

**Violence Suffered by Women in Zana Muhsen and Andrew Crofts's  
"Sold"**

**THESIS**

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

**Violence Suffered by Women in Zana Muhsen and Andrew Crofts's**

***“Sold”***

**THESIS**

**Presented to  
Maulana Malik Ibrahim State Islamic University, Malang  
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For the degree of *Sarjana Sastra***

**Advisor  
Dr. Mundi Rahayu, M. Hum**

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Malang, September 2016



  
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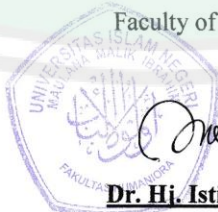


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## MOTTO

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

*Dan bergaulah dengan mereka (perempuan) secara patut*



## DEDICATION

Billions of thanks for my beloved parents, the greatest parents in the world-

My mother, Mas'udah, an angel from God to me,

My father, the strongest Hero for me,

My four sisters, who teach me love sincerely

My honorable advisor, Dr. Mundi Rahayu, M.Hum

A thousand thank to PPP. Al-Hikmah Al-Fatimiyah- ibu Syafi' Fattah,

Abah Yahya Ja'far and all of the "Pejuang Ahaf" - you are awesome!

Big Family of HTQ "Blue Lovers"

My husband, Fikal Mazid who always supports me

Also

My teachers, my lecturers, my friends and everybody who has contributed in  
accomplishing my thesis

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I thank to Allah SWT who has given us blessing and mercy until the thesis entitled *Violence Suffered by Women in Zana Muhsen's and Andrew Croft's Sold* is accomplished. This thesis is submitted as one of requirements for the degree of *Sarjana Sastra*. *Sholawat* and *salam* are always delivered to the greatest prophet, Muhammad SAW who has guided us from darkness to the lightness.

First of all, my gratitude goes to the Rector of Maulana Malik Ibrahim State Islamic University Malang, Prof. Dr. H. Mudjia Rahardjo, M.Si, the Dean of Faculty of Humanities, Dr. Hj. Istiadah, M.A., and the Head of English Language and Letters Department, Dr. Syamsyudin, M.Hum who have permitted me conducting the study. My sincere gratitude goes to my respectable thesis advisor, Dr. Mundi Rahayu M.Hum, who has patiently guided me to accomplish this thesis.

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

Malang, 8 September 2016

Author

## ABSTRACT

**Dhinnoor, 2016. Violence Suffered by Women in Zana Muhsen and Andrew Croft's *Sold*.** Minor Thesis (*Skripsi*), English Language and Letters Department. Faculty of Humanities. Maulana Malik Ibrahim State Islamic University Malang.

**Advisor: Dr. Mundi Rahayu, M.Hum**

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This study is aimed to dig further about violence suffered by women which happens in Zana Muhsen and Andrew Croft's *Sold* by using Galtung's violence theory and feminism approach. This research also has a purpose to rise women's consciousness to struggle for gender equality toward men, such as through education. Hence, by having the equal rights with men, women will not be underestimated anymore and they can be free from men's oppression.

This research is categorized as literary criticism since the researcher conducts the analysis on literary work, including description, analysis and interpretation. *Sold* (1991) tell us about the kinds of violence, oppression suffered by Zana, Nadia and their mother (as the victim of human trafficking) which happens in Birmingham and sold to Yemen. They struggle really hard to be free from that terrible condition by seeking for help to many influential officers in Britain and Yemeni Government but they only feel sympathetic and say that Zana and Nadia are dual nationals. It means that the violence that they got is not only in the form of direct violence but also structural violence. Both violences are the impacts of cultural violence in the form of patriarchal ideology.

The researcher finds that violence experienced by women in *Sold* is divided in to three; direct violence which is also divided into psychological (verbal and non-verbal) and physical violence; structural violence which happens in Britain and Yemen; and cultural violence. In facing that violence, women in *Sold* conduct some struggles to fight against that violence by performing some actions, i.e. struggles in getting education, struggles in communicating to public by sending letters, engaging mass media (radio, newspaper, and TV) ,and publishing their story through novel. All the actions mentioned are aimed to get their freedom from violence.

## ملخص

ذي النور، 2016. حركة التطرفات و العنف الذي تتعرض له النساء في رواية "سولد" ألفه زنا محصن و أندرو جروفت. الرسالة. قسم اللغة الإنجليزية وأدبها. كلية الأدب وعلوم الإنسانية. جامعة مولنا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف: الدكتور موندي راهايو، الماجستير

هذا البحث مقدم لإمام حركة التطرفات والعنف عميقا تتعارض له النساء في رواية سولد وغاية هذا البحث أيضا ألفه زنا محصن و أندرو جروفت باستعمال نظرية العنف لغلغوت ومقاربة النسوية. الذي وقع بسبب عدم المساواة بين الجنسين. وهكذا النساء لن مواجهة العنف لبناء وعي النساء جهادا في تعتبر خسيس واستغلال بالرجال.

