

**THE MAIN CHARACTER'S STRUGGLE AGAINST
PATRIARCHAL STRUCTURES IN ABI DARE'S *THE GIRL
WITH THE LOUDING VOICE***

THESIS

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

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WITH THE LOUDING VOICE***

THESIS

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2022

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**The Main Character’s Struggle Against Patriarchal Structures in Abi Dare’s *The Girl with the Louding Voice***” is my original work. I do not include any materials previously written or published by another person, except those cited references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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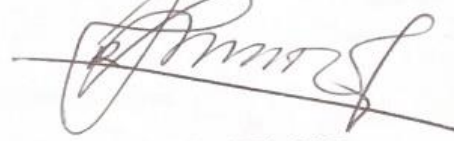
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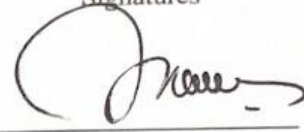
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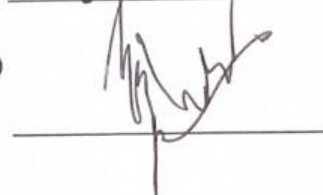
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MOTTO

“A goal without a plan is just a wish.”

-Antoine de Saint-Exupéry

DEDICATION

This thesis is dedicated to :

My great parents, Adriansyah and Jumiati;

My brother, M. Rezky Ramadhani;

My sister, Regina Audri Az-Zahra;

My teachers and lecturers;

My friends always give me support.

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Praise and gratitude are extended to Allah SWT, the Almighty. With the grace and guidance of Allah SWT, the researcher can properly compile and complete a thesis entitled *The Main Character's Struggle Against Patriarchal Structures in Abi Dare's The Girl with the Louding Voice*. Sholawat and greetings are always offered to the Prophet Muhammad SAW, who has guided all his people to the good and right path.

Special thanks belong to my family: my parents (Adriansyah and Jumiati), my beloved brother and sister (M. Rezky Ramadhani and Regina Audri Az-Zahra). Thanks for always loving, praying and supporting me until now. I also express my deepest gratitude to Miss Whida Rositama, M.Hum., as my sincere supervisor. Thank you for all the advice, time, and patience that were very useful in completing my thesis until the final stage. Thank you to my friends who are always there when I am happy or sad. Thank you all for your time, support and effort for me. For myself, thank you for always being strong and being myself.

I realize that this research is not perfect. Therefore, criticism and suggestions I gladly accept and expect. I hope this research can be helpful for anyone who has taken the time to read this research.

The Researcher,

Renanda Indriati

ABSTRACT

Indriati, Renanda (2022) The Main Character's Struggle Against Patriarchal Structures in Abi Dare's *The Girl with the Louding Voice*. Undergraduate Thesis. Department of English Literature. Faculty of Humanities. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

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Keywords: Patriarchy, Struggle, *The Girl with the Louding Voice*

This research aims to analyze the patriarchal system in the novel *The Girl with the Louding Voice* by Abi Dare. The objective of this research is to find out what forms of patriarchal practice are found in Abi Dare's *The Girl with the Louding Voice* by relating it to Sylvia Walby's theory and also to find out the struggles of the main character's struggle against structures of patriarchy in the novel. Theoretically, this research can contribute to the advancement of feminism and forms of knowledge in literature. Practically, this research can inspire future researchers and readers to appreciate, understand, and support women's struggles in any case. This research uses radical feminism as an approach to analysis and theory from Sylvia Walby. The researcher took the data by identifying and classifying it based on relevant quotations in the novel *The Girl with the Louding Voice*. Then the researcher analyzed the data with descriptions related to the theory of Sylvia Walby. The results of this research are as follows: 1). *The Girl with the Louding Voice* novel contains four models of patriarchal structures, namely patriarchal relationships in household production, culture, sexuality, and male violence. 2). The main character opposes the patriarchal structures in several ways, namely: 1. Brave to take the decision not to have children from her husband (Sexuality), 2. Brave to leave a situation she does not want (Household Production), 3. Brave to fight the perpetrators of sexual violence (Male Violence), 4. Brave to speak up (Male Violence), 5. Brave to reach her dream (Household Production). Suggest for futher researchers to use a different approach if interested in using *The Girl with the Louding Voice* as the research object.

مستخلص البحث

إندرياتي، ريناندا. 2022. كفاح أدوبي ضد النظام الأبوي في فيلم الفتاة ذات الصوت المرتفع لأبي داري. البحث العلمي. قسم الأدب الإنجليزي. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية، مالانج.

المشرفة : ويذا روسيتاما، الماجستير

الكلمات الأساسية : النظام الأبوي، الكفاح، الفتاة ذات الصوت المرتفع

تهدف هذه الدراسة إلى تحليل النظام الأبوي في روائي "The Girl with the Louding Voice" أو الفتاة ذات الصوت المرتفع لأبي داري. الهدف من هذا البحث هو معرفة أشكال النظام الأبوي الموجودة في الفتاة ذات الصوت المرتفع لأبي داري، من خلال ريتها بنظرية سيلفيا والبي وأيضاً اكتشاف كفاح الشخصية الرئيسية ضد النظام الأبوي في تلك الرواية. من الناحية النظرية يمكن أن يساهم هذا البحث في نوحس النسوية و المعرفة في الأدب. في الممارسة العملية، يمكن لهذا البحث أن يلهم الباحثين والقراء المستقبليين لتقدير وفهم ودعم كفاح المرأة في أي حال. تستخدم هذه الدراسة النسوية الراديكالية كنهج للتحليل والنظرية من سيلفيا والبي. أخذت الباحثة البيانات عن طريق تحديدها وتصنيفها على أساس الاقتباسات ذات الصلة في رواية الفتاة ذات الصوت المرتفع. ثم قامت الباحثة بتحليل البيانات بأوصاف تتعلق بنظرية سيلفيا والبي. وجاءت نتائج هذه الدراسة كالتالي: 1). تحتوي رواية الفتاة ذات الصوت المرتفع على أربعة نماذج للبنية الأبوية، وهي العلاقات الأبوية في الأسرة، والثقافة، والجنس، والعنف الذكوري. 2). تحارب الشخصية الرئيسية الهيكل الأبوي بعدة طرق، وهي: 1. تجرأ على اتخاذ قرار بعدم إيجاب أطفال من زوجها (الجنسانية)، 2. تجرأ على ترك ظروف مرغوب عنها (منزلية)، 3. تجرأ على محاربة مرتكبي العنف الجنسي (عنف الذكور)، 4. يجرؤ على الكلام (عنف الذكور)، 5. يجرؤ على بلوغ حلمه (منزلي). اقتراحات للباحثين المستقبليين لاستخدام نهج مختلف إذا كانوا مهتمين باستخدام الفتاة ذات الصوت المرتفع كهدف للبحث.

ABSTRAK

Indriati, Renanda (2022) *The Main Character's Struggle Against Patriarchal Structures in Abi Dare's The Girl with the Louding Voice*. Skripsi. Jurusan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing: Whida Rositama, M.Hum.

Kata Kunci: Patriarki, Perjuangan, *The Girl with the Louding Voice*

Penelitian ini bertujuan untuk menganalisis sistem patriarki pada novel *The Girl with the Louding Voice* yang ditulis oleh Abi Dare. Objektif dari penelitian ini adalah untuk mengetahui bentuk-bentuk sistem patriarki apa yang ditemukan dalam *The Girl with the Louding Voice* karya Abi Dare dengan mengaitkannya dengan teori Sylvia Walby dan juga mengetahui perjuangan perjuangan tokoh utama dalam melawan sistem-sistem patriarki didalam novel tersebut. Secara teoritikal, penelitian ini dapat berkontribusi dalam kemajuan feminisme dan bentuk pengetahuan dalam sastra. Secara praktiknya, penelitian ini dapat menginspirasi para peneliti selanjutnya dan pembaca untuk menghargai, memahami, dan mendukung perjuangan perempuan dalam hal apapun. Penelitian ini menggunakan feminisme radikal sebagai pendekatan untuk analisis dan theory dari Sylvia Walby. Peneliti mengambil data dengan mengidentifikasi dan mengklasifikasikan berdasarkan kutipan-kutipan yang relevan pada novel *The Girl with the Louding Voice*. Kemudian peneliti menganalisa data-data tersebut dengan deskripsi yang berhubungan dengan teori dari Sylvia Walby. Hasil penelitian ini adalah sebagai berikut: 1). Novel *The Girl with the Louding Voice* terdapat empat model struktur patriarki, yaitu hubungan patriarki dalam rumah tangga, budaya, seksualitas, dan kekerasan laki-laki. 2). Karakter utama melawan struktur patriarki dalam beberapa cara, yaitu 1. Berani mengambil keputusan untuk tidak memiliki anak dari suaminya (Seksualitas), 2. Berani meninggalkan keadaan yang tidak diinginkannya (Rumah tangga), 3. Berani melawan pelaku kekerasan seksual (Kekerasan laki-laki), 4. Berani angkat bicara (Kekerasan laki-laki), 5. Berani menggapai mimpinya (Rumah tangga). Saran bagi peneliti selanjutnya untuk menggunakan pendekatan yang berbeda jika tertarik menggunakan *The Girl with the Louding Voice* sebagai objek penelitian.

