

**SHEKIBA'S STRUGGLE AGAINST OPPRESSION PRACTICES IN
NOVEL *THE PEARL THAT BROKE ITS SHELL* BY NADIA HASHIMI**

THESIS

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UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG**

2023

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THESIS

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In Partial to Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S.)

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STATEMENT OF AUTHORSHIP

I state that the thesis entitled “*Shekiba’s Struggle Against Oppression Practices In Novel *The Pearl That Broke Its Shell* By Nadia Hashimi*” is my original work. I do not include any materials previously written or published by another person except those indicated in quotation, cited as references, and written in the bibliography. Hereby, if there is any objection or claim from others, I am the only person who is responsible for that.

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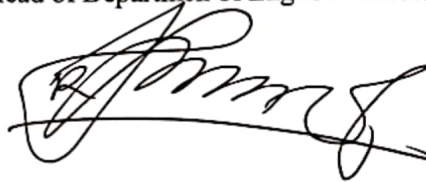
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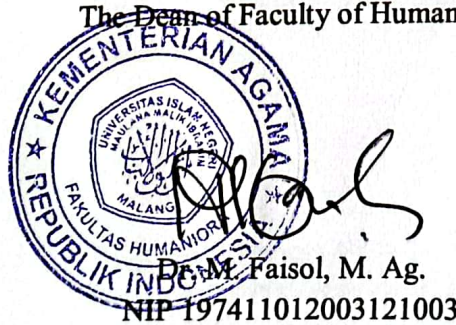
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MOTTO

If you have a positive frame of mind, you can manifest positive things in your
life

DEDICATION

This thesis is proudly dedicated to my beloved family: My father Aminul hakim, My mother Siti Ruqayyah, My beloved Akrima Nuris Salima who always support and help me. My Thesis Supervisor. All parties who have contributed to this thesis. Thank you from the bottom of my heart, and I'm grateful to have some amazing people who always love and support me.

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5 My beloved friend Akrima Nuris Salima who always support me to finish this thesis.

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you for your support. This thesis is still far from perfect and there are still have many shortcomings. Criticism and suggestions will be welcome for the improvement of this thesis. Hopefully this thesis can provide benefits for the researcher herself and readers in general for the present and the future.

Malang, June 12 2023

Ana Maratulkhaq

ABSTRACT

Maratulkhaq, Ana. (2023). *Shekiba's Struggle Against Oppression Practices in Novel The Pearl That Broke Its Shell By Nadia Hashimi*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor : Dr. Hj. Istiadah, M.A.

Keyword : *Feminism, Oppression Practices, Liberal Feminisme*

This study discusses a literary novel by Nadia Hashimi entitled *The Pearl That Broke Its Shell*. In this study, the writer will analyze this story about the oppression received by Shekiba using Iris Marion Young's theory. The writer found forms of oppression in this study in the form of marginalization, powerlessness and violence. This research is a literary criticism research because the researcher interprets and analyzes literary works. This study uses a liberal feminism approach to analyze the forms of oppression experienced by the characters in *The Pearl That Broke Its Shell*. This research focuses on literary texts with the theme of oppression of women. In this research, the author focuses on the character of Shekiba, an Afghan woman who has to accept oppression by her master when she becomes a slave and also her husband who also oppresses Shekiba. The results of this study show five forms of oppression from Iris Young, but the writer finds three forms of oppression in the novel *The Pearl That Broke Its Shell*.

ABSTRAK

Maratulkhaq, Ana. 2023. Perjuangan Shekiba Melawan Praktik Penindasan dalam Novel *The Pearl That Broke Its Shell* Oleh Nadia Hashimi. Skripsi Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Dr. Hj. Istiadah, M.A.

Kata Kunci : Feminisme, Praktik Penindasan, Liberal Feminsime

Kajian ini membahas tentang sebuah novel karya sastra Nadia Hashimi yang berjudul *The Pearl That Broke Its Shell*. Dalam penelitian ini, penulis akan menganalisis cerita tentang penindasan yang di terima oleh Shekiba menggunakan teori dari Iris Marion Young. Penelitian ini merupakan penelitian kritik sastra karena peneliti menginterpretasikan dan menganalisis karya sastra. Penelitian ini menggunakan pendekatan feminisme liberal untuk menganalisis bentuk-bentuk penindasan yang dialami oleh tokoh dalam novel *The Pearl That Broke Its Shell*. Penelitian ini berfokus pada teks sastra dengan tema berupa penindasan terhadap perempuan dalam penelitian ini penulis berfokus pada tokoh Shekiba, wanita Afghanistan yang harus mnerima penindasan-penindasan oleh tuannya ketika menjadi budak dan juga suaminya yang juga melakukan penindasan terhadap Shekiba. Hasil dari penelitian ini, Penulis menemukan bentuk penindasan berupa marginalization, powerlessness dan violence dalam novel *The Pearl That Broke Its Shell*.

مستخلص البحث

مراة الحق ، أنا 2023 نضال شكية ضد القمع الأبوي في رواية نادية هاشمي . البحث
اجلامع

برامج دراسة الأدب الإنجليزي, كلية العلوم الإنسانية جامعة موالان مالك إبراهيم الدولة الإسلامية
..مالنج. امليستشار ة د. حجة. إستيادة ،ماجستري

الكلمات المفتاحية: النسوية ، البطريكية القمعية ، النسوية الليبرالية

تناقش هذه الدراسة رواية أدبية لنادية الهاشمي بعنوان *The Pearl That Broke Its Shell*. في هذه الدراسة ، سيحلل الكاتب قصصًا عن الاضطهاد الذي تلقتة شيكيا باستخدام نظرية إيريس ماريون يونغ. هذا البحث هو بحث نقد أدبي لأن الباحث يفسر ويحلل المصنفات الأدبية. تستخدم هذه الدراسة مقارنة نسوية ليبرالية لتحليل أشكال الاضطهاد التي عانت منها الشخصيات في *The Pearl That Broke Its Shell*. يركز هذا البحث على النصوص الأدبية في موضوع اضطهاد المرأة ، ويركز هذا البحث على شخصية شكية ، وهي امرأة أفغانية عليها أن تتقبل اضطهاد سيدها عندما تصبح عبدة وكذلك زوجها الذي يضطهد هو الآخر. شيكية. وخلصت نتائج هذه الدراسة إلى وجود أشكال من الاضطهاد على شكل تهيش وعجز وعنف في رواية *The Pearl That Broke Its Shell*.

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CHAPTER I

INTRODUCTION

A. Background of the Study

Nowadays, the issue of women's oppression is discussed by numerous of researcher to find out about the case of oppression that resists women all over the world. The issue of oppression that has been discussed are spread around many countries such as in India, Bangladesh, Pakistan, Sri Lanka, and Bhutan (Ali, 2010). This issue is constituted by a special culture that places women as inferior while men are superior. One of the issues experienced by the woman is oppression that occurs when the submissive and dominant perspective on gender roles between female and male. Oppression is experienced by women and they feel inferior because they are created as the second rank in almost all aspects such as education, culture, economy, and politic (Kusumaningrum, 2006).

Related to gender, men and women are often represented as not having equality. Women tend to be positioned in second place after men. Women experience gender discrimination. This social phenomenon is called patriarchy, which reduces the movement of women in social life. In a broader definition, patriarchy can be interpreted as a manifestation and institutionalization of male dominance over women in society (Lerner 1986; 239). This definition shows that patriarchy operates through mechanisms, ideologies and social structures that allow men to gain and maintain dominance and control over women.

Literary works are reflections of culture and social reality in the community as an instrument of literature for actors to express their thoughts and feelings. The novel is one kind of literary work that draws a picture of society, an image of life, and a mere history of experience. The laws of fascination creation in prose are novel (Muir, 1993:9). Problems in human values, such as the disproportion between women and men, are often affirmed in the novel. In addressing this issue, the participation of women in literature that raises the spirit and feminist ideas is marked by emerge of feminist literature. Feminist literature lifted the issue of women in the context of patriarchy.