رواية سولد حللت ووصفت وترجمت الأعمال الأدبية. هذا البحث صنف كالتنقد الأدبي كما الباحثة (1991) حكى عن أنواع العنف الذي تتعرض على زنا ونديا وأمها (كضحايا في تجارة البشر) الذي حدث في هن بذلن جهده لأن تكون خالية من الظروف الرهيبة بطلب المساعدة إلى الناس برميهم و بيع في اليمن. الذي يؤثر خيرا في الإنجليزية أو في اليمن. لكنهم مجرد الحنان ويقول أن زنا ونديا لها الجنسية المزدوجة. وتبين يدل أن العنف الذي أصابهن ليس مجرد العنف المباشر ولكن العنف الهيكلي الذي هو نتيجة من هناك لثقافة العنف في شكل الأيديولوجية الأبوية.

الباحثة تقترح اثني صياغة المشكلة في هذه الدراسة. السؤال الأول حول أنواع العنف لتعرف أنواع مختلفة من العنف الذي تتعرض له النساء في سولد. ثم السؤال الثاني يناقش نضال المرأة في مواجهة هذا العنف. وبعد تحليل البيانات، وجدت الباحثة بعض أعمال العنف التي تتعرض لها المرأة في هذه الرواية، منها: العنف المباشر والعنف الهيكلي والعنف الثقافي. في مواجهة هذا العنف، النساء في هذه الرواية تقوم به أيضا أنواع مختلفة من الأعمال الجهدية، منها: محاولة للحصول على التعليم والاتصال للجمهور عن طريق إرسال كان الغرض من كل منها أن. (المذيع والصحف والتلفزيون)، وكتب القصة الرسالة، ومن خلال وسائل الإعلام. تكون خالية من العنف الذي تتعرض له النساء.

## ABSTRAK

**Dhinnoor, 2016. Kekerasan yang Dialami oleh Wanita dalam Novel *Sold* Karya Zana Muhsen dan Andrew Corft.** Skripsi. Jurusan Bahasa dan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

**Advisor : Dr. Mundi Rahayu, M.Hum**

Penelitian ini ditujukan untuk menggali lebih dalam tentang kekerasan yang dialami oleh perempuan dalam novel *Sold* karya Zana Muhsen dan Andrew Corft dengan menggunakan teori kekerasan milik Galtung dan pendekatan feminis. Studi ini juga bertujuan untuk membangun kesadaran perempuan untuk berjuang dalam menghadapi kekerasan yang terjadi akibat ketidaksetaraan gender. Dengan demikian, perempuan tidak akan disubordinatkan dan dieksplotasi oleh kaum laki-laki.

Penelitian ini dikategorikan sebagai kritis sastra sebagaimana peneliti telah menganalisis karya sastra, termasuk mendiskripsikan, dan menginterpretasikan. Novel *Sold* (1991) bercerita tentang berbagai macam kekerasan yang dialami oleh Zana, Nadia, dan ibunya (sebagai korban perdagangan manusia) yang terjadi di Birmingham dan dijual ke Yaman. Mereka berjuang keras agar dapat terbebas dari kondisi yang mengerikan dengan meminta pertolongan kepada orang-orang yang berpengaruh baik di Inggris atau di Yaman. Namun mereka hanya bersimpati dan mengatakan bahwa Zana dan Nadia memiliki dua kewarganegaraan. Dari situ menunjukkan bahwa kekerasan yang mereka terima tidak hanya kekerasan langsung namun juga kekerasan struktural yang mana kekerasan tersebut merupakan akibat dari kekerasan budaya dalam bentuk ideologi patriarki.

Peneliti mengajukan dua rumusan masalah dalam studi ini. Pertanyaan pertama mengenai tentang tipe-tipe kekerasan untuk mengidentifikasi berbagai macam kekerasan yang dialami oleh perempuan dalam *Sold*. Kemudian, pertanyaan kedua membahas tentang perjuangan wanita dalam menghadapi kekerasan tersebut. Setelah menganalisis data, peneliti menemukan beberapa kekerasan yang dialami oleh perempuan dalam novel ini, diantaranya; kekerasan langsung, kekerasan struktural, dan kekerasan budaya. Dalam menghadapi kekerasan tersebut, para perempuan dalam novel ini juga melakukan berbagai macam usaha, diantaranya; usaha untuk mendapatkan pendidikan, komunikasi ke publik dengan mengirim surat, melalui media massa (radio, koran, dan TV), dan menulis novel. Semua itu dimaksudkan agar terbebas dari kekerasan yang dialami oleh perempuan.

