found in the novel. The patriarchy in the novel is described by four models of patriarchy such as patriarchal production relations in the household, male violence, patriarchal state and patriarchal culture. All of them will be discussed below.

3.1.1 Patriarchal Production Relation in the Household

According Walby, Housewives are the producing class, means that housewives do some production like domestic chores, while husbands are the expropriating class means that husbands takes reins toward housewives' labour. A wife may receive her maintenance in exchange for her labour, especially when she is not also engaged in

waged labour (1990: 20). Housewife's endless and repetitive labour is not considered work at all and housewives are seen to be dependent on their husbands because husbands who gives household expense.

In this novel, Mukhtar Mai's mother as the producing class does some domestic chores, such as cooking and washing clothes for all members of the household. Mukhtar Mai's mother receive her maintenance by Mukhtar Mai's father, it makes Mukhtar Mai's mother dependent on Mukhtar Mai's father.

And in my province, what does a girl learn from her mother? How to make *chapaties*, cook rice and lentils, wash clothing and hang it up to dry on palm trunks, cut grass for the animals, harvest wheat and sugarcane, prepare tea, put the youngest children to bed, fetch water from the pump. Our mothers have done all these things before us, and their mothers did the same before them. And the it's time to be married, to have children. That's how life goes on from woman to woman. (Mai, 2007: 76)

The mother as mention in this novel is described that she has to do domestic chores. She makes *chapaties*, cooks rice, lentils, washes and hangs, gives food for pet, cleans, helps husband to harvest, serves their husband and threats their children. This kind of domestic chore goes on from woman to woman. Their routine activity is doing by Mukhtar Mai and her mother. They are seen to be dependent on Mukhtar Mai's father, because they do domestic chores, while, father as farmer fulfills economic needs for all members of family, it makes women in household dependent on men.

3.1.2 Patriarchal State

The state is seen as an instrument of the patriarchy. The patriarchal in state refers to either the government or was produced by the government which often gives more advantage to men or put women in a disadvantaged position. Patriarchal in this model structure occurs through laws and regulations that enable and maintain oppression on women, and also through the lack of laws and regulations that protect woman (Walby, 1990: 150). In this novel, the laws of raping and manipulation of the police make the women become victims of the patriarchal state produced by government. The police tend to Mastoi clan because the clan has high position in the society.

Like many illiterate women, I knew nothing about the law- and so title about my rights that I didn't even know I had any! Most of the time, the police cooperate with the guilty person, whom they do not consider a criminal. (Mai, 2007: 28-29)

Actually, the police knew how Mastoi Male oppressed woman in there, but most of them are in the Mastoi side or choose to avoid any conflict with Mastoi.

And the police constantly sought a signed blank piece of paper from me! The local police had intended to compose my complaint at their convenience, thereby avoid any conflict with the dominant caste. (Mai, 2007: 108)

In the case of crimes of honor, the Pakistani government itself took the step of advising the provincial governors and police to “obligatorily” record an “initial report”, both two facilitate the investigation and to prevent the guilty from shielding themselves behind

the verdict of a Jirga in the event of a serious crime. But in Mukhtar's case, the police fabricate data, they do not write as the truth.

“Sign with your thumb, we'll write it down for you,” and when this report reaches the judge, the culprits are always innocent, and the woman has lied! (Mai, 2007: 165)

Almost all women in Meerwala village are illiterate, they cannot read and write. Even, most of them never know about women right and everything about law, so that they cannot fight oppression which is occurred toward them. Their complaint only process in once court because police often write different with the truth. The lies of police made citizen are reluctant to complain to police office, besides that it is needed much money to pay the lawyer. They prefer to Jirga which they think can give solution although consider less fair, minimally, tribal council can dampen the conflict.

Other patriarchal state that find in the novel is inequality between women and men who work as police.

With a policewoman, it would be less agonizing, but the terrible thing is, here there are almost no women in the police and the judicial system. Just men. (Mai, 2007: 33)

The role of women is still considered less important in the community. It is evidence that there is still police women who are rarely employed. Most of them are men. Even, in the case of Mukhtar Mai, only policeman who take her case. Whereas, in those condition, the experience of rape often erodes women's self-esteem and puts them

at greater risk of a variety of mental health problems including depression, anxiety, phobias, post-traumatic stress disorder (Mary and Lori, 2005). In this story, Mukhtar Mai who suffered trauma (feeling of severe anxiety and stress) wants to tell to woman rather than man, she thinks a woman as having same gender like her, more understand because rape makes Mukhtar Mai be careful believe in man. So, Mukhtar Mai wants the policewoman presence also in her case.

In other hand, patriarchal state also appears on the policy made by the government. A law of raping often takes women as the victims who want to demand justice, precisely cause difficulties for themselves.