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CHAPTER I

INTRODUCTION

A. Background of the Study

When talking about a literary work, one example that always comes to mind is novel. Novel is a work of imagination that mainly raises the problem of a person, writer, or other characters' lives (Pradopo, 1994). Novels usually have a particular topic or theme, which is always described until the novel's end. The topics can be sourced from various aspects of life such as cultural, economic, and social. One of the topics raised in the novel that comes from aspects of social life is patriarchy.

Patriarchy is a topic that is always interesting to study with various theories. Patriarchy is a system that favors men over women in various aspects of life, such as cultural, social, and economic life (Makama, 2013: 117). This system privileges man more than women because men are considered more reliable than women. Patriarchy is often regarded as a hereditary culture in various parts of the world. Many legal and social regulations make patriarchy instead of a culture that the state and community must maintain. Patriarchy also actually impacts the problem of gender inequality between men and women because the system is more dominant for men. Women are always considered inferior and victimized due to the behavior of society or men who feel more special than women. Few women can only accept and respect laws or regulations and even the behavior of

men who feel more powerful than women who do not know how to fight them all. Patriarchy can even be a source of fear for women.

One example of a case of patriarchy is sexual violence. Sexual violence is an act that demeans, insults, attacks, or other actions against a person's body and can cause physical, sexual, psychological, economic, political, and social suffering (Amnesty International, 2011). Komnas Perempuan noted that there are 2.807 cases of sexual violence against women personally, and in the community domain, there are 2.091 cases in 2020 in Indonesia. The case is caused by a patriarchal culture that considers that men can do anything to women. This culture does not deserve to have justifications such as arguing that the victim's clothes are too revealing or inviting, even though what the victim or woman is wearing cannot be a valid excuse for inappropriate behavior. This behavior can occur because most men are less able to respect women. If men can control their desires and thoughts, this behavior is impossible and does not harm women. As a result of this case, women are afraid to do whatever they want. Women are afraid to go alone, women are afraid to wear the clothes they like, and women are afraid to be in lonely or crowded places. The high number of sexual violence in Indonesia proves that patriarchal culture is hard to eliminate.

Based on men's behaviors that reflect patriarchy, women are always the victims of the cruelty of patriarchy and are forced to accept all its effects. Because of this condition, women began to think and act again about what they received

and what they had to do until, in the end, a form of women's struggle emerged to fight what had made them afraid and even hurt them physically and mentally. Because of that fear, it gives women a sense to fight that fear by fighting patriarchy which always makes them feel inferior in society. They fight for freedom and rights as women and rights as human beings. The struggle is an action that arises because of a rejection of specific actions and has a clear goal. Struggle is an extended effort to do, achieve, or deal with difficulties that cause problems (Merriam-Webster Dictionary, 2017). In other words, the struggle is various attempts to reach a targeted desire or goal. The emergence of women's struggles can be caused by multiple things, such as the urge to break stereotypes, to gain freedom in various aspects of life, to get rights as women and humans, and even to feel that they are one of God's creatures that must also be respected and protected. There are also examples of women's struggles against patriarchy in their environment, such as daring to express their opinions, inviting women to unite, and being representatives of women's voices in their background and others. The struggle had an impact on her and other women as well. When women are brave to make changes, it is a good action.

Many novelists from various countries have raised the issue of patriarchy and how the female characters fight patriarchy, such as Angela Y. Davis with her novel *Women, Race, and Class* published in 1981, Jeniffer Mathieu with *Moxie* published in 2015, and most recently, Abi Dare's novel entitled *The*

Girl with the Louding Voice. *The Girl with the Louding Voice* is the first novel by Abi Dare. The novel won the Bath Novel Award as an unpublished manuscript in 2018. Before the book was published in 2020 and became a New York Times and the international bestseller, it was chosen as a finalist in the 2018 literary consultancy pen factor competition.

Abi Dare is a writer from Lagos, Nigeria, born in 1982. Her mother names Teju Somorin is the first female tax professor in Nigeria. Dare moved to England to pursue higher education and now lives in Essex, England, with her husband and two daughters for eighteen years. Abi Dare received a law degree from the University of Wolverhampton, an MA in creative writing from Birkbeck, University of London, and an MSc in international project management from Glasgow Caledonian University. Before becoming a novelist, Dare started writing fiction on a blog and became a magazine editor at a church. She oversees application development for publishing companies. With her debut novel entitled *The Girl with the Louding Voice*, she made it into the Guardian's list of the ten best debut novelists in 2020.

Dare's success started with a conversation between Dare and her second child. She said that her second child was the source of the novel's idea. When they were in the kitchen, Dare asked her daughter to help dismantle the dishwasher, but her daughter refused. Then Dare told about many children aged eight years who have to work to support their families in Nigeria and are not as lucky as other

children who have the right to a good education, can watch TV with their families, and even eat at the dinner table with their families. If they are a disadvantaged or low-income family, the children of Nigeria have to earn money to eat every day. After that conversation, Dare thought about the maid she had back in Nigeria that night, and that's where she started her research. When Dare reads an article about a woman in Nigeria who became a victim of her employer pouring hot water on her, she thinks about whether women have dreams and what their dreams are. She thinks about all the risks that Nigerian women must take who must be willing to earn money to support their children, and she also thinks about what if the woman has big dreams but can not do them because she is hindered by power. So it was from these conversations and thoughts she was interested in making the story a part of her thesis to get her master's degree in creative writing. Dare won the Bath Novel Award, and her thesis has now been turned into a novel entitled *The Girl with the Louding Voice*.

The Girl with the Louding Voice is a novel about a fourteen-year-old girl who is forced to become the third wife of a friend of her father. After her mother died, she was sold by her father for money. After becoming the third wife of a friend of her father's, she was forced to remain silent and have sexual relations, even though she was still a minor. Because of orders from her father and husband, she had to be forced to accept a situation that she should have been able to refuse. She also had to be a housemaid who was forced to work hard without getting paid

and was only fed once a day. The main character in the novel is constantly demeaned as a human. However, when she realized what she had been going through, she finally dared to fight for her “louding voice.”

The Girl with the Louding Voice is a novel that tells how the conflict between woman and patriarchy is interesting to study using the radical feminism and Sylvia Walby’s theory of patriarchy. In addition to telling stories about patriarchal culture, this novel also tells how women struggle to get what they want. Using the theory of patriarchy from Sylvia Walby, this research aims to analyze what forms of patriarchal structures are found in the novel and how the main character struggles against patriarchal structures.

The novel, situated in the metropolis of Nigeria in West Africa and is the creation of a Nigerian woman writer, tells the story of a girl who struggles for her rights against the male dominance that occurs arbitrarily in her environment. Patriarchy is very suitable to be chosen as an interesting topic in this research. Africa is a country that has a patriarchal system that has taken root and has a significant impact on women. Patriarchy impacts the non-fulfillment of women’s rights in the family and politics. The title of the novel explains women’s voices. The meaning of ‘louding voice’ is that in the story, the woman successfully struggles by using her voice and action against the dominant behaviors of male characters.

The researcher finds several previous studies that can support in getting more information about the topic and theory. The first is Lisa Firgiawaty's thesis (2021) entitled *Women's Empowerment in Abi Dare's The Girl With The Louding Voice*. This research focuses on analyzing how women's empowerment is reflected in Abi Dare's *The Girl with the Louding Voice* by using the Self-Definition theory and Patricia Hill Collins' Domination Matrix. This research uses the descriptive analysis method to analyze the oppression experienced by female characters and how they empower themselves as a form of resistance.

The second is a thesis by Difa Nur Musaliya (2018) entitled *Patriarchal system of Dothraki Society in A Clash of Kings by George R. R. Martin*. This research aims to analyze aspects of the patriarchal system in the Dothraki kingdom using a radical feminism approach and Sylvia Walby's patriarchal theory. The results of this research: 1). There are four patriarchal structures in the Dothraki kingdom; male violence, patriarchal relations in sexuality, patriarchal relations in the state, and patriarchal relations in cultural institutions, 2). Danaerys Targaryen is the main character who struggles against patriarchy in the Dothraki kingdom.

The third is a thesis by Ghalih Ragasatiwi (2018) entitled *The portrait of patriarchy in the Novel The Girl On The Train by Paula Hawkins*. This research aims to analyze the patriarchy faced by female characters using a radical feminism perspective and using the patriarchal theory of Sylvia Walby. The results of the

analysis in this research are that there are three structures of patriarchy in the novel, namely male's violence, patriarchal relations in the state, and patriarchy with paid work.