In a patriarchal world, women become the victim whose existence is controlled and commanded by men. The power devices are dominated by men; women are placed in a marginal society in a weak position. Patriarchy literally means the regulation of the father in a men-dominated family. Patriarchy is an ideological and social manufacture that considers men as the dominant determinant over women and controlled as his property (Walby, 2001:22). To put it another way, patriarchy leans toward men as superior and women as inferior.

The inferior position of women caused the contravention of human rights of women and the proceeding violence against women in several parts of the world. Patriarchy is stood by a series of structures and

practices, including violence, discrimination, and exploitation (Walby, 1996:21).

There are many cases of violence that occur in society. For example, in marriage life, many cases of violence against women are done by men such as their father, husband or even their brother. The construction of patriarchy is gender discrimination and violence against women (Walby, 2001:1-2). The aspects of violence against women are men's course of action to show their dominance over women.

In patriarchy, an ideal wife is considered to be obedient and passive-bound by her husband. A wife tends to stay at home for committed her time to family. Women have to work household jobs such as taking care of children, keeping the household, and serving the husband, while the husband is considered to work outside. The patriarchal family placed men as decision-makers and had power. Men have the dominance to make the rules of women's lives. This power keeps men dominant over women and makes women dependent. Women who always rely on men have traditional characteristics inside (Djajanegara, 2003:5). A wife who has traditional characteristics will receive whatever her husband does to her as her husband wants. Women have difficulty having a movement to fight for their rights. They accept their prejudice and violence of themselves without any fight. Therefore, feminism is born to struggle for women's rights.

Although various rules have been sought through organizations formed by national and international governments, the historical background of a country will still play an important role in realizing the goal of assessing all genders are the same and that there is no difference between women and men. Women are considered weak and can not do the work men usually do because they are considered responsible, and the risk in the future is too great. So, they assume that men deserve the center of all rights. Naturally, this is contrary to the nature of human beings who are born impartial. Therefore, the power of men over women is contrary to human dignity; it is not surprising that various products of power have been presented from the hands of men. The power held by men means limiting women's freedom.

The implementation of patriarchy in the social system has an important role in making men for women. This opinion creates a perception that men and women have different characteristics so men have the dominance to get appreciation, and respect and maintain their authority. Women must be able to carry out the division of tasks that are household matters and always maintain the expression of affection in maintaining the emotional and psychological conditions of men always to exist with their patriarchal abilities. In principle, the perception of patriarchy among people who follow a social system makes men have an important role in elevating women's dignity. The patriarchal value is essential with the square that women are destined to accompany men in

maintaining existence, character, respect, authority, carrying out their duties, and expressing affection in order to create a more harmonious and balanced social order (Sydie:2004).

Women can carry out their activities in public spaces well, and domestic work in the household should be shared voluntarily with men. Father and mother make a mutual agreement on the management of household tasks; boys and girls get proportional work so that the burden in the household can be shared. In this way, the myth of occupational segregation that has been embraced in society, namely that women's job is solely to take care of the household and men only earn a living outside the home, can be gradually eliminated. (Noble, 2014:47). The balance of these proportions is seen in that the nature of women is devotion to men. This means women and men cannot be equated in the development of traits and characteristics, which can be equated only related structurally and functionally in the social system of a society. Understanding gender, men are destined to have dominant traits that are strong, tough, need appreciation, respect and authority, courageous, straightforward and have a high commitment. Women have a weak dominant nature, love to be praised, self-adorn, painstaking, and happy with beauty.

The stereotype given of women as second-class takes back to primitive times. Men and women are distinguished in their roles, characteristics, and status in life. Women are portrayed as having feminine characteristics: beautiful souls, submissive, patient, accepting, and tending

to be passive. In contrast to men, who are often imaged as saviors, protectors, strong and rational. If you look at the social reality, especially in the lives of women, what you will find is a concern, namely the unfavorable position of women. On the other hand, it can be said that the social reality that does not benefit women is related to the too-dominant patriarchal culture. The patriarchal culture constructs men in a dominant position and power compared to women. In addition, imaging of women's bodies also worsens women's conditions. Women who are physically weak are believed to be the reason society puts women in a weak (inferior) position. Hereopoetri and Valentina (2004:6) argue that there is an awareness that in a patriarchal society, it is as if women are not part of society, so their presence, experience, mind, body and involvement are not recognized.

The researcher chose a novel written by Nadia Hashimi titled *The Pearl That Broke Its Shell* as the object of research because this story is very interesting in Shekiba's character, an Afghan woman who has a very heartbreaking life story. Born in a family that loves each other, live in a remote area of Afghanistan and have a fertile plot of land planted with staples for their survival. She has three siblings consisting of two older brothers named Tariq and Munis and one little sister named Aqela. Shekiba's life changed drastically when she was two because he was doused in hot cooking oil when he looked for his mother after waking up. Part of his disfigured face looks like shapeless mush. The trials did not

stop there again when Afghanistan was hit by a cholera epidemic which killed 3 of her siblings, and a few years after that, her mother still did not accept the fact that 3 of her children died in frequently time, after going through a hard day, her mother also died due to not having enough tips to accept it. Destiny. Shekiba was left alone with her father, and she became a *Bocha Posh* (a girl living as a boy) to help her father farm. After years Shekiba spent with her father, one day, her father fell ill, and the father left Shekiba alone in his house forever. Shekiba's struggle to continue living was confused with her grandmother's decision to force Shekiba to live with his grandmother. At her grandmother's house, she was ostracized because she had a disfigured face and was forced to do all the housework and tend the fields owned by her grandmother.

The meaning of the name Shekiba itself is a gift from God. One day Shekiba heard that he would be used as collateral by his grandmother's family to pay off her grandmother's family debts. Shekiba was handed over to Azizullah because he was known as a tough and strong woman to carry out all kinds of work. After negotiating, Azizullah was willing to accept the offer that her grandmother made. At Azizullah's residence, she did everything well, but one day, she wanted to claim her father's land so it wouldn't fall into the hands of her greedy uncles; she was considered crazy because it couldn't happen . After all, she was a daughter. Although she legally has the right to inherit his father's inheritance, it is considered strange and impossible by the judge of law. The humiliated Azizullah

finally gave Shekiba to King Habibullah, and that's how the name Shekiba was interpreted; she claimed that her name was a gift, a gift that she deserved from someone else.

Based on the story in the novel, this research will be analyzed using a liberal feminist perspective. In this study, the teacher took the character of Shekiba for analysis because none of the studies took this character. The first previous study is Himas Nadira Septiana (2022) The title of the study is *Women Struggle Against Oppression In Yaa Gyasi's HomeGoing*. This research is using Iris Young's theory of oppression combined with the Simone de Beauvoir's existentialist feminism approach, the researcher finds out the types of oppression experienced by the three female characters and also the struggle of women against oppression in their lives.

The second previous from Muhammad Yudi Ardiansyah (2022) under the title *Oppression Experienced by Adunni In Abi Dare's The Girl With Louding Voice*. The researcher uses a feminist critique approach with textual studies to analyze the data and apply Young's oppression and Lerner's feminism theory. The oppression includes powerlessness, cultural imperialism, marginalization, violence, and exploitation. The aims are to find out what oppression Adunni is experiencing as the main character and to explain Adunni's struggles to get out of this oppression.

The third previous studies was done by Izzul millati Umami (2018) the title is *Woman's Struggle Against Oppression As Viewed by Transformative Ecofemnisminhan Kang's The Vegetarian*. This study used the literary criticism method and transformative ecofeminism theory. The researcher analyzes the oppressions in the novel using Galtung's perspective. The result of this study shows that there are four kinds of oppressions suffered by Yeong-Hye in Han Kang's *The Vegetarian*. They are psychological, physical, verbal, and sexual oppressions.