Here in Pakistan, it is difficult for a woman to prove that she has been raped, since she is legally required to provide four male eyewitnesses to the crime. This is to ensure that the law and chiefly the punishment for a rape are not misused. (Mai, 2007: 56)

According to Islamic law, there are two ways to obtain this proof: either through the complete confession of the guilty party or parties before a competent court (which never happens), or the testimony of four adult Muslim men known for their piety and considered honorable by the court. (Mai, 2007: 70)

In Pakistan, there is Federal Shariat court which gives rule that a woman has to attend four eyewitnesses to prove that she has been raped (Karkera, 2006). Mukhtar Mai is difficult to prove it because four men that involved in her case are the attackers and all men who include in the processing of Jirga council are Mastoi male. In the province court, the medical evidence also does not enough to prove that she has been raped.

Lahore High Court acquits five of the accused, ordering that they be released! Only one defendant remains in jail, condemned to life imprisonment.(Mukhtar Mai, 2007: 136)

I'm thunderstruck. I'm shaking in front of the reporters. What can I say? What can I do? My lawyer will appeal this decision, but in the meantime? "They" will be going home, to their farm, a hundred yards from my school and my home. My family is threatened, and I'm in mortal danger from this day on. (Mukhtar Mai, 2007: 137)

The evidence which is brought by Mukhtar in the court is not enough to prove that four men of Mastoi have been raped her, it causes unfair punishment between Mukhtar Mai and attackers. There are four attackers who raped, but just one of them who were punished. Mukhtar Mai thinks that this decision is not fair, the attacker will not be cured of a habit, Mukhtar Mai and family will be in threatened condition because the attacker and Mastoi caste might can take revenge everytime if police do not rearrest them.

Judges can let themselves be swayed by their personal convictions when they choose between the official law of our Islamic republic, which is advancing too slowly toward true equality among the men and women of its citizenry, and the Islamic laws of *hudud*, which reinforce the structures against *zina* and essentially penalize women. (Mai, 2007: 136)

Hudud Laws Adultery or Hadd Zina Ordinance (HZO) imposed on Pakistan for several purposes, one of them is to protect the honor of women. But in Practice, this law made women become victims (Aini, 2008). One of the phenomena is a woman become victim of raped, she befell her case to Court, and then she is required to have four witnesses. If woman cannot present four witnesses, the woman herself who would

be thrown into jail on the basis of *qadzuzzina* (the accused commit adultery). This practice of law gives less justice to Mukhtar Mai and other women victims in Pakistan.

3.1.3 Male Violence

Another model structure of patriarchy according Walby is male violence which covers violence acts done by men to women. Male violence function is to keep women submissive and under control, as well as to show the superiority of men to the society, in order to prevent any possible resistance in the future (1990: 21).

The term “violence against women” means any act of gender-based violence that result in, or is likely to result in, physical, sexual or psychological harm or suffering women, including threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or private life (Mary and Lori, 2005:11). In patriarchy, different kinds of violence may be used to control and subjugate women. Some the type male violence that they do toward women in the novel is physical, sexual and psychological violence.

Physical violence is violence involving direct contact and intended to cause feeling of intimidation, injury or other physical suffering or damage to the body. In the novel, the writer gives the clear description of the way male Mastrois do physical violence to Mukhtar Mai by grabbing, pushing and dragging before they rape Mukhtar Mai.

Mastoi who have authority in the Jirga council make decision to rape Mukhtar Mai who does not really know her mistakes.

This is the first time that the councilors themselves have fixed upon a gang rape as a means to what they call their “honor justice.” (Mai, 2007: 9)

As recommendation of Faiz, a one of Mastoi, he asks Mukhtar Mai to do mediation of the brother’s problem, Shakur in the Jirga council. Syakur is accused by the Mastois rape Salma, a young woman of the clan. In fact, Shakur is certainly guilty of nothing more than encountering her at the edge of the Mastoi’s wheat field. In Meerwala, a village in Pakistan, almost all of infighting is solved in the tribal council, namely Jirga council. Mastoi male have dominant members in the Jirga, so by their authority, they do whatever they wants to give punishment or solution. Then, they decide to gang rape Mukhtar Mai.

Mastoi used to rape women in their village, but it is the first time, a gang rape becomes the decision in the Jirga Council because Mukhtar Mai refuses the Mastoi suggestion that she should have married a Mastoi and Shakur should have wed Salma. The rejection of Mukhtar Mai made Mastois felt insulted and decided to rape her. Rape itself include in sexual violence. According Oxford dictionary, rape is the crime, typically committed by a man, of forcing another person to have sexual intercourse with the offender against their will (2008). What the Mastois male do toward Mukhtar Mai is a “rape” because

they force to have sexual intercourse to Mukhtar Mai against her will.

Four men did physical violence by grabbing, pushing and dragging

Mukhtar Mai and then they raped Mukhtar Mai.