The fourth is Fionny I Gustaman and Imelda S Lolowang's journal (2021) entitled *Struggle As Seen In Owens' Where The Crawdads Sing*. This research used qualitative method and Reader-Response approach. The results of this research indicate that the researcher found three forms of struggle for the main character in the novel, namely: 1). Accept the facts of life, 2). Achieve a goals, and 3). To get an affection.

The fifth is a journal by Putri Pramesti and Maria Johana Ari Widayanti (2019) entitled *I am Malala: A Woman's Struggle for Her Rights in Education*. The data in this research are analyzed using qualitative method and liberal feminism. The result of this research is that the main character, Malala, managed to overcome her fear so that she dared to fight the Taliban by inviting other women to be brave in order to get her rights and the right to a proper education.

The sixth is a journal by Tiara Febrianti, Agnes Setyowati H, and Ni Made Widisanti S (2019) entitled *The Struggle of the African-American Female Character in Margot Lee Shetterly's novel Hidden Figures*. This research used qualitative descriptive analysis method. The result of this research is that there are two factors causing the success of the main character in fighting against

discrimination, namely: 1). External factors come from family background, the main character comes from an educated family, therefore she is also successful in becoming a mathematician even though she is discriminated against and 2). Internal factors come from herself, the result of discrimination because of different races and genders makes her a strong person.

The seventh is Sri Sinta and Ambalegin's journal (2020) entitled *The Struggle to Against Patriarchal Dominance in Romeo and Juliet Drama*. This research used qualitative descriptive method, Simone de Beauvoir's theory of feminism and Sylvia Walby's theory of patriarchy. The results of this study indicate that women are only seen as objects in a patriarchal society. Juliet becomes a victim who is made an object by male masculine domination. Juliet's form of struggle against patriarchy is to make excuses for not marrying, eloping with Romeo, leaving her family, and drinking poison.

The eighth is Sophia Kiki Artanti and Mamik Tri Wedati's journal (2020) entitled *Subalternity in Amitav Ghosh's Sea of Poppies: Representation of Indian Women's Struggle Against Patriarchy*. This research used Homi K. Bhabha and Gayatri Chakravorty Spivak's postcolonialism theory, Gayatri Chakravorty Spivak's subaltern theory, and Sylvia Walby's theory of the patriarchal system. The result of this research is that there are two Deeti struggles against patriarchy, namely: 1). Deeti's first step is to run away from the Hukam's family, 2). The second and final step of Deeti's fight with her friends is to escape the Ibis.

The ninth is Cinda Amelia Rahman's journal (2018) entitled *The Struggle of Victorian Women in Novel "Little Women" by Louisa May Alcott*. This research used qualitative descriptive method. The result of this research is that there are three values of struggle in the novel, namely 1). Struggle in the family aspect, 2). Struggle in the aspect of education, and 3). Struggle in the aspect of the public work environment.

The tenth is Intan Novia Sari and Purwarno's journal (2019) entitled *Struggles in Suzanne Collins' Novel The Hunger Games*. This research used qualitative research method. The results of this research indicate that the researcher found three forms of struggle for the main character in the novel, namely: 1). To fulfill the family needs, 2). To protect her sister, 3). To win in the hunger games.

The last is M. A. Adam Ramadhan's thesis (2019) entitled *The main character's efforts against patriarchy practices in Arundhati Roy's The God of Small Things*. The data in this research are analyzed using feminist literary criticism and six models of patriarchal structure by Sylvia Walby. The result of this research is the researcher finds out six patriarchal structures in the novel, namely: 1). Patriarchal relationships in the household, 2). Patriarchal relationships in paid work, 3). Patriarchal relationships in the state, 4). Male violence, 5). Patriarchal relations in sexuality and 6). Patriarchal relations in culture. The researcher also finds out how the efforts of some of the main characters against

patriarchy: 1). A woman character named Estha breaks the stereotype about how man should be, 2). A woman character named Ammu left her family, 3). A woman character named Rachel, breaks the stereotype about how woman should be. Because this study uses the same theory as this research, it helps the researcher in understanding the theory of patriarchy by Sylvia Walby.

Based on the previous studies above, it can be concluded that the novel *The Girl with the Louding Voice* has never studied using the theory of patriarchy by Sylvia Walby. For this reason, the researcher decided to make this study which focused on the struggle of the main character against patriarchal structures and analyzed using Sylvia Walby's theory of patriarchy.

B. Research Questions

1. What forms of patriarchal structures are found in Abi Dare's *The Girl with the Louding Voice*?
2. How does Adunni struggle against patriarchal structures in Abi Dare's *The Girl with the Louding Voice*?

C. Significance of the Study

The research will be significant theoretically and practically. Theoretically, it will be helpful for a valuable contribution to the advancement of feminism and a form of knowledge in literature. Practically, it can inspire future researchers and readers to appreciate, understand, and support women's struggles in any case.

D. Scope and Limitation

The research only focuses on the main character's struggle in fighting patriarchy and the patriarchal structures are found in Abi Dare's *The Girl with the Louding Voice* by relating it to Sylvia Walby's theory.

E. Definition of Key Term

1. Struggle: An extended effort to do, achieve, or deal with difficulties that cause problems. In other words, struggle is various attempts to reach a targeted desire or goal (McKechnie, 1989).
2. Patriarchy: Unequal treatment of women because men dominate, exploit and oppress women in public and private spheres (Walby, 1990).
3. Paid Employment: Women are gaining access to the public sphere of paid employment, but are subordinated to men within it. In paid employment, women as a cheaper labour force than men on average (Walby, 1990).
4. Household Production: Women who have committed to the role of housewives will do housework voluntarily. Women usually have to be involved in the work of raising children, taking care of the house and obeying their husbands (Walby, 1990).

5. Culture: Patriarchy continues because that culture is deeply rooted in the way our minds have been organized from generation to generation (Walby, 1990).
6. Sexuality: Women are defined as sexual objects by men in all aspects of life (MacKinnon, 1982).
7. Male Violence: Male violence against women including rape, sexual assault, wife beating, sexual harassment at work and child sexual abuse (Walby, 1990).
8. State: A certain set of social institutions that assume that women are less successful in politics than men and often harm women because many laws or regulations do not apply to women, such as making regulations on prostitution, pornography, homosexuality, divorce, marriage, etc (Walby, 1990).

CHAPTER II

REVIEW ON RELATED LITERATURE

A. Feminist Literary Criticism

Feminist literary criticism is an approach used to analyze literary works and is based on the views of feminists. This approach often uses feminism theory to analyze various situations concerning women's actions in a literary work. This approach comes from substantial historical reflection and can be used in the future (Plain and Sellers, 2007: 21).

A movement to recognize women's demands for rights (legal, political, etc.) equal to those of men is called Feminism (Hornby, 1962: 305). One of the feminist movements at that time was by writing a work that could prove that women could also create their ideas. Feminism is a variety of women's struggles to get various rights that they should have. Feminism is carried out by women who have experienced injustice in their lives caused by gender inequality and finally dared to rise by 'speaking up' or fighting it with confidence.

This approach arises because many traditional literary critics think that women cannot think and theorize. Therefore, this approach is the beginning of the "women's movement" in the form of literary writings written by women who prove that the assumptions of traditional literary critics are wrong. Feminist critics at that time had the goal that women are also human beings who have the right to

be recognized for their existence, not only men who are considered better than women in any way.

B. Radical Feminism

Radical Feminism is one of the results of feminist thought against patriarchal power that emerged in the 1960s in the second wave of Feminism. This thought arises because of the ideology of sexism that distinguishes women and men. This ideology transforms women and men into feminine and masculine. In contrast, radical feminism argues that the existence of men and patriarchy causes these differences.

Radical Feminism strongly opposes sexual and physical violence against women, for example, domestic violence and rape. The relationship between women and men is nothing more than a mere power relationship. Women are only used as victims to be oppressed and exploited (Millet, 1970).

Radical Feminism seeks to address the root causes of the emergence of patriarchy by men against women. Radical Feminism argues that men oppress women systematically. Radical Feminism is very suitable for this study as a research approach because radical feminism helps the author find several struggles against structures of patriarchy in the novel *The Girl with the Louding Voice*.

C. Patriarchy

Patriarchy is a social system that is unfair and discriminates against women. The social system aims that men always dominate women based on gender or gender. Patriarchy can appear in various social, cultural, political, and other aspects of life (Makama, 2013: 117). In society, Patriarchy can appear in the existence of communication. In culture, Patriarchy can be associated with symbols or myths of the culture itself, and pastries associate negative meanings with women. In politics, patriarchy can arise because of power.