The fourth previous study was done by Shifa Fauziah, Shinta Dewi Ratih P., and Ade S. Natawira (2019). The title of the study is *The Struggle of the Main Character to Obtain Freedom in Colson Whitehead's The Underground Railroad*. The researcher analyzed using descriptive qualitative analysis method and the theory of forms of oppression by Iris Young. The results of the study identified that the main character must experience five faces of oppression: exploitation, marginalization, powerlessness, cultural imperialism, and violence. In the end, the main character can successfully escape from slavery and win his freedom due to internal and external factors.

The fifth previous study was done by Frisky Nur Salvianny and Eka Nurcahyani (2020). The study entitles *Women's Resistance Towards Oppression in Etaf Rum's A Woman Is No Man*. This study examines how women feel oppression and how they respond to it using Patricia Hill Collins' Matrix of Domination and Self-Definition theory and descriptive-

analytical method. The findings of this study show that women face oppression in four power domains: structural, disciplinary, hegemonic, and interpersonal power domains.

The sixth previous study was done by Fionny I. Gustaman and Imelda S. Lolowang (2021). The title of the study is *Struggle as Seen in Owen's Where the Crawdads Sing*. The researcher uses a qualitative method and a Reader-Response approach that focuses on the process of the main character's struggle, which is fruitful for him. The researcher found that the main character in the novel can accept the reality of life, achieve goals, and get affection.

The seventh previous study was done by Kurniawati & Liana (2019) in their research on *Kajian Feminisme in Novel Cantik itu Luka Karya Eka Kurniawan* stated that there was the oppression of the character of Dewi Ayu with a post-colonial background. They explained that the compulsion that the character received turned into a habit for her.

The eight previous study was done by Nurhayati (2019). The research is *Intersecting Oppression of Gender and Race in Toni Morrison's The Bluest Eye and God Help The Child..* She concludes that oppression occurs in African-American communities because of differences in skin color and to be free from this oppression, by self-awareness from them.

The ninth previous study was done by Istiadah, Asni Furaida and Rana Nabillah (2021). The title of the study is *Multiple Oppression*

Suffered by Javanese Female Characters in Okky Madasari's The Years of the Voiceless. This study uses Iris Marion Young's oppression theory and Kimberly Crenshaw's intersectionality theory to analyze the oppression that dominates women's lives in the new order era. This study found that the five female characters experienced oppression in many ways, including exploitation, powerlessness, cultural imperialism, violence, and marginalization. The oppression they experience is related to the oppression of gender, class, state, and society. Because this previous study used the same theory as this research (Iris Young's oppression theory), that's why this previous study helped the researcher in understanding oppression theory in depth

The last analysis was done by Mahdyawati (2020) under the title *Rahima's Struggle against Oppressions as seen in The Pearl that Broke Its Shell* by Nadia Hashimi. She has analyzed the novel by focusing on Rahima's character. This analysis formulates Rahima's character, which is described in the story that she is an obedient girl because she does not have the power to refuse her father's every command when Rahima becomes a child and becomes an obedient wife when she becomes a wife. Rahima is forced to marry a man who only sees her as a sexual object to please his sexual desire. Rahima is also not allowed to work in the parliament because this job is unsuitable for women. Rahima also gets domestic violence; she loses her child, and Rahima is considered unable to take care of her child properly. Of all the problems that Rahima went

through, she tried to get freedom because of the strict rules in her husband's house. Rahima has a strong nature, so she is able to break the tradition. She ran away from her husband's house to meet her daughter Parwin over the wall, etc.

The researcher depicts Shekiba's character is a unique character. Shekiba is a young, strong girl that has a soft and submissive heart. She lives with many injustices from people who have more power, like her grandmother, her relatives and her master when she became enslaved. She once tried to fight for what should be her, but all failed because of the culture and beliefs that he adhered to, so she could not receive all of it. Therefore, in this research, the researcher tries to analyze the character that struggles in society using a feminist theory by Iris Marion Young.

B. Research Questions

In concluding this study, based on the background above, the researcher formulates the research question :

1. What forms of oppression does Shekiba suffer in *The Pearl That Broke Its Shell*?
2. How does Shekiba struggle against oppression in *The Pearl That Broke Its Shell*?

C. Scope and Limitation

To avoid a huge research from out of the topic, the researcher should have the scope and the limitation. There are so many aspects of

social struggle the characters of the *The Pearl That Broke Its Shell*. However, the researcher focuses this analysis on the Shekiba's characters in this novel. The patriarchy represented by women in novel flatters the case of the oppressed women who fight against the patriarchy system in life. There is a woman in this novel named Shekiba who face the patriarchy system. the researcher also restricts this analysis in discussing the patriarchy system inside the radical feminism perspective. In this case, the researcher only focuses on types of patriarchy which are faced by Shekiba. In this thesis, the researcher will focus the analysis on feminism theory by Iris Marion Young

D. Significance of the Study

The researcher wants to give contribution to the development practically and theoretically. Practically, this research is expected to be able to contribute to the readers of the novel *The Pearl That Broke Its Shell* and can provide an understanding of the contents of this novel, especially in understanding patriarchal feminism. In addition, this research can be useful as a reference for related research. Theoretically, the results of this research are expected to be useful in the development of literature and can provide additional knowledge regarding the study of feminist literary criticism

E. Definition of Key Terms

The researcher provides the definition below to avoid misunderstanding about the definition of some terms in this study

1. Feminism: a women's movement that fights for emancipation or full equality of rights between women and men without discrimination or how women should have the same opportunities as men in developing themselves.
2. Oppression : Cruel or unjust treatment done by people or groups who have power over the other group. The unjust treatment of power that often under the governmental, cultural opprobrium, or authority (Young, 2014)
3. Violence: is an action that refers to an inhumane attitude or behavior, so that it can hurt other people or ourselves. Violence can comprise physical such as slapping, beating, and grabbing, psychological such as verbal (abusing and intimidating), even sexual such as verbal sexual harassment and rape. (Young, 2014)
4. Marginalisation : Marginalization is the act of reducing or limiting a group of people to a lower social status or the outer boundary or edge of society (Young, 2014)
5. Patriarchy: is a social system in which positions of control and privilege are primarily held by men.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Feminist Literary Criticism

This chapter discusses more about the theoretical background that was used in this research. There are about feminist literary criticism and patriarchal oppression by Iris Marion Young in her book *Justice and The Politics of Difference*.

As a response to the unequal power relations and gender discrimination that has lasted a long time, the feminist movement turned into born in 1967 in America. Feminism prepared the motion to reduce and eliminate gender inequalities with the aim of enhancing the position of women and transforming gender relations (Walby, 2001:26). It could be said feminism makes a speciality of the notice of equality between men and women in all fields. This concept evolved as a response to the data that happened in society, particularly the existence of class conflict, racial conflict, and because of gender conflict. A number of the women's perspective, there are several variations in defining feminism. Feminism is associated with women's inferior role and gender discrimination in society (Jane Freedman, 2008:1). moreover, feminists converted social, economic, political, and cultural to conquer the gender discrimination issue.

In popular terms, feminism concerns the commitment to combat male dominance against all humiliation and gender discrimination. Feminism explores the topics of patriarchy, discrimination, and objectification. The inequalities role of men and women have to be challenged as the perception of feminism. The purpose of feminism is the equality and gender interrelations Marlina (2006:184). it is the feminist movement of women to reject everything that is marginalized, subordinated, and demeaned via the dominant culture, each in political and economic fields in society. The women's experiences, women's thoughts, behaviours, and feelings are critical. consequently, feminists related the methods to recognize the literature each in phrases of manufacturing and reception system. Feminism was the manner to create some area for women in the systems of male domination in society. Society constructs the device of dominated and subordinate organizations wherein they are forced to just accept the values of the powerful group.