Abdul Khaliq then grabs my arm, while Ghulam Farid, Allah Dita, and Mohammed Faiz start pushing me. They drag me away like a goat led to slaughter. Men's arms have seized mine, pulling at my clothes, my shawl, my hair. That is where they rape me, on the beaten earth of an empty. (Mai, 2007: 9-10)

In this novel shows that Mukhtar Mai does not have choice to reject the men's action toward her because they force and bring her to the dark room, then four men of Mastoi do violence to Mukhtar Mai such as grabbing, pushing until rape her. Firstly, the four men including the leader of the Mastoi start pushing Mukhtar Mai, whereas the other Mastois men holds Mukhtar's father and uncle. Then Abdul Khaliq, Ghulam farid, Allah Dita, and Mohammed Faiz rape Mukhtar Mai. The four men treat Mukhtar Mai like a goat, raped alternately until she is unconscious.

Then they shove me outside, half naked, where I stumble and fall. (Mai, 2007: 10)

The men do other violence to Mukhtar Mai. They made Mukhtar Mai was humiliated, Mai left home with a State of half-naked out there, but all of them are men. This is the kind of the psychological violence which the men do. Psychological violence includes behavior that is intended to intimidate and persecute, and takes the form of threats of abandonment or abuse and constant humiliation.

Psychological violence that men do toward women also involve trauma to the victim caused by acts and threats of acts.

For them, a woman is simply an object of possession, honor, or revenge. They marry or rape them according to their conception of tribal pride. They know that a woman humiliated in that way has no other recourse except suicide. They don't even need to use their weapons. Rape kills her. Rape is the ultimate weapon: it shames the other clan forever. (Mai, 2007: 10)

The traumatic that woman suffer can cause they decide to suicide, many of women there do that. In Meerwala, woman who became a victim of rape, will choose suicide rather than continue his life. As Joyful Heart Foundation (2000) mentioned that depression after being raped can affect a person's outlook, which can lead to feelings of hopeless and impact her thought process and ability to make decision, including suicidal. Mukhtar Mai also ever thought to suicide before but she decides to fight.

For men, a woman is just an object of vengeance in the name of honor. When man disputed with another man, or a man made a mistake, women will get punishment because they think that the honor of man is in woman. Man considers that women are weak, they does not need to use his power to kill women because rape itself will bear shame and committed suicide.

"I'll break everything in their house!" he even screamed. " I'll slaughter the livestock and rape women!" (Mai, 2007: 16)

Mastoi clan has the highest caste in their village. By their power, they can do anything that they wants, if there is lower clan (Gujar)

which does not follow their command, they will break house and rape the women.

“Half the women of our country are the victims of violence,”
(Mai, 2007: 46)

In Pakistan, women are either forced into marriage or raped or used to be as objects of exchange among men as the Mukhtar Mai's case, it is commonly found in Meerwala. So that, women often became victims of physical, psychological and sexual violence of men in Meerwala.

3.1.4 Patriarchal Culture

Every product of human thought is regarded as culture. According Walby (1990) Patriarchal culture refers to any idea or practice instilled in the society which regards women differently from men and disadvantages women.

Pakistan is an Islamic Republic; every rule and regulation in the country is based on Islamic law. But, at the same time, there are some customs and traditions against Islamic laws which are commonly practices (Ibrahim, 2005). Cultural patterns in Pakistan do not let women enjoy their legal and religious rights protected by the law and provided by Islam. Pakistan is an Islamic state but in women's rights, it derives its interpretation from customs and cultural norms.

This novel gives description of how culture in Meerwala, Pakistan made woman have not opportunity to speak up in all forum,

even in deciding her husband and getting education at school. Also, Meerwala, a woman is an object to change, to revenge the men falseness.

In Meerwala, there is tribals council, namely Jirga council, because Mastoi have dominance there, they took the authority. This council actually does not give justice but to give alternative for reduce the conflict.

“Our mullah, Abdul Razzaq, is in despair. The Mastois have the majority in the village council, and they refuse all reconciliation. They are armed. Your maternal uncle and Ramzan Pachar, a friend of the Mastois, have tried everything to calm the members of the council. We have but one last chance: a Gujar woman must appear before their clan. Among all the women of our house, we have chosen you.” (Mai, 2007: 2)

In the novel is mentioned that Mastoi clan have power and majority in the village, especially in tribals council. Actually, Mullah is man who has authority to decide solution in Jirga council, but Mastoi take the authority and Mullah cannot do anything. They ask Mukhtar Mai to do mediation.

Their powerful clan leader knows many influential people, and they are violent men, capable of invading anyone’s home with their guns to loot, rape, and tear the place apart.(Mai, 2007: 3)h

In novel describes two caste, Mastois is high one, and Gujar the lower caste. Mastoi can do anything toward Gujar caste, especially raped the women. Mastois have strong power in the society because they bring guns to loot, so that no one who fight them.