According to the patriarchy, women are always considered as human beings who are lower in level than men. Women become human beings who are less valued because men are placed in a higher culture than women. Women are often underestimated compared to men, who are always considered very competent. Women are victims because of the oppression of men. Ironically, this patriarchal system is a system of inequality that still exists today, and women cannot simply eliminate it (Walby, 1990: 32).

In simple terms, patriarchy is the domination of men and the inferiority of women. Men are the most benefited group in Patriarchy. Patriarchy is a system in which men dominate, exploit and oppress women in public and private spheres (Walby, 1990: 20). It can be said that men hold power in all institutions, and women have nothing but themselves.

D. Six Structures of Patriarchy by Sylvia Walby

In a book entitled *Theorizing Patriarchy*, published in 1990, Walby has six patriarchal structures, namely patriarchy related to Paid Employment, Household Production, Culture, Sexuality, Male Violence and State.

1. Paid Employment

In the first patriarchal structure, women are often underestimated by others. In the world of work, women are more difficult to get a fair salary. Women are often compared to male workers, who are considered more capable of doing anything. The behavior is due to the deep-rooted patriarchy, and men are considered stronger human beings when compared to women. Women are often victims of unfair treatment in work, even if women are more skilled and have more abilities than men (Walby, 1990: 32).

In work, men have more opportunities to get better jobs than women. An example is that women are rarely entrusted with being the chairman or head of management. That is because men are more trusted by the community that they will be better leaders than women. It is not uncommon for men to get a higher position above women.

2. Household Production

The second patriarchal structure described by Walby is that women are under the control of men in the household. The behavior is because women do much work in the household compared to men. Women become wives and

housewives whose role is to serve their husbands at home. Women who do household tasks are often considered a normal job as a wife, a trivial job, and a job that is not appreciated. The role of women in the household could only depend on men.

In the household, women are considered to be versatile human beings. Women should be able to do household chores such as cooking, washing clothes, washing dishes, sweeping, mopping, taking care of children, and others. Housework can be said as a basic skill that women and men can own (Walby, 1990: 87).

3. Culture

The third structure is culture. In a culture, women and men must have differences according to the traditional culture that they still maintain. In society, patriarchal views are still created and perpetuated in aspects of religion, media, and even social interactions between communities. Culture is the first reason why women are often victims of unfair treatment. The assumption is that women are weak creatures, cannot fight back, and can only accept. Women are often used as objects by men who look at women with one eye.

Women are still tormented by a patriarchal culture guarded by specific communities. An example is, in a specific culture, women must follow orders from their parents to be paired with men they do not know or do not like. This

culture occurs not only in Indonesia but also in West Africa, namely in the city of Nigeria. The marriage even happened to minors. The daughter could only accept it because she assumed that it was her parents' orders.

Culture dramatically influences the way people think about gender imbalances in the social environment. Differences in behavior between women and men have always been a topic in a culture. Women are taught to be someone who is more obedient than men. Men are taught to be free to do whatever they want without having to ask anyone for a decision, but if it is a woman, that will be a problem. For cultural reasons, patriarchy is difficult to eradicate (Walby, 1990: 91).

4. Sexuality

In the fourth structure, Walby explains the reasons for sexual orientation as heterosexual, homosexual, and lesbian. According to Freud, these sexual acts are related to patriarchy. Everyone is initially bisexual but becomes heterosexual because of the patriarchy that men as dominators must be paired with women (Walby, 1990: 110).

Sexually, men objectify women as their sexual objects (MacKinnon, 1982). Therefore, it is women who are victims of sexual domination by men. News about sexual harassment of women is heard more often than news about sexual harassment of men. Men simultaneously sexualize and dominate women. Sexuality is a medium for men to dominate women (Dworkin, 1981).

5. Male Violence

Male Violence against women is an event that women often experience. Male Violence against women includes rape, sexual assault, wife-beating, sexual harassment, and child sexual abuse (Walby, 1990: 128). Violence against women can happen anywhere, privately and publicly, intentionally or unintentionally.

Male Violence is a form of social control by men against women (Brownmiller, 1976). Psychological disorders can cause Violence perpetrated by men. Many things can cause perpetrators to experience psychological disorders, which could be due to childhood trauma, insecurity, even fetishes. Male Violence against women most often occurs in situations of economic pressure (Elizabeth Wilson, 1983). This situation is very supportive because violent incidents occur when one party can no longer hold himself together. In a declining economic situation, men feel that they have failed to find a stable source of income, so they vent their failure by hurting the people around them. Violence is likened to control over women when men's forms of power are lost (Walby, 1990:136).

6. State

In terms of policies and laws, it is not surprising that the state is superior to men than women. Walby argues that countries are still "patriarchal as well as capitalist and racist". According to Walby, there has been little

effort to improve the position of women in public sphere and that gender equality laws are rarely enforced. The state that adheres to patriarchy will permanently harm women through unfair punishment. Law in a particular country is still rare to be a law that does not discriminate against gender.

The state is a certain set of social institutions that assume that women are less successful in politics than men and often harm women because many laws or regulations do not apply to women, such as making regulations on prostitution, pornography, homosexuality, divorce, marriage, etc. (Walby, 1990: 153).

E. Struggle

Struggle is a social situation that arises because of how people try to get what they want. It talks about the struggle of groups or individuals for justice, such as the struggle for women's rights, the struggle for justice, and other struggles. One example of the struggle is the struggle of women (McKechnie, 1989: 367). Women's struggles are women's efforts to achieve justice or the dreams they want. Women's struggle is the first step in fighting the cruelty of unfair behavior experienced by women. Patriarchy is one of the causes of women's struggle. The struggle aims to fight men who often dominate, exploit and oppress women. With struggle, women can gradually voice their opinions, and this action is called resistance.

Success is the result of struggle. Justice, ideals, or success results from facing various difficulties and facing them with effort. Struggle can come from various problems, such as social problems, economic problems, doctrinal problems, personal problems, and other life problems. The struggle is an individual or group effort to get a better life or the expected justice (McKechnie, 1989: 367).

In this research, women's struggle is a form of struggle used. This research explains the various kinds of struggles that the main character undertakes against the patriarchy in her environment. Patriarchy is still growing and developing because of culture and male domination in the novel *The Girl with the Louding Voice*. With struggle, the main character can against the problems she is experiencing.

CHAPTER III

RESEARCH METHOD

A. Research Design

In analyzing this research, the researcher uses the feminist literary criticism approach and Sylvia Walby's theory of patriarchy to determine the main character's struggle in fighting patriarchy and what patriarchal structures are found in Abi Dare's *The Girl with the Louding Voice* by relating it to Sylvia Walby's theory. In Sylvia Walby's book *Theorizing Patriarchy*, there are six patriarchal structures: Male violence, patriarchal relation in paid employment, patriarchal relation in the state, patriarchal relation in culture, patriarchal relation in sexuality, and patriarchal relation in the household.

B. Data Source

This research focuses on Abi Dare's debut novel *The Girl with the Louding Voice* which is published by E.P. Dutton on February 4, 2020.

C. Data Collection

The Girl With The Louding Voice, written by Abi Dare released in 2020, and contains 56 chapters and 320 pages, shows the patriarchal structures and the main character's struggle against patriarchal structures. In collecting data for this

research, the researcher uses data from narration, conversation, and dialogue in the novel.

D. Data Analysis

In analyzing the data, the researcher starts by reading the novel *The Girl with the Louding Voice*. After understanding the novel, the researcher finds several of the main character's struggles against patriarchal structures in the novel. In analyzing the main character's struggles in the novel, the researcher reads the journals and articles related to patriarchal theory. Lastly, the researcher tries to determine whether the main character's struggles and patriarchal structures are suitable with the theory of patriarchy by Sylvia Walby.

CHAPTER IV

FINDING AND DISCUSSION

This chapter contains the analyzes carried out by the researcher. The analysis in this chapter is the answers to the research questions. The analysis will contain the relationship between the findings and the discussion using the existing theory in this study. There are two sections to this chapter. The first section examines patriarchal structures as seen by Sylvia Walby's patriarchy theory in the novel *The Girl with the Louding Voice*. The second section discusses how the main character's struggle against patriarchal structures.

A. Patriarchal Structures

In this section, the researcher examines patriarchal structures that are categorized according to Sylvia Walby's six structures of patriarchy. According to Sylvia Walby, the novel *The Girl with the Louding Voice* found only four patriarchal structures. There are patriarchal relations in the household production, culture, sexuality and male violence.

1. Household Production

In a house, men are free to do whatever they want and do not want, but women are required to do all the housework. Women must do all the things that are ordered by their husbands and must obey all the expectations of their husbands

as well. In the house, the role of women is as a creature that produces children, while men are creatures who hold material control in a family (Walby, 1990, 87).

a. Women are not permitted to pursue higher education

Getting the highest education is a right for all human beings. The patriarchy that is still strong prioritizes boys to getting the highest education than girls. Girls are more directed to perform domestic roles than public roles. Patriarchy also perceives that a high education for women is not important. There is a growing stigma in society that women do not need to pursue higher education.