Feminists are those who dare to break the conspiracy of silence approximately the oppressive, unequal men-women relationship and who need to trade it. Historically, feminism talks about the distinctive moment of feminist actions as a sequence of waves (Jane Freedman, 2007:4). First-wave feminism is used to consult the overdue 19th century and early 20th-century feminist actions were centred on gaining women's same rights, education, voting rights, belongings rights, employment, and the marriage laws. Second-wave feminism portrays the revival of

feminist activity within the overdue 1960s and 1970s, resist towards inequality in the circle of relatives, sexuality, and work. Third waves feminism started in the early 1990s. Third-wave feminism is a reaction to perceived second-wave's wave disasters.

The attitudes of women as conventional and unresponsive are associated with women's risky role in a patriarchal world. The dual-system theories of radical and Marxist placed the relation of capitalist-patriarchy, wherein based on violence and presents a system of control, law, financial system, and profit.

Women ought to fight for the same rights in all fields based on the ability of every individual. Even though she became a wife and mother, she encouraged having a career outside the home. An ideal women need to learn about art, music, fiction, and poetry while they improve their talent for domestic work (household) as a housewife (Wollstonecraft, 1998:19-20). In order to enhance their rational and moral potential, women ought to be focused on the equality of education. She claims an educated woman will manage their household better than a low educated woman.

Women's characteristic is not only as a mother and housewife however; also they have the right to get their career outside domestic work (Mill, 1998:21). It is crucial for women to have their personal career. Taylor believes even if each woman can depend upon men to support her, it is preferable that a portion of that income comes from her

own profits. In addition, to emerge as a companion and not a slave of her husband, the wife should have profited from work outside the home.

Literary criticism, which focuses on the feminist perspective, is one of the literary theories called feminist literary criticism. Feminist literary criticism aims to criticize the literary works that present women as the object of male domination and subordinated in all aspects of life, called patriarchy (Endraswara, 2022:147). Feminist literary criticism is not inaugurated until late in the 1960s. The struggle for women's rights was marked by such books as Mary Wollstonecraft's in 1792 (Abrams, 1993:234). Feminist literary criticism exists to counter, resist, and eventually eliminate the traditions and conventions of patriarchy which sees as natural the dominance and superiority of men over women in both private and public contexts as it exists in literary, historical, and critical contexts.

In order to investigate women's characters in literary work, feminist literary criticism discourse has four focuses: first, to discover, examine and measure the women's authors in the past, patriarchal culture has been expressed clearly; second, to examine the literary work with the feminism approach; thirdly, to express the women and men's ideology, how their view about themselves in the real life; and the last is to discover gynocritic aspects. If the writer is female, the women characters represent as heroines, brave and independent. If the writer is male, the stereotype of women characters are traditional, weak, and dependent.

Feminist criticism has been concerned with the way women's characters are presented in literary work and with challenging the author's points of view, stereotypes, discrimination, marginality, ideology, creativity, and many more. It will give a view that women readers and women critics bring perception and different understanding if compared with men critics in reading literary work.

B. Oppression

According to Young (2014) oppression has a meaning in the implementation in which done by a group of rulers. Oppression can happen everywhere, including anyone or groups. It often comes in certain groups of people that are different from one another. Oppression is when certain people have power over other people and feel entitled to treat other people unfairly and with cruelty. Oppression is build by those groups or individuals who feel they have more power, wealth, and authority. Each group do not have the same oppression in the same things.

In General Terms, oppression transpires when people who are oppressed have endured their ability to develop their capability and cannot show their thoughts ,feelings and needs. It expresses that oppression shares an ordinary condition based on the forms of the oppression itself. People are separated into the structure of authority and oppression. It is considered to be a form of a group based on characteristics, including: nationality, race, class, abilities, ethnicity, gender, sexuality, age, and others. These group characteristics are labelled with attributes, norms, and

stereotypes. Men are examined as powerful humans and better (Husna, 2013:54).

Gender examines women as the object of oppression under male that happened in the world. Women suffer their rights and injustice that are not equal to men. Male domination depicts the assumption that women are weak and inferior to men.

Moreover, gender divides the part between women and men in society (Oakley, 2018:32). For example, In marriage, women frequently experience oppression from their husband; they become a housewife when they have family members. They cannot dispute nature to take care of their families, have babies, and becomes a household. (Woolfstanraft,1929) states that women become a housewife, and the women's jobs are taking care of their children and their husband. Even before women in their marriage, they should work for their family, especially their father. Even more, this role has changed in modern society despite the fact that the tradition of marriage is strong and cannot be denied. For example, before marriage, the woman can raise her dreams in all features as she wants. They can work whatever they want. Being a doctor, nurse, teacher and have a good career. Then, their husband work as businessmen, and when both of them marry, the role will change. Hawke (2007) said a hundred years ago, there was only a part of marriage where there was different treatment of the contract of 20 unequal life and marriage .

Oppression is on the new left social motion. The concept of oppression refers to the new left social movement in the 1960s and 1970s shifted (Young, 2014). Oppression refers to restraint on the group that is not necessarily the result of the aim of a tyrant. From this occasion, oppression is more structural oppression that is connected to deep injustice that is suffered by some groups, which is caused by knowing the media, cultural stereotypes, assumptions, norms, habits, advertisements, and the market mechanism. Furthermore, it is different from the common concept of oppression. The structural idea of oppression cannot be eliminated by getting the rules or making a number of new laws. Structural oppression is emulated systematically in major cultural institutions, politics, and economics.

Despite the fact that oppression could happen anywhere over anyone (or group), the oppression that comes over defined groups is different from one to another. Evidently, the groups which have mentioned above are not having the equal oppression to the same expanse or in the same ways. In the most general sense, it is indeed that all people who are oppressed have endured some inhibition of their ability to evolve their capabilities and express their thoughts, needs, and feelings. Thus, in general, all oppressed people share a certain ordinary condition. But beyond that, it is learnt that there are some kinds of oppression that differentiate one from another, which is suffered by those groups referred to above. Consequently, there are several attempts by theorists and experts

to formulate an ordinary description of the essential causes of the oppression of all these groups that have often guide to fruitless disputes about whose oppression is more fundamental or more dignified. The contexts in which members of these groups use the term oppression to describe the detraction of their situation suggest that oppression names, in fact, a family of concepts and conditions, which Iris Marion Young (2014) divided into five categories: exploitation, marginalization, powerlessness, cultural imperialism, and violence.

C. Forms of Oppression

According to Iris Marion Young (2004), there are five "faces" or types of oppression, namely exploitation, marginalization, powerlessness, cultural perialism, and violence. Looking at the different sights in oppression from one group to another, Iris Young divided five forms or faces or forms of oppression from the consideration into the different groups

Exploitation, the first form of oppression is shown as the act of using human labour to generate profits without compensating them fairly. People who works in factories (sweatshops) are exploited. Although they are paid for their effort and hard work, they are not paid a fair wage considering how much money they make for company or factory. Miners in Africa are also exploited when they have to rent tools for their mining every day. If these miners didn't find anything of value, then they owed rent for supplies and were not paid for their efforts.

1. Exploitation

According to Young (2014), exploitation is an unequal distribution of wealth, income, and other resources that are groups based and structurally persistent. Young (2014) defines exploitation as a relationship between inequality and power that maintains the exploitation in a position of subordination. Exploitation connects to menial, low-paid, erratic, unskilled, and lacking autonomy. In sexist oppression, gender-experienced exploitation by women exists in two aspects: transferring the outcome of work materials to men and giving sexuality and nurturing energy to men. Exploitation is associated the domestic work at home because women do it for their husbands as their breadwinners. The injustice of exploitation does not beremod by redistribution of goods because as long as institutionalized practices and structural relations remain unaltered, the process of transfer will rebuild an unequal distribution of benefits. Talking about justice, there is exploitation that needs reorganization of settlements altering the division of cultural change and labour. Here, women are exploited based on their gender, in which their power and energies are expended, frequently unnoticed and unacknowledged, to benefit men and also the same women by giving them more dominant and creative work, and some women should dispense them with sexual or emotional services.