We know that the Mastois always take their revenge on a woman of a lower caste. It's the woman's place to humiliate herself, to beg for forgiveness before all the men of the village assembled in a jirga in front of the Mastois farmhouse. (Mai, 2007: 4)

Women in Meerwala village are not more a tool for revenge of men's member family. In this case, Mukhtar Mai has to ask forgiveness in the Jirga council in front of all the men in her village. All members who follow the Jirga council contains of men, including people who just see the assembly.

Others patriarchal culture described in the novel are the way father's treatment between boys and girls.

Since a girl must help with the housework, the father doesn't plan on sending her to study. In the cities, however, and even in other provinces, women can study and become lawyers, teachers, doctors, journalist. (Mai, 2007: 75-76)

There is women inequality described in the novel. Meerwala is impoverished village where is far away from the public access, the women have not change to have role or becomes some workers like lawyer, teacher or others, most of them are illiterate because the father does not plan sending his daughter to the study, she should help mother in the home, while the boys have chance to school.

Girls have to cope with lack of educational opportunities because their parents think education is primarily necessary for the male children. In patriarchy, a woman from her childhood does not get equal chance with the boy to develop her qualities.

I am twenty-eight, and I may not know how to read or write, since there is no school for girls in our village, but I have learned the Koran by heart, and ever since my divorce I have taught its verses to our local children as an act of charity. (Mai, 2007: 5)

Mukhtar Mai is a twenty-eight years old woman who cannot read and write like others women in her village because there is no school which allow women attend there. She memorizes the Koran by listening. Women are not allowed to learn reading and writing, to find out how the world around them works. That's why illiterate women cannot defend themselves. They do not know anything about their rights, and words are put into their mouths to sabotage their revolt.

The common practice in our villages is for men to take justice into their own hands, invoking the principle of "an eye for an eye."(Mai, 2007: 66)

In Meerwala, woman is an honor who actually should be safeguarded and respected, but practically they become object to take revenge sometimes, they are imposed arbitrarily by men. There is a system of "an eye for an eye" means that male mistake will be paid as same as mistake that they are made. Woman is the object, and the men were allowed to do whatever they want to women. Resignation is required for women as what befell Mukhtar Mai.

Married at eighteen by my family to a man I did not know and who proved both lazy and incompetent. (Mai, 2007: 11)

No young woman has the right to think about love, to marry the man she would like for her husband. (Mai, 2007: 120)

In the patriarchal culture, women have no choice and voice in selecting prospective husbands. In the novel, Mukhtar Mai has to

marry with the man that she never knows before. She has no choice to refuse the father's decision, because it is tradition that the eighteen women should marry soon with a man from their father's choice. Also, women are not involved to making decision in Jirga council. All of members are men. All forms of patriarchal culture above made a mother prefer baby boys than baby girls.

I'd heard my mother say now and then that if for next child, God were to give her a son and then nothing else, she would make her peace with that. (Mai, 2007: 92)

Mukhtar Mai's mother wants a boy rather than a girl. They will be very grateful if she has boy rather than girl because she does not want to see her daughter suffer in that condition, so that mostly Pakistani women prefer new born male to female children.

3. 2 Mukhtar Mai's Struggle against Patriarchy

Being a victim of patriarchy makes woman want to be free from patriarchy. In order to be free from patriarchy in mode of production, male violence, state and culture, women have to do struggle against patriarchy. For struggling against patriarchy, Mukhtar Mai do several actions such as struggle in getting education, struggle in getting justice in the court and struggle in engaging sisterhood.

3.2.1 Struggle for Education

As mention before, one of the reason women in Pakistan are oppressed by men because they are illiterate. Mukhtar Mai as the first women who bravely show their struggle against patriarchy wants to

build school for women in her village to avoid the same case happens there.

When the Pakistani government comes to the Mukhtar's home and gives 8,500 U.S dollars in compensation money and sentenced her attackers to the jail, she refuse, the first way to help her is by building the school for girls in her village. Mukhtar Mai wants to open a school for girls so that future generations would not suffer, as she had, from illiteracy.

Personally, I want a school. (Mai, 2007; 63)

“Yes, a school for the girls in my village. We don't have one. If you really want to give me something, then let me say this: I don't need a check, but I do need a girl's school for our village.” (Mai, 2007: 58)

There is no school for girls in Maerwala. Only boys who attend to school, while girls only help the mother do domestic chores. The Pakistani Government accepts the Mukhtar Mai's request, yet the Pakistani Government asks Mukhtar Mai to receive the check for paying lawyer. Mukhtar Mai agrees, the Mukhtar Mai School was built in the Maerwala, Punjab, Pakistan.

I was trying to find a way to educate girls, to give them the courage to learn. (Mai, 2007: 75)

Mukhtar Mai becomes the head school of her school; she pays the teacher for her school. She wants to educate girls to give them the courage to learn. The courage is needed to can inequity with the boys. Mukhtar Mai School is not opened for girls only but the boys also.