In addition, the patriarchal culture of gender inequality is still deeply embedded in society. Many still think that women do not need to get higher education to pursue their dream careers and develop themselves because, in the end, it is the men who will play the role of leaders and earn a living. It causes women to be trapped in exercising their freedom, and women's rights are hampered because of this patriarchal culture.

Many thoughts and understandings of people who adhere to a patriarchal culture complicate the path of women's success. Not a few think that women are forbidden to go to high school, forbidden to have a career in the future, and forbidden to get success. In the novel *The Girl with the Louding Voice*, women are still behind compared to men in terms of getting an education. This is because women do not have easy access to formal education. Adunni is the main character

who cannot continue her education because of the patriarchal practice she experiences.

I know he want to tell me something bad. I can see it inside his eyes; his eyeballs have the dull of a brown stone that been sitting inside hot sun fot too long. He have the same eyes when he was telling me, three years ago, that I must stop my educations. That time, I was the most old of all in my class and all the childrens was always calling me "Aunty." I tell you true, the day I stop school and the day my mama was dead is the worst day of my life.(p.2)

My papa didn't always be kind to me and he didn't want girls to be going to school.(p.208).

The data above shows the type of patriarchal structure in the household.

From the data above, it can be concluded that Adunni dropped out of school because her father ordered her not to continue her studies since her mother died. Adunni could only accept it because it was an order from her father, the head of the family at her house.

In terms of life, men have more advantages than women. That is related to the freedom to choose their way of life, such as working or getting an education, while for women, the only way of life is marriage.

If I have my boys, I will send the to school. They will become English-speaking taxi driver and make plenty money. Girls are only good for marriage, cooking food, and bedroom work. I have already find Kike a husband, I will use her bride-price to repair my car window, maybe buy more chickens for my farm, because I use too much plenty money to marry my sweet Adunni. (p.44)

The data above shows the type of patriarchal structure in the household.

From the quote above, it can be concluded that if Adunni has or gives a son to Morufu, he will send his child to school, but if the child is a girl, then he will marry her at the age of fourteen so that he can earn money without having to try.

Usually, parents are more concerned with their sons for high school while their daughters are asked to stay at home. That makes it difficult for girls to gain access to knowledge. Gender inequality is very much felt in this novel, and men are considered to be an achievement of a father because they are the ones who will continue their father's business. Therefore, men are freer to get a proper education than women.

b. Domestic work is woman's job

In general, the concept of division of domestic tasks, or division of tasks within the household, tends to use traditional gender values. Patriarchy refers to conditions that give the view that men are the main and exercise control over women, an example of which is all household work. Usually, more of the domestic work is borne by women, be it wives, daughters, or other female family members who live in the same house. Meanwhile, men are not obliged to carry out domestic tasks, whether they are husbands or sons or other male family members who live in the same house. The idea that women are responsible for domestic work can be said to have originated from a patriarchal culture.

Patriarchy in the household is one of the inconveniences in women's lives. Patriarchy in the household, whether as a child, wife, or any woman in the family, is one of the discourses built by the story. Of course, the oppression of women who live their roles in the described domestic relationship is closely related to the

patriarchal system, which considers men as superordinates and women as subordinates. In the division of labor, men work as breadwinners outside the domestic, while women take care of domestic work (home). So men who do domestic tasks are considered unnatural. This patriarchal practice has been embedded in society and considered a value or rule, so it is not easy to eliminate it. Women are the main characters in a house, caring for all household needs.

*Girls are only good for marriage, cooking food, and bedroom work
(p.44)*

The data above shows the type of patriarchal structure in the household. From the quote above, it can be concluded that in the household, the one who gets the demand for homework is a woman. Women do the housework, not men. Women are considered as someone who is only intelligent in household matters such as sweeping, mopping, cooking, and caring for their husband and children.

In patriarchy, a wife is only positioned as a companion figure who serves her husband. Such a system always requires a woman to be in the position of a man. The understanding of the 'dividing' roles of men and women is still ingrained, especially for people who do not provide an understanding of the equal rights of women and men. The understanding is that washing can be done by both men and women, as well as cooking, shopping, cleaning the house, changing their children's diapers, and so on.

c. Women must obey men's orders and rules

In the household, the father (husband) has higher power than the mother (wife) over their children. Patriarchy assumes that the position of men is higher than women and justifies men as leaders or rulers who must always be obeyed. In a patriarchal social structure, men retain the reins of authority while women are viewed as subordinate. In a patriarchal society, men hold positions of authority and predominate in leadership positions. A father has power over women, children, and their property, making him the most dominating individual in a family. Additionally, patriarchy forces women and children to submit to and carry out the wishes of men. In *The Girl with the Louding Voice*, the first example that women must obey men's orders and rules is Adunni being forced into marriage by her father. The order must be obeyed because of the father, as a man is considered to have authority over his wife, children, and property in a family.

And my papa, he nod his head slowly slow, not minding th tears standing in my eyes or the opening wide of my mouth, as he is saying: "The bride-price is for you, Adunni. You will be marrying Morufu next week. (p.5)

The data above is evidence that the father ordered Adunni to marry a man chosen by her father to be her husband next week. From the data, it can be concluded that the father is talking about Adunni's bride price. A wedding tradition in Nigeria is the bride price. A bride price is a group of items a prospective husband presents to the bride's family, whereas a dowry is a property the bride invests in the marriage. The bride price is typically paid following the

marriage proposal, and for many families, this is a crucial phase in the marriage preparation process. The bride's family may refuse to participate in the ceremony and accept the marriage altogether if the man refuses to pay the bride price. The wedding may also be called off if the husband fails to pay the bride price. Her father's order happened suddenly, and he did not expect it to happen to him.

But Mama didn't do quick and better herself. She was dead two days after Papa make that promise, and now I am marrying a old man because Papa is forgetting all the things he make promise to Mama. I am marrying Morufu because Papa is needing moneys for food and community rent and nonsense. (p.9)

The evidence above is a type of patriarchal household structure. Adunni is forced into marriage so that the father could earn money to pay the rent for their house and buy his necessities without working, or it could be said that the father sold his daughter to a man who could give him the money. Because her father is the head of the family who controls the house, Adunni can only surrender and accept her destiny as a woman. In the patriarchal practice described in the novel passage above, it is explained that in Adunni's family, the father dominates, the father is prioritized, and the nature of the father is more concerned with life and his comfort without caring about his daughter. She is forced to marry just for money.

In this novel, the second example that women must obey men's orders and rules is when Adunni has to obey the rules made by her father at home. This is because Adunni is in a position as a woman and a child who must obey the attitudes and words of her father.

When my papa is in the house, everybody must be doing as a dead person. No talking. No laughing. No moving. Even when Mama was not dead, Papa was always shouting her. Long times ago, he beat her. Only one time. He give her one slap, swelling her cheek. He say it is because she talk him back when mens are talking. He didn't beat her again after that, but they didn't too happy together. (p.26)

The data above is a type of patriarchal household structure. Adunni's father became the perpetrator or the man who assumed that he was in charge of his house and everything in it. The data above also shows that her father always beats Adunni's mother because she speaks when her husband is talking. This patriarchal practice does not only happen to her mother but also to Adunni that women must obey the rules made by men by force.

The third example that women must obey the orders and rules of men is when Adunni must obey the rules made by her husband, Morufu. In her new household, Morufu is the head of the family and is in control of their family. As a wife, Adunni becomes a wife who must obey the rules of her new home, namely Morufu's house.

"Adunni, this is your new house," Morufu say. "And in this house, I am having rule. There is respect of me. I am the king in this house. Nobody must talk back to me. Not you, not the childrens, not anybody. When I am speaking, you keep your mouth quiet. Adunni, that means you don't ask question in my front, you hear me?" (p.42)

From the data above, it can be concluded that the husband, namely Morufu, considers himself the king of the house. Therefore he orders that his wife and children are not allowed to speak while he is talking. Everyone in the house can only listen and may not speak a word. He considers the regulation as an honor to

him because he considers that men are higher in rank than women in a family. Morufu's second wife, Khadija, also informed Adunni of the additional rules imposed on their house.