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## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

Nowadays, violence problem suffered by women seems to be never ending topic to be discussed. Almost everyday people are shown by violence news published in any mass media; television, newspaper, or radio. Moreover, violence news almost always becomes headline in some television programs. Oppression, beating, slapping, and killing are also commonly exposed in television that unconsciously inspired the bad people to do the same.

In women's case, violence problem not only happens out of home, but also at home, which is aimed to protect the family members from any disturbances, especially for women. However, in the research states that most women are harmed in personal relation, in term of becoming a wife, daughter or others. In addition, this crime always increases every year and now the object is not only adult but also children (Retnaningrum, 2009).

In this modern era, violence suffered by women becomes more sadistic because it changes to the modern slavery or well known as human trafficking. Human trafficking is a new threat of human being in the world and this issue also become concern for state to overcome the problem. This crime defies human rights and turns the people into poor workers, slaves, commercial sex workers, etc (Adhinata, 2012). The object of this violence is also mostly women and children who have low

education and economy. Besides, it is because of the patriarchal culture that affects gender relation, which considers women as the second sex that can be underestimated and has no freedom to decide anything (Adhinata, 2012).

Human trafficking also called as Transnational Crime which a crime that engaging two or more nation to scheme about it. Moreover, there are many crimes can be included in this transnational crime such as abduction, lying, threatening powerless people in order to be exploited and marginalized in others country and also become unpaid worker.

Related with this novel, this research investigates violence used in Zana Muhsen and Andrew Croft's "*Sold*", a novel which interestingly tells us about violence in form of human trafficking that happens in this modern era between Yemen and England. The victims of slavery are presented by Zana's family, lives and raised in Birmingham, in which her father sold his children to Yemenite in the fifteen-year-old. After that moment, their live turned into terrifying nightmare because they found themselves forced into arranged marriages by their father. For eight brutal years they lived as helpless prisoners. Moreover they also forced to adapt to a harsh and unfamiliar way of life. Frequently beaten, raped and entirely cut off from their family in the UK, and they had only each other to comfort. The violence happens as well in the international spotlight. When the international spotlight focused on the sisters' plight, it seemed that they might at least escape. However, only Zana was given permission to leave because she never gives up rebels the

government's instruction. Their mom's struggle to take her children out in Yemen is made difficult by Yemen ambassador who had been living in UK. Almost all politicians try to cover the children commerce that still exists in that place (Zana Muhsen& Croft, 1991).

This story tells that in this modern era women and children trafficking still exists. Not only selling and buying human, but it also contains exploitation and marginalization. Zana, Nadia and also women in Yemen are tortured to work really hard every day, walk miles only for seeking water, they has no education, economic, politic access, and generally they do not get what their right is. All the hard works is done by women, while man has more freedom to work abroad in long time not go home (do not care about housework and the children) and just transferring money.

"Sold" is taken as the object of analysis using Galtung's violence theory because to dig further the unconscious phenomenon about violence. Most of people are familiar with violence which has direct , in term of physically or psychologically such as war, or killing, however they may forget if all of them have someone who has power to control that violence and culture that built it or Galtung calls it as structural and cultural violence (1971). This novel tells us as well that bad powerful people is really dangerous to another powerless people. In this case, Zana and her mother ask for help to many influential people in her country about violence in form of human trafficking case suffered by them. But the influential official in Britain and Yemen do

not care about it, moreover the British Government scheme with Yemeni Government about that transnational crime.

To analyze the violence cases happening in this novel, the researcher uses Galtung's violence typologies: 1) direct violence, 2) structural violence and (3) cultural violence, and liberal feminism in which patriarchal ideology is included (Ritzer & Goodman, 2007 as cited in Dubois, 1973/1995). Direct violence is assumed as the only violence that happened in the environment and it as the result of the combination from structural and cultural violence. However, it is hard to see cultural violence because it works by changing the moral color of an act from red (wrong) to green (right) or act at least to yellow (acceptable). In the other hand, the cultural and structural violence make reality is like opaque, so that why we do not see the violence act or for, at least not as violence (Galtung, 2009). Then, both of theory, types and explanation of violence and liberal feminism are discussed more detail in the chapter two.

In conducting this study, the researcher is inspired by some previous studies which also discuss about violence suffered by women. The first study is conducted by Iva Riyadhus Sholichah (2015), entitled *Women's Struggle against Men's Oppression in Alice Walker's the Color Purple*. This study focuses on the sexual violence toward women and its struggle. The second previous study is conducted by Dinda Zahra Mustafi (2016) under title *Violence Suffered by Main Character in Shoko's Yakuza Moon*. This study focus on the types of violence suffered by the main character, the

roots of violence and also her struggle in facing those violence. Basically, Mustafi's research is similar with the researcher study in using Galtung's violence theory to find out the violence suffered by women and women's struggle. However, it still has difference in terms of the novel that is used and the way to analyze violence. In Mustafi's research, it focuses on violence generally and the roots of the violence, while the researcher's study explains detail about the types of violence; directly, structurally and culturally.