And by teaching a few little boys to respect their companions, sisters, neighbors. Such a small gesture. . .(Mai, 2007: 81)

Mukhtar Mai School is a Mukhtar Mai effort to change the course of human nature by teaching the alphabet to a handful of little girls, letting this learning do its work from generation to generation. Mukhtar hopes by teaching a few little boys to respect others especially girls for this small gesture, she hopes there is no more oppression in her village. Although, at the beginning of the school building invites a suspicious curiosity, Mukhtar Mai School has only few pupils.

With Naseem's help, I must go from door to door to convince parents to entrust their daughters to us. (Mai, 2007: 113)

Mukhtar Mai does not stop to effort, she and Naseem introducing the school to the parent from door to door to convince that their daughter need education.

Their doors aren't slammed in our faces, but the fathers let us understand that girls are made for the house, and not for studies. The boys have more possibilities. Those who don't work in the field might already be attending school in another village, but no one was forcing them go. (Mai, 2007: 114)

Some villagers slam the door in front of Mukhtar Mai and Naseem, they always explain that girls are made for the housework and not for studies. Whereas, the boys who have opportunity go to school, but there is not enough awareness of parents to force his son attend to school. Mukhtar Mai and Naseem never give up persuading the villagers until the parents begin to entrust her son and daughter study in

Mukhtar Mai School. One by one donation comes, Mukhtar Mai School develops fast.

A hundred and sixty boys and more than two hundred girls attend the school. (Mukhtar Mai, 2007: 116).

Although, Mukhtar Mai School has more than three hundred student, but Mukhtar must still convince their parents to let them come to school on a regular basic because too often the villagers make their girls do housework rather than go to school. To persuade the student and parent, She give reward to student who never be absent during a year.

The existence of educated woman will reduce oppression toward woman, especially about fraud which is committed by policeman. Also, an educated woman will bravely express her opinion, because the position of women and men are equal and have same rights. By educating boys to care about our fellow is also a noble mission to reduce acts of repression on women conducted by Mukhtar Mai.

3.2.2 Struggle for Justice in the Court

The existence of patriarchy causes oppression toward women. Being oppressed by men has made women need to demand justice in to the Court. Take a part in the Court for woman in the impoverished village of Pakistan is not easy because almost the women there have been treated unfairly in the case of education, while the education is the most supporting things for people to be able establish their right in the

law. Women will be very difficult to understand the law if they cannot write and read, the men often do arbitrary to women, because almost women in Pakistan does not know that she actually are protected by the State legislation.

All this strengthens my determination to keep going, to keep seeking justice and truth, in spite of police pressure and a “tradition” that wants women to suffer in silence while men do as they please. (Mai, 2007: 45)

Mukhtar Mai never gives up insisting her right, although one by one problem comes in the process of every court. All of the obstacles in prosecuting justice become her strengths to keep going and seeking justice and truth.

This tragedy strikes half the women in our country! They are nothing but misery and submission, and never venture to say what they feel or raise their voices. If one of them dares to say no, she risks her life, or at least a beating. (Mai, 2007: 87)

As the victim of the rape, Mukhtar Mai reports the case to the police and bravely exposes her case to journalist. She has to follow the law which is complicated and long. She becomes the first Pakistan woman who gives inspiration to other Pakistani woman to insist their right until in the Supreme Court, the head of the Pakistan’s judiciary structure (Karkera, 2006). Others woman who has been raped by the Mastois always choose to suicide rather than send the rapist to the jail. In the victim raise the voice or insist the Mastoi, their life is threatened by the Mastois, because this clan will do everything to torture women

and their family who dare them. Mukhtar Mai still continues her struggle not only for her but for all women in Pakistan.

Pakistani law authorizes the incarceration of any man involved in the crime of rape, whether he took part in it himself or was only a witness. Such of men are judged under the regime of Islamic law. (Mai, 2007: 64)

The Shariat Court gives good news decision which Mukhtar Mai does not need to provide four eyewitnesses to prove that she was raped. The case already has been established by medical examination and a group village man who see Mukhtar Mai enter and stable, flung naked into the street in front of everyone. In other hand, the other court, Lahore High Court has different decision.

Contrary to the decision reached by the antiterrorism court, and to general stupefaction, the Lahore High Court acquits five of the accused, ordering that they be released! Only one defendant remains in the jail, condemned to life imprisonment. (Mai, 2007: 136)

The Lahore High Court further stated that the prosecution failed to prove that the tribal council had ordered the gang-rape. Only one defendant remains in the prison and others are acquitted. Mukhtar Mai and others who are in Mukhtar's side was shock with this decision. The Lahore Court decision proves that there is no seriousness of the government to delete the action of male violence toward women. Then, Mukhtar Mai, women activist and other women organization decide to protest its decision by demonstration and appealing to the highest court in Pakistan, Supreme Court.