"But I must tell you that our husband must be first," she say. "Very early in the morning, once the mosque call for prayer, or when the cock crow, around five in the morning. After that, anybody can use it. Our husband must do everything first. If he has not eaten food, nobody can be eating. He is king in this house." She smile stiff, keeping her eyes on me and holding it strong. No blink. I wait for her to say something more, but she clap her hands, say, "That is okay for one night. Let us go back inside now. This rain is much." (p.49)

The two data above are types of the patriarchal household structure. That is because women are required to obey the rules made by men for the sake of their family harmony. From the second data, women are placed in the second position, namely the position after men. This is evidenced in the sentence, "Our husband must do everything first". Women have to give in and accept that she has to put their husband first to do anything. Men always get preferential treatment and priority in various matters, while women can only obey. Even when eating, they (wives) have to wait for their husbands to eat then they can eat. If their husbands have not eaten, they are not allowed to eat. The risk for someone who violates these rules is proven in the quote:

I have special cane for flogging bad mouth. I don't want to use that cane for you, you hear? Now what am I saying? This is your new house. (p.43)

From the data above, it can be concluded that if anyone violates Morufu's rules, he will hit the woman with a cane. It proves that Morufu has the power to control his wife and daughters in the house. A husband is considered that hitting

his wife is a permissible act so that the husband does not hesitate to beat his wife, and this makes women and children live in discomfort and freedom.

So it can be concluded that the data above is a patriarchal practice in the form of household production. This is because the data is from Sylvia Walby's patriarchal theory. In this novel, Adunni is a victim of patriarchy in household production because Adunni has been forced to accept all orders from her father and husband, including doing all household chores, and is not allowed to continue her education anymore. In this condition, women are in a lower position than men. This position proves that men are in a more dominant position than women. That is evidenced by Adunni's behaviors, which he must obey and accept all these things that happened to him in his own house. Because the act occurs in the house, the practice is called patriarchy in household production. Every human being is born with equal rights, both male and female. Therefore, they should have equal access to obtaining education, employment, and so on.

2. Culture

Culture is one of the causes of the roots of patriarchy in society. The emergence of patriarchal practices cannot be separated from a tradition in the region. The Girl with the Louding Voice is Nigeria's country behind the novel. According to UNICEF (2019), Nigeria is a 'country of the young'. That is because Nigeria has the most significant number of child brides in Africa, namely 23

million girls, and these women are married at the age of fourteen. Underage marriage is motivated by their culture that has been rooted until now.

All the mens in our village, they are allowing them learn school and work, but us the girls, they are marrying us from fourteen years of age. I know I can be a good tailor. I can draw fine, fine style.” She take a finger, draw something in the sand. When I tilt my head and look, I see a long dress, fishtail shape, sleeves like two ringing bells. (p.76)

The data above is a type of patriarchal cultural structure. In their village, underage marriage has been a tradition for a long time. A woman who is still fourteen years old is forced to obey her father’s orders to marry a man of her father’s choice. This culture also affects Adunni, who is forced to marry Morufu at fourteen. The data above is a conversation between Adunni and Kike, the son of Morufu’s first wife. Kike explained about the culture in their village that men are allowed to go to school and work, while women are married off by their parents when they are fourteen years old. Because of culture, the lives of men and women are not the same.

3. Sexuality

The reasons for having a heterosexual, lesbian, or homosexual sexual orientation are common in these stories. It is essential to radical feminist analysis since it is through this that the connection between male-dominated forms of sexuality and patriarchy was established (Walby, 1990, p.110). Patriarchy in sexuality is closely related to the relationship between men’s power over women’s bodies and their sexual desires.

Sex, gender, or the complexity of the two concepts, as well as physical, emotional, attitude, and even moral and societal conventions, all fall under the term “sexuality.” As a result, society’s current social and cultural structures prevent problems with female sexuality from being resolved. Due to her body being viewed differently from men’s, female sexuality is placed in a secondary position, given no significant function in society, made into a minority group, and subjected to discrimination. In other words, women are denied control over their bodies.

First, I marry Labake, but she was not having any child. It is after we have sacrificed two goats for the gods of Ikati river that Labake was able to born one child, a girl. I marry the second wife, Khadija. Big mistake! Big mess! Why? Because Khadija is having three girls: Alafia, Kofo, and I forget the name of the last born now. No boy. Adunni, your eyes are not blind, you can see very well that Khadija is carrying a new baby. I have warned her that if it is not a boy-child inside that stomach, her family will not collect food from me again. I swear I will kick her back to her hungry father's house. Not so? “I want two boys” he say. (p.43)

Morufu scratch his gray beard, pull out a hair, put it inside his mouth, and eat it. “Yes. We will do it like this. Adunni will sleep in my room for three nights in the week, Sunday, Monday, Tuesday. Labake for two nights, Wednesday and Thursday. You with the stomach, one night, Friday. Me, I will keep the last night to myself, to gather energy. Adunni is a new wife with young blood. She must born a boy-child for me. Not so, Adunni?” He laugh, but no one is joining him in the laughters. (p.44)

The data above shows that a man marries another woman to fulfill his sexual needs under the pretext of wanting to have two sons. In this novel, especially in Nigerian society, it is common for men to have more than one wife. That shows that men’s position is higher than women’s in patriarchal relationships in sexuality. In other words, women’s sexuality is considered unimportant or discriminated against if there is an unfair situation with men.

“You are now complete woman,” he say after small moment. “Tomorrow, we this do again. We keep doing it until you are falling pregnant and you born a boy.” He climb down from the mattress, wear his trouser, and leave me and my burning under alone in the room. (p.53)

The data above is a kind of patriarchal structure of sexuality. It shows that women are forced to fulfill their sexual desires and that women give them a son. It proves that women are only used as sexual objects for men. In a patriarchal society, women are considered the weakest gender. It means that women are not seen as people who can think independently. Ironically, women have been considered only sexual objects (Walby, 1990: 118). So it can be concluded that women are only considered a place for men to satisfy their sexual desires, which is called patriarchal relations in sexuality.

4. Male violence

Women frequently face male violence, which consistently impacts how most women behave. Men’s violence, such as rape, sexual assault, wife beating, and sexual harassment, is said to be what puts women in trauma (Walby, 1990: 128). Walby added that violence is a feature of the masculinity doctrine which is generally attached to men, so the above social facts must be analyzed more precisely in the context of patriarchal social structures.

“Adunni, dunni-licious.” He lick his lips, tongue climbing over his mustaches. “Beautiful name for a beautiful girl.” He touch his chest, show a hand full of plenty hair, thick and curling. “I am Chief Adeoti, the one and only. But you can call me Big Daddy. Say it let me hear. Say ‘Big Daddy!’” (p.167)

The data above is a type of male violence patriarchal structure in the form of sexual harassment. Sexual harassment is a form of violence that is accepted by

many women referring to sexual activity. Sexual violence is categorized into verbal, nonverbal, visual, physical, and psychological violence (Sanal, 2020). Verbal sexual violence is a speech act involving various taboo languages (Gervasio, A. H., & Ruckdeschel, K., 1992). Verbal abuse is usually accompanied by jokes, comments, and stories of a sexual nature. In nonverbal violence, the violence that occurs does not involve verbal communication and involves more physical contact. Examples include lewd or suggestive gestures, winks, and glances (Grimsley, 2015). The form of verbal violence in the quote above is a joke and seduction in the form of a catcall. Big Daddy also teases Adunni again, which is evident in the quote:

“Come back,” Big Daddy say, licking his top lip, and something full of hope die inside of me. “Come here,” he say. “Don’t be afraid.” “You are a very beautiful girl,” Big Daddy say. He push his eye-glass down on his nose. “Intelligent too.” (p.232)

From the quote above, another example of a catcall is a comment that refers to a woman’s physique. The term beautiful is a term the perpetrator usually utters to the victim. Women experience catcalls in many public places, one of which is in the workplace, which can occur between employers and subordinates. The data above occurred when Adunni was at work, and she got a form of male violence from her employer, Big Daddy.

According to the two data above, Big Daddy tried to tempt Adunni with obscene comments and behavior. In the quote, Adunni looks scared when she is teased or praised by Big Daddy. This fear reflects a person’s discomfort with what

she is experiencing. Both of Big Daddy's behaviors are very suitable to say that Adunni has experienced male violence because she is a victim of sexual harassment by Big Daddy.

When I don't move, he come near me and wrap his hand around my body. (p.180)

The data above is a type of male violence patriarchal structure in the form of sexual assault. When someone makes sexual advances without the other person's permission, it is called sexual assault. Or when someone compels another person—without that person's consent—to engage in sexual behavior with them. It includes sexual hugging and kissing. From the data above, it can be concluded that Adunni is a victim of male violence in the form of sexual assault. It was caused by Big Daddy touching the body and hugging Adunni when she was silent. The hug is a behavior that Adunni does not want and allows. Therefore the hug is considered male violence.

I want you to feel free with me in this house," he say, cutting my words, holding me more tight. "Florence will not be able to touch you if you let me protect you." (p.180)

From the two data above, it can be concluded that Big Daddy touched and hugged Adunni hard, even though Adunni did not allow that to happen to her. The man did this knowingly because he wanted to protect Adunni so that Adunni would not be beaten by his wife again. Of course, this reason is just a hoax so that the victim is calm and does not fight.