Exploitation uses the capitalist system (an economic system that emphasizes the ownership of capital to earn more profit) to oppress. The

economic theory of capitalism states that people are free to exchange goods. In fact, capitalism creates different classes of people: rich and poor. Karl Marx says that capitalism creates a class that “owns” or those who have wealth, and “the poor” or those who do not have wealth. Galib happens that in a capitalistic society, the "rich" finally exploit the "poor" to work hard, and the profits flow into the wallets of the "rich". Therefore, exploitation creates a system that perpetuates class distinctions, making the richer become , and the poor remain poor.

2. Marginalization

The second kind of oppression, is the act of alienating or limiting a group of people to lower social status or marginalize them from society. In everyday life, we call it "removal". This form of marginalization appears in the form of prejudice, stereotypes, and other discrimination. In some cases, marginalization is worse than exploitation because society has decided that they couldn't or wouldn't use these eliminated people for power work. Most cases of exclusion were due to ethnic or racial background. For example, that stands out is a community of Australian Aborigines who are ostracized from society and increasingly distanced from their homeland as cities grew. The marginalization of Aboriginal people occurs when society makes ends meet with white people and not the needs of people on the margins of “civilization”. Therefore, marginalization is closely related to the idea of "white supremacy". In Indonesia, we can see this case in

the Yogyakarta context, namely related to Melanesian people. Besides race, we can find other forms of marginalization based on age (ageism), "perfection" (ableism), and sexuality (sexism, misogyny, and heteronormativity). Marginalization marginalizes people or groups based on their usefulness in social life. As a result, these groups suffered severe material deprivation (they didn't have access to basic resources) and even extermination (such as genocide).

The concept of labour cannot or will not use. It is the most menacing form of oppression because marginalization often impacts the unjust, discriminatory treatment in a society where others have plenty. Marginalization is a step to limit or reduce groups or individuals to be the peripheral society (Young, 2014). In the United States, oppression happens in the structure of marginalization than exploitation. Marginalization often takes place in Third World capitalist countries but also in all greatest Western capitalist societies that are confined to living marginal social underclass of people dominant, in East India, North Africans in Europe, and Eastern Europeans (Heldke and O'Connor, 2004). The men who have an elevated position in society or are dominant in society can cause marginalization to the group that doesn't look dominant, and they have they not justice. From the gender system, the forms of oppression named marginalization can limit women's involvement in determining women's life (Young, 2014). several women may fight

oppression in their households. Women are the men's control, domestically and politically, because the political decision is on the male's right (Rahayu, 2010).

3. Powerlessness

The third form of oppression is powerlessness. This form is related to Marx's theory of socialism: some people "have" power, while others "don't have". The ruling class dominates the powerless and puts them to mere orders. Some injustice Fundamental issues associated with powerlessness are barriers to developing one's capacities, lack of decision-making power, and disrespectful treatment due to higher status low. They lose the opportunity to participate in decision-making; even if they have a voice, then, their voice is considered not significant.

The powerless are dominated by the authorities to do the rules (Young, 2014). On the occasion of women's oppression, it is men who have more power and privilege. Meanwhile, women, due to the patriarchal system which produced subordination between men and women, are less privileged. According to Hinson & Bradley (2013), powerlessness permits people to oppress. They suffer because they are expected to be powerless and incompetent. Some people are often powerless because they do not realize that they have been oppressed even though they have been treated in not a good way. Powerless shows the difficulty for women who don't have a right to speak their

voices. In society in general perspective, the powerless do not involve in the process of democracy. Of course, women cannot participate in making a decision process. The authority stated that women are not able to follow and do not give some benefaction.

4. Imperialism

The fourth form is cultural imperialism which involves the dominant class, and cultural practices set as the norm. Groups that have power in society control how people in that society interpret and communicate.

Young (2014) declares that cultural imperialism is how the culture takes a dominant power in society as a norm that is applied and go behind by society. Humans collect themselves into socio-cultural units to become a society. Human society gives birth, grows, creates, and develops culture. There is no human being without culture, and conversely. There is no culture without humans, there is a society without culture, and there is no culture without society. The norms mention to cultural imperialism that requires the dominant group's culture. As a result, the dominant culture widely expresses the disseminated and values, experiences, achievements, and goals of a certain group.

Therefore, These societal beliefs are the most widely disseminated and express the experiences, values, goals, and achievements of these groups. Because Indonesian history shows

Java-centric, then Javanese cultural values such as avoiding conflict are values worth fighting for, even in it keeps the problem that conflict is something that absolutely happens in communication. Another example is related to beauty standards that have been dominated by white skin. The standard raises effects such as shame for those who feel that their skin is below the standard of beauty. Though Thus, it is not only shame that arises; there are also subjects who actually resist these standards (Saraswati, 2017).

Around the world, sexuality is a common example of cultural imperialism. The dominant group in society is heterosexual, so all other types of sexuality are classified as Other (fellow humans who were removed) and seen as inferior or abnormal. Multiple system models, culture, and education reinforce the notion that heterosexuality is normal and better (heteronormativity). The excess, everyone who is considered "abnormal" is forced, both subtle and overt, to become heterosexual.

5. Violence

The fifth form of oppression, is perhaps the most obvious and visible form of oppression. (Young, 2014). Violence gives negative clashes that relate to the victim that can cause trauma to people who accomplished it and they suffer because of it (Yusuf, 2016). In accordance with Young (2014), violence is a consequence of xenophobia, intense fear of people, irrational habits, or ideas that seem

odd or strange. Some women experience and suffer because of violence in society; the violence might be physical violence, psychological violence and verbal. Verbal violence is a behaviour of violence in the form of speech. Physical violence is an act of violence when someone tries to impair someone, such as (slapping, kicking, beating, and so on). Then, psychological violence is related to the person that associates moral, mental, spiritual, and social harm.

Members of some groups live with the knowledge that they should fear attacks without reason against people or their property. These attacks do not always require a motive but are intended to damage, embarrass, or destroy the person. All forms of sexual violence and racial abominations are common examples of violent oppression. Most, if not all, violent oppression is a direct result of xenophobia (intense fear and irrationality toward people, ideas, or habits that seem strange or foreign).

CHAPTER III

RESEARCH METHOD

A. Research Design

This research examines literary criticism to analyze the kinds of oppression experience by Shekiba and its impact in the novel *The Pearl That Broke Its Shell*. Literary criticism is the practical application in literary theory to examine and analyze literature Fard (2016). Literary criticism employs a theoretical framework to analyze literary works. Feminism promotes gender discrimination in all areas of life, including economics, politics, social issues, education, and organizes efforts to protect women's rights and interests. This study examines the novel by using Iris Marion Young theory. Oppression manifests itself, including marginalization, violence, imperialism, powerlessness and exploitation.

B. Data Source

This research uses an English novel. The title of the novel is *The Pearl That Broke Its Shell*. The author of this novel is Nadia Hashimi. It tells about historical fiction in Afghanistan. The novel consists of 480 pages. This novel is a debut novel by Nadia Hashimi. The novel was published in America by Harper Collins publisher, 2014.

C. Data collection

The Data collection is done by reading the novel *The Pearl That Broke Its Shell* and writing some notes. The researcher does this analysis by Reading the novel *The Pearl That Broke Its Shell* carefully. This aims to understand the whole story. Then, Underline the sentences or paragraphs that patriarchal oppression and how the character against the oppression related to patriarchy using patriarchal oppression by Iris Marion Young. After that, the researcher accumulates the data that examined as the important informations for analysing the data with the relate theory.