I go to Multan to take part in a huge protest demonstration against this outrageous verdict. Three thousand women are there, supported by women's right organizations. (Mai, 2007: 139)

Mukhtar Mai runs demonstration that supported women's NGO and media for demanding decision which is unfair. Once again, despite dangers to herself and family, Mukhtar Mai continues to voice her opinion against the release of her rapist, she meets with members of the Pakistani government to make appointment with the Prime Minister, requesting that the police re-arrest the men until the Supreme Court issued its decision.

“We have taken care of it. I am sure that they were arrested before the seventy-two hours ran out. Trust me!”

“No, Personally, I would like definite answer from you. Either I receive assurances that they are in prison, or I don't your office.”

Here I am, sitting courteously but stubbornly in a lovely armchair in front of this official (Mai, 2007: 150-151)

The prime minister and Punjab government hears her pleas and the police re-arrest the four rapists who are considered a threat to public safety, but only for ninety days during the pending of Supreme Court's decision.

3.2.3 Struggle for Sisterhood

The other way to struggle against patriarchy is by engaging sisterhood. Since the Mukhtar Mai's case was published by journalist many organization about women who care with the Mukhtar Mai's struggle and stand in the back of Mukhtar Mai to fight the patriarchy

that occurs in his village. But, people around her village looks bad on Mukhtar Mai and consider that she just takes advantages to get much money from her case. The under pressure of his case makes Mukhtar looks like thin and anxious, she needs to talk with someone that she can trust.

Ever since Naseem has become my sister in the struggle, I have regained my self-confidence. Now that I am eating again, my cheeks are plumper, and there is a peaceful light in my eyes, because I can sleep. (Mai, 2007: 89)

Naseem is a daughter of a police who is commissioned in Mukhtar Mai's home. Naseem reads Mukhtar Mai case in the report and takes sympathy to Mukhtar Mai. Since Naseem becomes Mukhtar Mai's friend, she feels not alone, she can share whatever that she hid from other people even her family, she freely tells about her feeling after the bad incident. Mukhtar Mai can speak freely about rape, the brutality, the vicious revenge that destroys a woman's body. Naseem teaches Mukhtar Mai to speak bravely if she is right, she always gives motivation and suggestion to Mukhtar Mai. It makes Mukhtar Mai come up from her buried.

Naseem also keeps me up to date on a few stories that appear in the press, because although I can sign my name, compose a little speech, and am learning to read, Naseem reads a lot faster than I do! (Mai, 2007: 89).

The paragraph above shows that Naseem greatly affects in Mukhtar's life. She gives motivation to Mukhtar that there is many case which take women in the victims of the men's authority. Mukhtar feels

to need fighting against the patriarchy in order to insist the women right in the Pakistan. Naseem not only bring Mukhtar friendship, but also precious aid and support. So, struggle by engaging sisterhood can be one effective solution to make strong community against patriarchy.

The press is paying so much attention to me only because I'm taking my case to the court. And in a way, I have also become the public face of a story that actually concern thousands of Pakistani women. (Mai, 2007: 47)

Thanks to my courage, people say, I've turned the spotlight on the condition of women in my country, and other women will follow my lead. (Mai, 2007: 74)

The case of Mukhtar Mai becomes public concern because the journalist report and follow the case. Many women give support to Mukhtar Mai. Women right organizations also support Mukhtar Mai to insist her right and send all rapist and attacker to the jail. They follow the Mukhtar Mai's case. They also support Mukhtar Mai to continue for justice in the court. When, the court decides to only arrest one of four rapists, they feels humiliated and angry about the decision. Then, they and Mukhtar Mai protest the decision by a huge demonstration.

I go to Mutan to take part in a huge protest demonstration against this outrageous verdict. Three thousand women are there, supported by women's rights organizations. I march surrounded by signs demanding justice in my name, and the reform of those infamous *hudud* laws. (Mai, 2007: 138)

Mukhtar Mai, Naseem, three thousand women and women's rights organizations protest the Lahore decision which they think that the decision is unfair. This decision shows that the government is not

seriously gives the best solution for raped case. Whereas, all people in Pakistan know that four rapists are guilty.

I was fighting not only for myself, but also for every woman scorned and abandoned by a law that requires four male eyewitnesses to prove a rape! (Mai, 2007: 137)

She is not only struggle for herself but also for all women in the Pakistan who become victim of the law that requires four male eyewitnesses to prove a rape which takes them in to disadvantages position. Mukhtar Mai's courage becomes inspiration for other woman to speak up and follow the struggle of Mukhar Mai.

CHAPTER IV

CONCLUSION AND SUGGESTION

After analyzing the data using radical feminism perspective and patriarchy theory by Sylvia Walby, the researcher comes to this part which consists of conclusion and suggestion. The conclusion deals with the results of the analysis as the last chapter of the research. In this chapter, the conclusion is given for everyone who is interested in this study and especially for the next researchers. In accordance with the finding in the preceding chapter, the researcher's conclusion is about aspects of patriarchy and the woman's struggle against patriarchy described in Mukhtar Mai's *In the Name of Honor*.