“Aha!” His face is looking at me. There are eyes everywhere on his face, evil-wicked eyes. “Aha!” he says again as he grabs my feet and drags me and all the dust from under the bed. He falls on top of me, his whole body stinking like sweat of three years. (p.342)

The evidence above shows the type of male violence in patriarchal structures in the form of sexual assault. The data above occurs when Big Daddy enters Adunni’s room suddenly when Adunni is hiding under the bed. Big Daddy immediately pulls Adunni’s leg when he finds Adunni in her hiding place. When he caught Adunni, he tried to control Adunni under his body. That is an act of male violence in the form of sexual assault because the man commits violence against a woman sexually.

“He didn’t rape me ,” I say, voice soft. The memory of it is still giving me shivers, still causing my heart to bang in my chest. “Big Madam opened the door before it happened.” (p.348)

From the data above, Adunni concludes that, fortunately, she was not raped by Big Daddy. That is because when Big Daddy was above her, Adunni fought back by shouting as loudly as possible so that someone could hear her. Until finally, there was a miracle that Big Madam heard her screams and helped Adunni from the rape of Big Daddy.

So it can be concluded that behaviors such as the data above, namely holding, hugging, touching, teasing, and making sexual gestures by men to women, are included with male violence in the type of sexual harassment and sexual assault. According to Walby (1990), sexual harassment and sexual assault are included in Male Violence. The perpetrator of the violence is a man, namely

Big Daddy, and the victim is a woman, namely Adunni. So it is clear that these behaviors are included in male violence.

B. The Main Character's Struggles Against Patriarchal Structures

In the novel *The Girl with the Louding Voice*, the main character's struggle against patriarchal structures is caused by restraints. This struggle is carried out by a woman who feels that she is alive but not what she wants. Adunni feels she has the right to freely determine her life without the intervention of men who restrain and take advantage of her. Adunni struggles in various ways. Some of the main character's struggles will be explained below.

1. Brave to take the decision not to have children from Morufu

The first struggle is refusing to have children with her husband. This struggle is a form of resistance to the patriarchal structure in the form of sexuality based on the theory of patriarchy by Sylvia Walby. One of Morufu's orders as a husband is that Adunni must give him a son. He forced his wives to give him a son. If his wife gave him a son, then the child would be the successor of Morufu's business. In contrast, if his wife gave him a daughter, the child would be married off at fourteen to earn money from the man who married her. Adunni struggles against the order by drinking a potion made by Khadijah (Morufu's second wife). Adunni feels she has not been able to become a mother at the age of fourteen. Adunni was constantly forced to have sex by Morufu until she got pregnant and gave birth to a boy. That is evidenced in the quote below:

Tomorrow, we this do again. We keep doing it until you are falling pregnant and you born a boy. He climb down from the mattress, wear his trouser, and leave me and my burning under alone in the room. (p.53)

From the data above, Morufu, Adunni's husband, forced Adunni to have sexual relations so that Adunni could give birth to a son for her husband. However, Adunni did not want that to happen to her, so she drank a special potion so she could not get pregnant.

I keep to drinking the drink Khadija make for me, from a dark bottle full of bitter leafs and ginger. (p.62)

According to the evidence above, Adunni drank the potion made by Khadija in a struggle not to get pregnant at the age of fourteen. She felt that she could not be a mother or even a wife. Adunni also does not want to get pregnant and accepts her marriage to Morufu. With her determination, she asked Khadija for help to help her so that she would not get pregnant by drinking a potion made of several leaves made by Khadija. This struggle is a form of Adunni's effort against men who use her to have sons. Furthermore, by not getting pregnant or having children, she can focus on continuing her dream by going to school, and that is part of Adunni's struggle against patriarchal practices in the form of Household.

2. Brave to leave a situation she does not want

The second struggle is to leave her hometown to avoid pressure from her father and husband. This struggle is a form of resistance to the patriarchal structure in the form of household production based on the theory of patriarchy by Sylvia Walby. Adunni leaves her hometown. She decides on her path in life when

she realizes that her former life was severely restricted by her father and taken advantage of by her husband. She desires to change the course of her life by going to another city that she thinks is more advanced than her hometown. Adunni view is that going to another city is like seeing the outside world for her. She brave leaves her hometown to escape her past. That is evidenced in the quote below:

I am leaving Ikati. This is what I been wanting all my life, to leave this place and see what the world outside is looking like, but not like this. Not with a bad name following me. Not like a person that the whole village is looking for because they think she have kill a woman. Not with one half of my heart with Kayus and the other half with Khadija. (p.131)

The evidence above shows Adunni's struggles to leave her village for a better area and gives her more hope to achieve her dream of going to school. She got away from all the people who burdened her and prevented her from getting a higher education. She left two men, namely her father and husband, to go as a woman who was free to choose her way of life without any restraints, orders, or regulations made by her father and husband so far. She chose to leave the patriarchal practice that had made her restrained and depressed. Leaving her hometown is Adunni's struggle against patriarchal practices in the form of household.

3. Brave to stand up to perpetrators of sexual violence

The third struggle is beating the perpetrators of sexual violence. This struggle is a form of resistance to the patriarchal structure in the form of male violence based on the patriarchal theory by Sylvia Walby. Adunni is a victim of

sexual violence. She became a victim of her employer, Big Daddy. She was treated inappropriately at the age of fourteen by an old man. She was touched, hugged, and nearly raped by Big Daddy. When Adunni discovered that the behaviour was sexual violence, she dared to fight back with all her might. Without thinking, Adunni fought against the perpetrators of sexual violence who tried to take advantage of her. That is evidenced in the quote below:

I push his chest hard, collect myself from his hand, and run to the backyard. I was running fast and I didn't see Kofi beside the outside tap, I jam him by the shoulder, nearly falling him and myself and the basin he was holding to the floor. Kofi set the basin on the floor and grip the wall with one hand to steady himself. (p.181)

From the data above, it can be concluded that when Big Daddy hugged Adunni, she fought it by pushing Big Daddy to get her out of his embrace. Adunni ran backward quickly and away from Big Daddy's reach. Adunni became a victim of sexual harassment by Big Daddy in the novel. The hug is included in the form of male violence, which is a sexual assault type. Pushing and running away from Big Daddy's reach is Adunni's struggle against patriarchal practices that take the form of male violence.

I scream until my voice is tearing, until I am not hearing myself, until my scream is entering the rain noise and coming back as a thunder. (p.342)

The data above shows that Adunni screamed for someone to save her from Big Daddy who at that time tried to rape Adunni.

I gather all my strength, clamp my teeth on his hand, sink it into his flesh. When he shouts, I twist from under him, snatch up my mama's Bible from the bed, and smash it on his head. (p.343)

The data above shows that Adunni's struggle was not only screaming but also hitting Big Daddy's head with her bible. With her courage and strength, she fought Big Daddy by hitting him with her book.

From the two data above, it can be concluded that Adunni is struggling to save herself from Big Daddy. Adunni saved herself by running away, pushing, screaming, and hitting. These four behaviors include Adunni's struggles against patriarchal practices in the form of male violence.

4. Brave to speak up

The fourth struggle is the courage to talk about what she experienced as a victim of sexual violence to her friends. This struggle is a form of resistance to the patriarchal structure in the form of male violence based on the patriarchal theory by Sylvia Walby. Adunni braves to tell her all about her friends, Kofi and Ms. Tia. She said that Big Daddy accidentally touched and hugged her to Kofi. That way, Kofi will know that Big Daddy did inappropriate things to a woman. Kofi will also find out that their employer has been secretly targeting Adunni to make her a victim of sexual harassment. In addition, Kofi will also advise Adunni to avoid Big Daddy if they accidentally meet. Adunni's struggle bravely to speak up to her friends is evidenced in the quote below:

I press my hand on my knees to slow my breathing. "Big Daddy," I say. "He was holding me too tight, just now. I collect myself from him and run fast." (p.181)

The data above is a form of Adunni's struggle in revealing the abuse she experienced to her friend, Kofi. When Adunni finishes escaping, she braves to voice that she has just been treated that she doesn't want and reveals that the culprit is Big Daddy, their employer. By revealing this fact, it is included in Adunni's struggle against patriarchal practices in the form of male violence.

"Is that man cursed or something?" Kofi say, talking quiet.