D. Data analysis

In data analysis, The data that has been collected is carried on analyzed through the first step is classifying then categorized into the type of data studies. The second is interpreting the data then the last is the researcher concludes as the final step of analysis.

CHAPTER IV

FINDINGS AND DISCUSSION

A. Forms of Oppression Suffered by Shekiba

Researcher will analyze based on the research questions that have been formulated. This chapter is divided into two parts. In the first part, the researcher will identify any kind of oppression that Shekiba experienced. The last one is how Shekiba's character responds to the oppression she experiences. The researcher focuses on the oppression of feminist Iris Marion Young's theory and focuses on the character of Shekiba in the book *The Pearl That Broke Its Shell* by Nadia Hashimi. This chapter consists of findings and discussions, which are obtained from the book itself.

In *The Pearl That Broke Its Shell*, Shekiba is described as an independent and strong woman. She too experiences the privileges of living like a man. From her teenage years managing her farm to her young adults guarding the harem king while dressed as a man, Shekiba relishes her freedom when she does the “*work of the men*”. One thing that defines Shekiba is her sense of being split in two, or between two identities. Shekiba has spent a big part of her life part between the two sexes. As a teenager, she feels more like a son than a daughter. Her experience makes her feel that she has always been a half-man. She values the mobility permitted by her amorphous identity. Even the appearance of Shekiba's face, which is half-beautiful and half-repulsive, leads her to discover from

an intermediate place. She is both admired and rejected for her looks by both men and women.

Shekiba represented as Afghanistan women social life. As her life experienced dramatic political and cultural changes during the 20th and 21st centuries. From the era of colonial occupations of Britain and Russia in the 19th and 20th centuries to the regime and subsequent interventions of the United States in the 21st century, has long been subject to the whims of insiders and outsiders who have been vying for power. and its about its people, culture, and resources. Like Shekiba, Afghanistan has been used and abused. Shekiba, however, is a survivor. In this way, she is a powerful figure for the country whose people have struggled to survive a century of endless exploitation and war.

The research finds that there are three forms of oppression that are related to the Shekiba life experiences. Shekiba has experienced a form of oppression, which can be seen as she suffered throughout the story. In this part, the researcher analyzes the oppression she suffers.

1. Marginalization

Marginalization is the act of reducing or limiting a group of people to a lower social status or the outer boundary or edge of society (Young, 2011). "Rebuffing" has made women unable to choose life goals. After living in the house of Azzizullah, Shekiba realizes that her grandmother

should not seize her family. Shekiba attempts to claim her father's land to change her fate. However, her attempt failed.

"You are his daughter. You are not his son. Yes, the law says that daughters may inherit a portion of what the son would inherit but the truth is that women do not claim land. Your uncles, your father's brothers, have no doubt taken the property" (p. 82).

Although Shekiba as a woman can inherit part of the land from her father, her celibate and orphan position cannot claim the land. Also, Shekiba is part of Azzizullah, which has limited her getting what she wants. As Madar had told her,

My dear girl, you are being quite ridiculous. What do you think you would do with a piece of land? First of all, you are living here now. This is your place. Secondly, you are unmarried and no woman could possibly live on a piece of land alone! That is simply absurd" (p. 82)

We can see that women do not have the right to claim the property. Men are the only legitimate gender to inherit family property. Even though Shekiba has obtained the deed of ownership, she still cannot claim the land. The hakim rejected and matured the act in pieces a sign that it was nothing. Even when women struggle for the rights they deserve, marginalization places men as superior and women dependent on them. Thus, the position of the men made them insensitive to oppression. Women find it difficult to choose their goals their position depends on men. After Shekiba married Aasif, her position as a wife became dependent on him. As Aasif blamed her after Shekiba disobeyed his orders,

"I feed you and clothe you and for nothing! This is what you do to me! I should throw you out on the street! I should throw you back to the palace and let them do with you what they planned! You and your curse face! Damn you!" (p. 381)

Aasif's anger towards Shekiba points out that the breadwinner of the family must be respected and obeyed their wives. Marginalization in the patriarchal system has caused women to be excluded from opportunities in society. As women belong to the household while working, their position forces them to depend on family support.

2. Powerlessness

The powerless are dominated by the ruling class and are situated to take orders and rarely have the right to give them (Young, 2011). In the novel, Shekiba is described as the only one still living in the family. Her grandmother hates the presence of Shekiba and she gives her to another family. This decision is made because she has a debt to settle with Azzizullah. Since Azzizullah had a son, he accepted Shekiba as a potential wife for his son

"Zalmai, I want you to speak to Azizullah and tell him that his son is still young. God willing, he and his father have long lives ahead of them with plenty of time to arrange for a suitable marriage. Tell him it would be more useful for them to have someone who can help them at home now. Tell him a happy wife bears more sons. Then you can offer Shekiba" (p. 59)

Shekiba bows down to his grandmother's actions to pay off his debt. As Shekiba reacted to Bobo Shaguls' statement *"That is the problem with gifts, Madar-Jan. They are always given away"* (p. 59). Shekiba feels

powerlessness against the reality she is being given. She even mentions her name which means "gifts to meet her powerlessness."

In the context of sexuality, Shekiba feels powerlessness in front of her husband. Aasif asks him to have sex with him the first night. Shekiba refuses on the pretext that she is on her period. As Aasif does not get what he wants, he scolds

"I feed you and clothe you and for nothing! This is what you do to me! I should throw you out on the street! I should throw you back to the palace and let them do with you what they planned! You and your cursed face! Damn you!" (p. 381).

Aasif throws his emotion on Shekiba as she refuses the request. The breadwinner who can support the family is considered superior. As a wife, Shekiba must obey her husband out of respect for the breadwinner of the family. Shekiba has no choice but to refuse or deny the people who have power. The only way for Shekiba to survive the oppression of private spheres is to be passive. Shekiba's passive act of being is the representation of a form of oppression that she suffers.

3. Violence

Violence is the most obvious and visible form of oppression in which members of some groups live with the knowledge that they must fear random, unprovoked attacks on people or their property (Young, 2011). Some groups in society are forced to live with the fear of attack, which is often unwarranted. Violence is generally carried out for no

apparent reason other than to humiliate and destroy the victims. Victims of violence will have a significant impact on their life in the future. Typically, victims are subjected to collective and continuing trauma, causing them to suffer indefinitely. Shekiba had experienced this oppression many times in the story. One of the acts of violence is the way Shekiba was treated when she was caught trying to escape Azizullah's house.

It wasn't her naseeb to claim her father's land. Instead, Azizullah had dragged her back to the house and beaten her for an hour. Every time his strikes slowed, he would yell and huff about the humiliation she had caused him. His momentum would pick up again and he'd toss her left and right each blow (p. 141).

Shekiba failed to claim her father's land and she got beaten by Azizullah. Shekiba's act is considered unacceptable behavior in the eyes of Azizullah and Hakim. This causes Shekiba to receive physical violence as punishment for his actions. In the patriarchal society, violence is seen as normal. Even if this happens in public, no one will help the victim. Shekiba also witnesses violence against women. Shekiba witnesses a woman sentenced to stoning at the palace.

Shekib was punished with 100 lashes of the whip which was carried out by one of the soldiers and supervised by the general. Shekib was forced to his knees and they stood behind him. her wrists were tied like Benafsha had done (p. 330)

When she became guardian in Habibullah's palace her name replaced to be Shekib, because all of the guardian are men except Shekiba. The violence

that Shekiba got 100 lashes of the whip because she was deemed negligent in carrying out his duties so that Benafsha could do inappropriate things with other men in the palace. In fact, that night it wasn't Shekiba who was on guard but a guard named Tariq, but another guard named Ghafoor told everyone that Shekiba was on guard that night. Yet it is her who is punished as Aasif becomes free and marries Shekiba as a substitute for his punishment.