4.1 Conclusion

In this study, this novel can be divided into two material of analysis which analyzed using the radical feminism perspective and patriarchy theory by Sylvia Walby in the peel of patriarchy system described in the novel. To answer the first research question, this study identifies aspects of system patriarchy described in the novel. Based on the result, the researcher found four aspects of patriarchal system based on four models structure of patriarchy, such as patriarchal production relations in household, patriarchal state, male violence and patriarchal culture.

First model structure of patriarchy is patriarchal production relation in household; Mukhtar Mai's mother as the producing class does some domestic chores, such as cooking and washing clothes for all members of the household. She is seen to be dependent on Mukhtar Mai's father, because she

does domestic chores, while, father as farmer fulfills economic needs for all members of family.

In patriarchal state, there is a raping law which takes women in disadvantages position. A woman who becomes victim of rape, she has to attend four eyewitnesses to prove that she has been raped or if she cannot prove it, women herself who enter to the prison because of accused commit adultery. Other case is manipulation of the document by the police toward woman's illiteracy often happen in Pakistan. Mukhtar Mai ever be asked to sign thumb in blank paper, then in the court the data was not appropriate with the truth. The role of women also is still less important in the community, especially in the police office. In the case of Mukhtar Mai, only policemen who take apart, whereas Mukhtar Mai hopes she can tell more openly to policewomen.

In the third model structure of patriarchy is male violence which is acted men toward women. In this novel, male violence was done physically, sexually, and psychologically. Physically, there is pushing, grabbing and dragging action that the rapists do before they raped Mukhtar Mai, this is kind of physical violence. Then, sexual violence toward women were described by raped of Mukhtar Mai and other women in their village. While, humiliate by being naked in front of all Mastoi men and traumatic of the gang raped are the kinds of psychological violence which the Mastoi men do toward Mukhtar Mai .

The last model structure is patriarchal culture; culture in Pakistan made women has not opportunity to attend to school and speak up both in the family decision and tribal council. In Meerwala, a woman is an object to change and to revenge of the men falseness. When two men are having conflict, they will wreak to women of his rival. Some conflicts are solved in the tribal council, namely Jirga council which is under men of Mastoi control. The villagers prefer Dewan Jirga to police office because they cost to pay lawyer in the court is too expensive, also the police have bad reputation in the eyes of villagers. Many risk become a girl make the parent mostly prefer new born male to female children. Mukhtar Mai's mother was peace if God were to give her a son rather than a girl.

The second analysis is about the Mukhtar Mai's struggle against patriarchy described in the novel. She does struggle for education, justice in the court and sisterhood. In struggle for education, Mukhtar Mai builds a first school for girls in her village which at that time, the school open for boys only. She used the compensation money from the government which is actually that money are given to paying the lawyer for her case, but she refuses it and wants a school for girl in Meerwala village. By Mukhtar Mai School, she wants to create educated-women who can stand equal with the man and fights patriarchy in all aspect. At the fist Mukhtar Mai and Naseem are very difficult to convince the parent to let their daughter attend the school because as usual woman is at home and does domestic chores. Mukhtar Mai and Naseem keep fight and give reward to the student who never absent

during a year. One by one donation also comes and gives contribution to this school. In the last, the school develops and has a hundred and sixty boys and more than three hundred girl students.

In struggle for justice in the court, Mukhtar Mai appeals the case to the highest court in Pakistan, namely Supreme Court. At the first, she reports the case to the police. Although, police ever manipulated the data, but Mukhtar Mai bravely speak up to journalist about her case. She follows the law which is complicated and long. She have to prove the raped by providing four eyewitnesses. The evidences of Mukhtar Mai is not enough prove it, so only one rapist who was entered into jail. Mukhtar Mai ask helping to the Prime Minister to re-arrest the rapist during the process of her case in Supreme Court. The Prime Minister grants the Mukhtar Mai's request. The government of Punjab province has returned these men to prison through a special decision, but only for ninety days with reason that they present a threat to public safety.

The last is struggle for sisterhood. Mukhtar Mai engage with new friend namely Naseem to face her problem. Naseem patiently help and take care to Mukhtar Mai in every court that she follows. Naseem is a journalist, she is an educated woman who advises and gives motivation to Mukhtar Mai. Mukhtar Mai with three thousand women supported by women's rights organizations take a part in huge protest demonstration against this outrageous verdict. She is not only struggle for herself but also for all women in the Pakistan who become victim of law about rape, this system takes women in the weak

position and only men who have power and authority. Mukhtar Mai struggle prove that woman have right to speak up and insist their rights along they are in the truth line.

4.2 Suggestion

Actually analyzing literary works use feminist literary criticism is interesting. We can know how the position of the women in the story. By analyzing the novel, we will get many useful things to face our real because the literary works represent the reality like the novel that the researcher has been analyzed.