"Ah, chale, but I warned you to be careful." (p.181)

The data above is help from Kofi always to be careful with Big Daddy. When Adunni braves to reveal what she has experienced to others, that other person can help her deal with the problems that occur to her. Kofi's other help can also be proven in the quote below:

"Good evening, sir." Kofi just appear from nowhere into the corridor. He is not wearing his cooking cap, and his head is a smooth, round ball with no hair on it. He is tying a white cloth around his waist, no shirt on his thick flesh of chest. I never been so happy to see a almost naked man in my whole life. (p.234)

The data above is a form of Adunni's success in speaking up about her efforts to save herself from Big Daddy. When Adunni was almost harassed again by Big Daddy, her friend Kofi immediately rushed to help Adunni. When Adunni braves to voice what she is experiencing, her friend will automatically do something to save Adunni so that bad things do not happen to Adunni again.

Besides telling Kofi about the incident, Adunni also told Ms. Tia. The data below was assistance from Ms. Tia when Adunni told her that Big Daddy had secretly come to her room:

"Listen, Adunni," she say, take two steps close, bend herself so that she is sitting on her feet and looking me eyeball to eyeball. "You must be very careful. Does your room have a lock?"

I shake my head no. "It don't have a lock." (p.236)

"Fine. I won't say anything just yet, but you must ask her for a lock. Tell her you want her to fix a lock in your room. Can you do that, Adunni? She won't beat you if you ask her to do that, will she?"

"I don't know," I say. "I can try it."

"You have to," she say. She stand up, shake her leg like it have dead and she want to give it life. "Be very careful around your madam's husband. You must tell me if he ever comes back to your room, okay?" (p.237)

From the data above, Ms. Tia cares about Adunni's struggle to avoid sexual violence. Victims who dare to speak out about what has happened will get help from those closest to them. The data above explains that Ms. Tia tells Adunni to be careful with Big Daddy. Ms. Tia also advised Adunni to dare to ask that her bedroom door be repaired and have the key to her master, Big Madam. That is so that Big Daddy cannot secretly enter Adunni's room. Adunni struggles to speak to her friends to find a solution to fight against rude men.

5. Brave to fight to reach her dream

The last struggle is her struggle to achieve her dream of continuing her education. This struggle is a form of resistance to the patriarchal structure in the form of household production based on the theory of patriarchy by Sylvia Walby. In pursuing her dream of being able to go to school again, Adunni struggles to write an essay. The essay was the first way for her to get a scholarship and be accepted as a student. Adunni's struggle to get a scholarship is so that she can go

to school and achieve her dream of becoming a teacher as evidenced in the quote below:

“I know, but can you think of something else you want?” “To go to school,” I say. “And now, to win the scholarship.”

“Why is this so important to you, Adunni?” “My mama say education will give me a voice. I want more than an just a voice, Ms. Tia. I want a louding voice,” I say.” (p.271)

“I want to enter a room and people will hear me even before I open my mouth to be speaking. I want to live in this life and help many people so that when I grow old and die, I will still be living through the people I am helping. Think it, Ms. Tia. If I can go to school and become a teacher, then I can collect my salary and maybe even build my own school in Ikati and be teaching the will girls. The girls in my village don't have much chance for school. I want to change that, Ms. Tia, because those girls, they grow up and born many more great people to make Nigeria even more better than now.” (p.272)

She got information about the school from Kofi, who gave her a newspaper about the school scholarship. This is evidenced in the quote below:

“You can't delay it,” Kofi say, nearly shouting. “You are fourteen. The cutoff age is fifteen. You need to apply now. Are you afraid?” Kofi ask. “Because the Adunni I know will jump at this chance without thinking.” “Listen, I know it is scary. You will need to write a compelling-a very good-essay to be selected, but you are bright. It is very competitive, and very selective, but one thing I am sure of is this: You can do it.” “A story. In this case, about yourself,” Kofi say. (p.189)

The data above shows Adunni's struggle to be able to continue her education with the help of her friend, Kofi. Kofi deliberately helped Adunni by giving newspapers containing announcements of scholarships for children who wanted to continue their education. The requirement to get the scholarship is to write an essay about themselves. The announcement also stated that the age limit for participating in the scholarship was fifteen years, so this was an excellent

opportunity for Adunni to achieve her dream of going to school again. With Kofi's encouragement, Adunni agreed to write the essay with the help of Ms. Tia.

Honest, honest, English is just a language of confusions. Sometimes, I am not even understanding the different in what Ms. Tia is teaching me and what I already know. In my mind, I am speaking the correct English, but Ms. Tia, she is always saying I am not saying the right thing. Even though it take a lot of begging for her to help me at first, she now seem so happy to be teaching me, and every day, by seven thirty, she arrive like happy childrens, bouncing on her two feets, holding exercise book and pencil, wanting to teach me. It is tiring me sometimes, her teachings and corrections, but I know that the more better I am learning, the more better the chance for me to enter the school. But sometimes, we just talk and talk. (p.227)

The data above shows Adunni's struggle when she was working on an essay assisted by Ms. Tia. Ms. Tia helped Adunni to be able to make an essay in standard or formal English. That is because the scholarship is intended for school institutions. Therefore it must use standard language. Although Adunni felt that she already knew English, Ms. Tia was the one who helped Adunni to learn new vocabulary through various activities that they both did. Adunni was happy when Ms. Tia taught her new things. It can support her in reaching her bright future.

As I wipe my face and enter the kitchen, my phone vibrates in my chest. I pluck it out to peep it quick: a text message from Ms. Tia that seem like it been waiting there for nearly one hour: Adunni!! You got in!! You won a place in the scheme! I am not waiting ONE MORE DAY! I will fight Florence if I have to. I am coming to get you now!! Pack your stuff. xx. (p.367)

"I got in, Kofi!" I shout when I get to the kitchen. "I am going to school!." I start a crying laugh, a happy one. "Thank you, Kofi, my friend," I say. "For pushing me to enter the scholarship. For everything." (p.376)

The data above illustrates that Adunni got the scholarship she had made. With the help of Kofi and Mrs. Tia, Adunni can finally achieve her dream of continuing her education again. Adunni is a victim of patriarchy in the form of

Household because Adunni is not allowed by her father to continue her education. Therefore Adunni struggles to continue her education as a form of resistance to patriarchal practices that occur to her. Brave to take the scholarship offer given by Kofi and write an essay asking Mrs. Tia to teach her standard and good English is a form of Adunni's struggle to get a better life.

CHAPTER V

CONCLUSION

After applying Sylvia Walby's patriarchal theory and radical feminism to analyze the data, the researcher moves on to the last chapter, which contains conclusions and suggestions. The analysis' findings are discussed in conclusion, which is the last chapter of the study, and suggestions are made to the next researcher interested in *The Girl with the Louding Voice* as a research. The conclusion of this study is provided in this chapter for the benefit of all readers, but in particular for upcoming researchers. The conclusion of the previous chapter, which follows the findings, discusses patriarchal practices and the main character's struggles against patriarchal practices in *The Girl with the Louding Voice*.

A. Conclusion

Sylvia Walby's patriarchy theory and the radical feminism method are used to analyze the novel in this study, which is separated into two sections. In order to respond to the first question, this study defines the patriarchal structures based on four patriarchal structures by Sylvia Walby, namely the patriarchal relations in household production, culture, sexuality, and male violence.

The first structure of patriarchy is household production. This structure relates to women employed in marriage and domestic relations. Women are also

required to do various household chores such as cooking and taking care of children. The second structure of patriarchy is culture. According to Nigerian culture, women marry on average at 14, and women rarely have the opportunity to earn a higher education. Unlike men, they are free to determine their way of life by choosing to work or attend school to gain knowledge. The third structure of patriarchy is sexuality. This structure is related to sexual orientation as heterosexual, homosexual, and lesbian. Men being able to marry more than one woman and women being considered only sexual objects are terrible things for women. The last structure of patriarchy is male violence. In this novel, violence against women forms sexual violence, namely sexual harassment, and sexual assault. Adunni, the main character, is a victim of sexual harassment by Big Daddy. Adunni as a woman has been hugged, held, and teased with inappropriate behavior.

To answer the second question in this research, Adunni, as the main character, tries to fight patriarchal structures in various ways, namely; first, Brave to take the decision not to have children from her husband by drinking potions., and second, brave to leave a situation she did not want by running away from the reach of her father and husband so that she could achieve her dream to continue her education again., third, brave to fight the perpetrators of sexual harassment by shouting, running away, and pushing and hitting in order to save themselves from being abused., fourth, brave to speak up about being a victim of sexual harassment

by telling them to their close friends so that their friends can help them when they have sex. Last, brave to continue her education again by participating in an essay competition to get a scholarship. With these struggles, Adunni overcame all the structures of patriarchy that had taken her identity.

B. Suggestion

The suggestion from the researcher to the next researcher is that they must read the novel thoroughly and understand the story because this novel tells the state of the Nigerian people about their culture. In addition, because this research is the first research to examine the novel *The Girl with the Louding Voice* using the theory of patriarchy by Sylvia Walby, therefore this novel can also be analyzed using a sociological approach and characterization. Suggestions for readers to be able to apply the struggles of the main character and become life lessons for themselves.

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