The violence in patriarchal society highlights men as the dominant ones gain more advantages in oppressing the weak without experiencing the same suffering. Their action to oppress, especially women, is an indication of their superior position. Consequently, women have no space to against them, since women are also being told that they are physically weaker than men. Thus, this form of oppression is the most brutal oppression that can lead to disability or even death.

B. Shekiba's Struggle Against Oppression

After The research finds that three forms of oppression are related to Shekiba's life experiences, the researcher will analyze Shekiba's response to the oppression she gets from the novel *The Pearl That Broke Its Shell*.

1. Shekiba's Struggle against Marginalization

In response to this form of oppression, Shekiba chooses to embrace the patriarchal system because she realizes that breaking will never yield results. Shekiba has no one to trust throughout her life. Thus, after the

failure of her attempt to claim the freedom of her father, she can't regain freedom. Even gifts from Queen Soraya are considered late for Shekiba until women realize their importance of them they are oppressed by marginalization. Since the new opportunity to gain knowledge will take parts of society, it will lead them to the importance of feminism as a movement to end oppression.

Marginalization is the act of reducing or limiting a group of people to a lower social status or the outer boundary or edge of society (Young, 2011). Shekiba can't inherit her father's land. The action that Shekiba does to fight this oppression is to reclaim his father's land. Although she has not claimed her land, she thinks that the only legitimate person to have landed is herself

But I have always been my father's daughter-son. My father hardly knew I was a girl. I have always done the work a son would do. I am not to be considered for a wife, so what's the difference? What of me is a girl? (p. 83).

Madar told her that she could not inherit the land, just because she is a female. However, Shekiba insists that her gender is even female. She has always been 'a boy' in her father's eyes. In the past, she always did the male homework,

Shekiba's father took his daughter-son to the fields to help him manage their small plot of land. She hoped, she slaughtered and she chopped as any strong-backed son would do for his father. She made it possible to Ismail to go on believing that life had always been father and son. Shekiba proved to be able-bodied, affirming her father's confidence in her ability to manage the farm. Her arms and her shoulders are knotted with muscle (p. 20).

Compared to other Afghan women, Shekiba has a strong physique. Her ability to perform masculine tasks made her believe that she was no different from men. At the beginning of her life, she always believed she was also a man. However, due to the patriarchal system, she is unable to decide on the purpose of her life. Shekiba also chooses to be dependent on Aasif. She realizes that she must obey him as the breadwinner and Shekiba had a son who makes him happy. This made Shekiba realize that after her life being his wife is her place,

I have no reason to complain, though. I am married to a man with a respectable position in the Ministry of Agriculture. He keeps us fed and clothed in an esteemed neighborhood of Kabul. He provides for his children and does not beat me. What more could I have asked of Allah? (p. 403).

Marginalization pushes women as a productive group to depend on men. In the time of Shekiba, the gifts from the queen Soraya gave freedom to Afghan women and allowed them an education. As she gives her speech,

“Do you think, however, that our nation from the outset needs only men to serve it? Women should also take their part as women did in the early years of our nation and Islam. From their examples, we must learn that we must all contribute toward the development of our nation and that this cannot be done without being equipped with knowledge. So we should all attempt to acquire as much knowledge as possible, so that we may render our services to society in the manner of the women of early Islam.” (p. 434).

The speech of Queen Soraya is not only the response to powerlessness, it is also the response to the marginalization. Queen Soraya wants to make women aware of having been oppressed by men, while

Shekiba in her speech: "*A woman telling their wives to acquire knowledge?*" (p. 435). The idea of Queen Soraya is impossible to Shekiba due to the experiences of her life, "*She knew Queen Soraya was talking about changes that wouldn't affect her*" (p. 435). Shekiba does not have the support of many women in her life and it is also her uneducated character that leads her to be blind to the doctrine of a patriarchal society.

2. Shekiba's Struggle Against Powerlessness

In the response to powerlessness, Shekiba is more likely to be passive. Several paths and several places Shekiba experiences not being able to free her from oppression. Her position as a woman makes her oppressed in powerlessness, her miserable position makes her understand that she can find a way out of the oppression of powerlessness.

Powerless are dominated by the ruling class and are situated to take orders and rarely have the right to give them (Young, 2011). Throughout the story, Shekiba is portrayed as a woman unable to control her life. Even after her grandmother gave her to Azzizullah, life does not improve. At the beginning of her life, her position as an orphan who no one on who relies on forces her to feel powerlessness, "*Because she was Shekiba, the gift that could be given away as easily it had been accepted*" (p. 66). Being passive as a character is a part of realizing that women are powerless. To deal with powerlessness, Shekiba integrated the state to break oppression.

"I cannot go on like this forever. I must find a way to make a life for myself" (p. 83).

After she failed to claim her father's land, Shekiba tries to convince herself that she should end her suffering. Her thoughts of breaking the powerlessness come to her mind, the miserable situation brings her to the point where she has enough of it. This realization made us understand to Shekiba deserved a better place.

After Azizullah gives her to the king, Shekiba experiences a harem guard that causes her to disguise herself as a man. Her experience of working in the palace has her seeing the public world where women are acting like men. However, Shekiba believes that her experienced being a harem guard was not her fate.

Shekib wondered what her place in this world was. Something told her it was not her place to be a house servant. And it was not her place to be an unwanted granddaughter. Surely, being a harem guard could not be her fate either, as comfortable as it had seemed in the last couple of days. Shekib knew in her heart that she would need to act if she were to find her true purpose. Shekib knew in her heart that she would need to act if she were to find her true purpose (p. 204).

Shekiba believes that her experience of being a harem guard or dressing like a man is not suitable for her. Considering this, Shekiba doesn't get a better deal of experiences for being a man. Shekiba continues to find her true purpose thinking marriage to a prince will change her life, but story-wise, she failed to attract the prince. Shekiba decides to stay as Aasif's wife. After the oppression, she's been through and that comes from the private sphere and the public sphere, is finally at the point where she believes he has someone who will change the Afghan system. Shekiba attends and hears Queen Soraya's speech.

“Do you think, however, that our nation from the outset needs only men to serve it? Women should also take their part as women did in the early years of our nation and Islam. From their examples, we must learn that we must all contribute toward the development of our nation and that this cannot be done without being equipped with knowledge. So we should all attempt to acquire as much knowledge as possible, so that we may render our services to society in the manner of the women of early Islam.” (p. 434)

Queen Soraya as the woman who bravely speaks out in public makes Shekiba believe that she can end powerlessness for women. Shekiba understands that being a woman in a patriarchal society is difficult, especially as women are oppressed by men. The existence of Queen Soraya in Afghanistan is Shekiba's awareness that women will have a better chance to fight oppression and in the end, the story is what makes her made to settle in her final life.

3. Shekiba's Struggle Against Violence

The way Shekiba ends her violence is to get to a place where she has no rough action from anyone, Shekiba accepts to be inferior to men. Her life experiences were misery for her and she ended up having a better position as a wife and mother of a son. Throughout her life, Shekiba was feeling miserable handling violence. This form of oppression causes her to think that death is her only way to break it. This thought emphasizes that Shekiba has never met anyone who has the same life problem as her and no one who can save her. Thus, to be passive and submissive to her life in the patriarchal system is his way of putting an end to this form of oppression.

Violence is the most obvious and visible form of oppression in which members of some groups live with the knowledge that they must fear random, unprovoked attacks on people or their property (Young, 2011). Shekiba recently suffered unstoppable violence from Azzizullah. After Azzizullah knows her action to claim her father, she receives physical abuse from him. She can't throw a wave of anger she just wishes her miserable life was over,

“Shekiba wished Azzizullah would have killed her. She wondered why he hadn’t” (p. 142).