In this occasion, the researcher will suggest the next researcher who interested in analyzing novel as the research object to analyze this novel using any other approach, especially feminism approaches because this novel also contain many women and feminism aspect. The next researcher can analyzes deeper than the researcher's analysis by take focus only in one aspect, such as male violence toward women. The next researcher can also try to analyze this novel using the other theory. For example, the psychological side may include due to the main character living in family, state and culture pressure of men or the sociological in story which represent the real condition of the Pakistan. Hopefully, the next researcher will get better finding and analysis.

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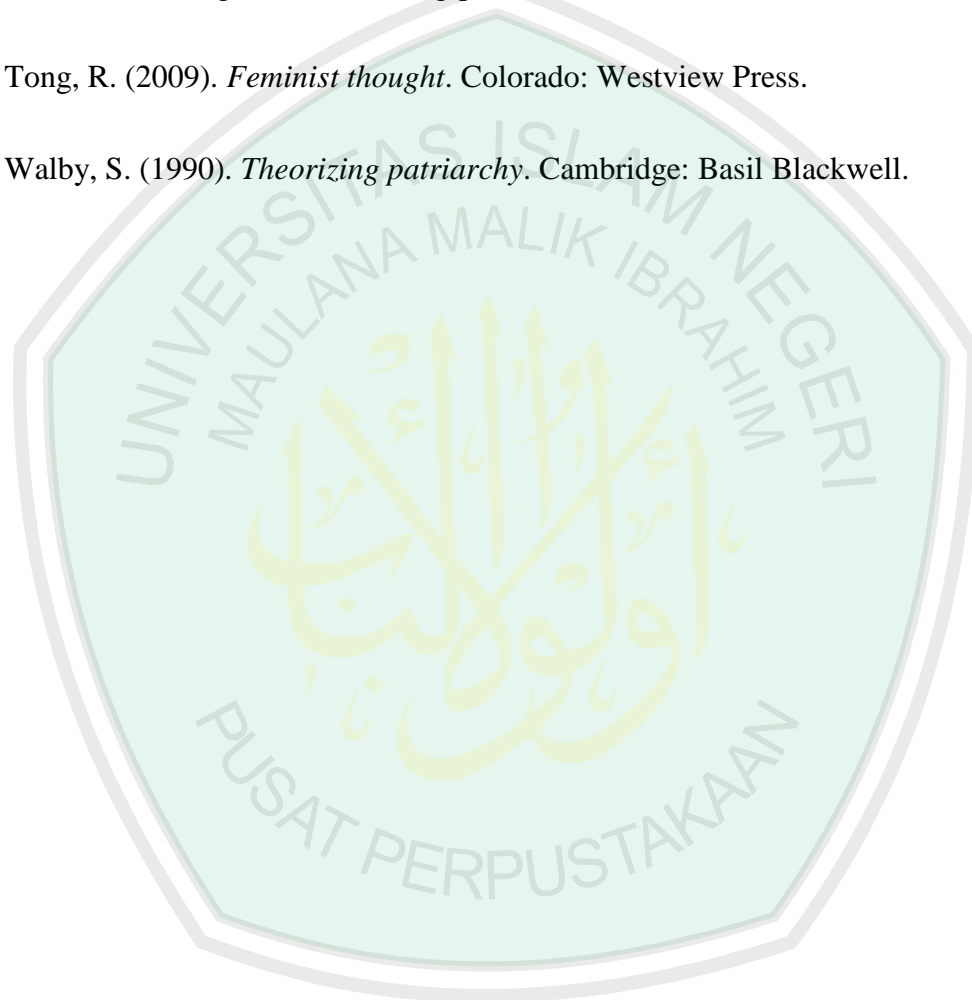
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APPENDICES



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3.	SMAN 4 KEDIRI	2009	2012
4.	MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG	2012	2016



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Pembimbing : Dr. Mundi Rahayu, M.Hum.
Judul : The Struggle against Patriarchy Described in Mukhtar
Mai's In the Name of Honor

NO	TANGGAL	MATERI KONSULTASI	TANDA TANGAN
1.	24 Februari 2016	Pengajuan Judul	
2.	3 Maret 2016	Pengajuan Bab I dan Bab II	
3.	8 Maret 2016	Revisi Bab I dan Bab II	
4.	18 Maret 2016	Revisi Bab I dan Bab II	
5.	21 Maret 2016	Pengajuan Proposal	
6.	29 Maret 2016	Seminar Proposal	
7.	15 April 2016	Revisi Bab I dan II	
8.	24 Mei 2016	Pengajuan Bab III	
9.	13 Juni 2016	Revisi Bab III dan Pengajuan Bab IV	
10.	15 Juni 2016	Revisi Bab IV dan Pengajuan Bab Keseluruhan	
11.	16 Juni 2016	Revisi Keseluruhan dan Persetujuan Sidang Skripsi	

Malang, 16 Juni 2016

Mengetahui,



Dr. Mundi Rahayu, M.Hum.

NIP.196911222006041001