Shekiba cannot struggle against this oppression and the thought of stopping the violence is only death. After the violence, Shekiba suffered, and her fate Aasif makes her realize that this is his true purpose. She believes that being his wife is her rightful place. Compared to other places she knows, the only place that doesn't require violence is Aasif's wife.

I have no reason to complain, though. I am married to a man with a respectable position in the Ministry of Agriculture. He keeps us fed and clothed in an esteemed neighborhood of Kabul. He provides for his children and does not beat me. What more could I have asked of Allah? (p. 403).

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

After analyzing the data by using the patriarchal oppression perspective by Iris Marion Young's theory, the researcher provides conclusions and suggestions in this chapter. The researcher brings the conclusion of all the analysis results. The conclusion is about patriarchal oppression suffered by Shekiba characters who struggle against the oppression described in Hashimis's *The Pearl That Broke Its Shell*.

The researcher has found the women's problem in oppression and how female character struggle in facing oppression. The researcher divided this research into two parts: First, the forms of oppression, which are marginal, violence and powerlessness suffered by female character in the novel. Second, how Shekiba's suffered to the oppression in the novel *The Pearl That Broke Its Shell*. First, the forms of oppression are reflected in the novel. Marginalisation makes women have to limit a group of people to a lower social status. Women do not have the right to claim the property. Men are the only lawful gender to bequeathed family property. Even though Shekiba has got the deed of ownership, she still cannot claim the land. The hakim refused and matured the act in pieces, a sign that it was nothing. The response of Shekiba is to reclaim his father's land. Even though she has not claimed her land, she thinks that the only legitimate person to have landed is herself. The second is the powerlessness, which

makes Shekiba not have the right to do anything. Shekiba is described as the only one still living in the family. Her grandmother hates the presence of Shekiba, and she gives her to another family. This decision is made because she has a debt to settle with Azzizullah. Since Azzizullah had a son, he accepted Shekiba as a potential wife for his son. As a response, Shekiba's thoughts of breaking the powerlessness come to her mind; the miserable situation brings her to the point where she has enough of it.

The last form is violence. One of the acts of violence is when Azzizullah knows her action to claim her father, she receives physical abuse from him. and She can't throw a wave of anger. She just wishes her miserable life was over as a response

B. Suggestion

Using feminist literary criticism is very interesting to analyze. We can know many things about feminism, such as women's suffering , women's position, and women's struggle to survive in life. Therefore, we can learn many lessons in real life.

The last is the researcher might not be perfectly analyzed; there are several mistakes that the researcher made. The researcher suggests to other researchers who will analyze the novel *The Pearl That Broke Its Shell* using different theories. It might be able to complete other gaps and enrich the approach of feminism. Then, the researcher is waiting for suggestions and critics from the readers and users. So, in the other opportunity, the researcher can improve better research.

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CURRICULUM VITAE



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APPENDIX

No	Oppression	Data
1	Marginalization	<p>1) <i>"You are his daughter. You are not his son. Yes, the law says that daughters may inherit a portion of what the son would inherit but the truth is that women do not claim land. Your uncles, your father's brothers, have no doubt taken the property"</i> (p. 82).</p> <p>2) <i>My dear girl, you are being quite ridiculous. What do you think you would do with a piece of land? First of all, you are living here now. This is your place. Secondly, you are unmarried and no woman could possibly live on a piece of land alone! That is simply absurd"</i> (p. 82)</p> <p>3) <i>"I feed you and clothe you and for nothing! This is what you do to me! I should throw you out on the street! I should throw you back to the palace and let them do with you what they planned! You and your curse face! Damn you!"</i> (p. 381)</p>
2	Powerlessness	<p>1) <i>"Zalmai, I want you to speak to Azizullah and tell him that his son is still young. God willing, he and his father have long lives ahead of them with plenty of time to arrange for a suitable marriage. Tell him it would be more useful for them to have someone who can help them at home now. Tell him a happy wife bears more sons. Then you can offer Shekiba"</i> (p. 59)</p> <p>2) <i>"I feed you and clothe you and for nothing! This is what you do</i></p>

		<p><i>to me! I should throw you out on the street! I should throw you back to the palace and let them do with you what they planned! You and your cursed face! Damn you!" (p. 381).</i></p>
3	Violence	<p>1) <i>It wasn't her naseeb to claim her father's land. Instead, Azizullah had dragged her back to the house and beaten her for an hour. Every time his strikes slowed, he would yell and huff about the humiliation she had caused him. His momentum would pick up again and he'd toss her left and right each blow (p. 141).</i></p> <p>2) <i>Her body jerked with each stone that hit her. The soldiers took turns. Picking, hurling, and moving to the back of the half-circle. Ten minutes passed a hundred stones. Benafsha's voice grew weaker; she slumped forward, her burqa sained in a dozen places, dark circles bleeding toward one another. The earth around her grew dark as well, blood soaking the soil. Two stones ripped through the blue fabric, gashed flesh showed through the holes (p. 330)</i></p>
4	Shekiba's struggle to marginalisation	<p>1) <i>But I have always been my father's daughter-son. My father hardly knew I was a girl. I have always done the work a son would do. I am not to be considered for a wife, so what's the difference? What of me is a girl? (p. 83).</i></p> <p>2) <i>Shekiba's father took his daughter-son to the fields to help him manage their small plot of land. She hoped, she slaughtered and she chopped as any stong-backed son would do for his father. She made it possible to</i></p>

		<p><i>Ismail to go on believing that life had always been father and son. Shekiba proved to be able-bodied, affirming her father's confidence in her ability to manage the farm. Her arms and her shoulders are knotted with muscle (p. 20).</i></p> <p>3) <i>I have no reason to complain, though. I am married to a man with a respectable position in the Ministry of Agriculture. He keeps us fed and clothed in an esteemed neighborhood of Kabul. He provides for his children and does not beat me. What more could I have asked of Allah? (p. 403).</i></p> <p>4) <i>"Do you think, however, that our nation from the outset needs only men to serve it? Women should also take their part as women did in the early years of our nation and Islam. From their examples, we must learn that we must all contribute toward the development of our nation and that this cannot be done without being equipped with knowledge. So we should all attempt to acquire as much knowledge as possible, so that we may render our services to society in the manner of the women of early Islam." (p. 434).</i></p>
5	Shekiba's struggle to powerlessness	<p>1) <i>"I cannot go on like this forever. I must find a way to make a life for myself" (p. 83).</i></p> <p>2) <i>Shekib wondered what her place in this world was. Something told her it was not her place to be a house servant. And it was not her place to be an unwanted granddaughter. Surely, being a harem guard could not be her fate either, as comfortable as it had seemed in the last couple of days. Shekib knew in her heart that she would need to act if she were to find her true purpose. Shekib knew in her heart that she would need to act if she were to find her</i></p>

		<p>true purpose (p. 204).</p> <p>3) <i>“Do you think, however, that our nation from the outset needs only men to serve it? Women should also take their part as women did in the early years of our nation and Islam. From their examples, we must learn that we must all contribute toward the development of our nation and that this cannot be done without being equipped with knowledge. So we should all attempt to acquire as much knowledge as possible, so that we may render our services to society in the manner of the women of early Islam.” (p. 434)</i></p>
6	Shekiba’s struggle to violence	<p>1) <i>“Shekiba wished Azzizullah would have killed her. She wondered why he hadn’t” (p. 142).</i></p> <p>2) <i>I have no reason to complain, though. I am married to a man with a respectable position in the Ministry of Agriculture. He keeps us fed and clothed in an esteemed neighborhood of Kabul. He provides for his children and does not beat me. What more could I have asked of Allah? (p. 403).</i></p>