### **1.2 Research Problems**

This research is conducted to answer the following questions:

- a. What kinds of violence suffered by women in the *Sold*?
- b. How are the women's struggles against that violence in the *Sold*?

### **1.3 Objectives of the Study**

- a. To identify kinds of violence suffered by women implied in *Sold*.
- b. To analyze women's struggle in facing the kinds of violence that happen in this novel.

### **1.4 Significance of the Study**

The contribution that is given by analyzing literary work using Galtung's violence theory is because in majority violence cases are seen only by visible evidence, while actually the effect of it can be psychologically such as *trauma*, or

when it happens to a group, when it happens to a group, a collectivity, we have the collective trauma that can sediment into the collective subconscious and become raw material for major historical processes and events (Galtung, 1990)

This study is also expected to give theoretical and practical contribution for the development of literary study. Theoretically, this study aims at enriching the development of literary criticism especially in terms of feminist literary criticism. This study is expected to be helpful reference in conducting research about violence combined with feminist literary criticism particularly liberal feminism. Practically, this study is projected to give more understanding for the readers about typological violence using Galtung's theory. After understanding the study, the readers are expected to be able to implement it into their own research. In conclusion, this study is wished to be able to assist the next researcher especially in conducting the related study.

### **1.5 Scope and Limitation**

In conducting the analysis, the researcher should have scope and limitation to prevent being out of the topic so that the study has clear focus. Besides, scope and limitation are intended to give a distinct direction where the analysis goes to. Basically, there are many aspects that might be analyzed from this Croft and Muhsen's work, however the researcher only focuses on the scope of this study that is about violence: directly, structurally and culturally and women's struggle toward

them. On the other hand, there are limitations that are not analyzed by the researcher, i.e., the human trafficking case or the effect of violence suffered by women in this *Sold*. However, those limitations may be done by the next researcher.

## **1.6 Research Method**

### **1.6.1 Research Design**

This study is designed as literary criticism. Literary criticism is the reasoned consideration of literary works and issues. It applies, as a term, to any argumentation about literature, whether or not specific works are analyzed. The functions of literary criticism vary widely, ranging from the reviewing of books as they are published to systematic theoretical discussion (Crews, 2013). Literary criticism is an extension of social activity of interpreting. It is a tool for interpreting literature. The critic's specific purpose may be to make value judgments on a work, to explain his or her interpretation of the work, or to provide other readers with relevant historical or biographical information. The critic's general purpose, in most cases, is to enrich the reader's understanding of the literary work (Hale, 2014). In this case, the researcher tries to explain her interpretation of Zana Muhsen and Andrew Croft's *Sold* viewed from Galtung's violence theory and socialist feminism criticism. By conducting this study, the researcher expects that this study will assist the readers to get understanding about the analysis on literary work.

In analyzing this novel, the researcher uses Johan Galtung's violence theory to analyze kinds of violence suffered by women in this novel. In his theory, he differentiates the violence into three types: direct, structural and cultural violence. Cultural violence, according to Galtung's work has some aspects, they are: religion, language and art, ideology, and empirical and formal science. While structural and direct violence have four classes of human basic needs to differentiate if they disturbed causes violence, those are survival needs, well-being needs, identity and freedom (Galtung, 1990). Moreover, violence also happens in the gender inequality which is mostly caused by patriarchy culture that has impact in subordinating and marginalizing women (Homzah, 2010). In this case, researcher uses liberal feminism as analysis tool to dig deeper why women get violence. In liberal feminism, women as a human which has moral and logical as man should have same chances to get their rights in work division such as education, low, politic, family and media (Ritzer & Goodman, 2007); hence, it is related with patriarchal cases in Yemen.

### 1.6.2 Data Source

The data source in this research is a novel written by Zana Muhsen and Andrew Croft entitled *Sold*. The data used by the researcher in analyzing the novel is in the forms of monologue, dialogue, and expression of the characters and also the author in the novel which are written in the form of words, phrases, or sentences. This novel *Sold* written by Zana Muhsen and Andrew Croft was published by Sphere in

2010. However, the first novel was published in Great Britain in 1991 by Futura then published again by Little, Brown and Company in 1994.

### **1.6.3 Data Collection**

In collecting the data, the researcher takes some steps as follows: the first step is reading the novel. It aims to get general understanding about the plot, the characters, and their role in the story. Then, the second reading is intended to search and find the data by underlining the evidences which are considered significant to the study. The data which is looked for by the researcher is related to the objectives of the study, i.e. about the kinds of violence and women's struggle against that violence.

### **1.6.4 Data Analysis**

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

First, the researcher classifies the types of violence, which comprises of direct violence, structural violence and cultural violence.

Second, the researcher classifies each types of violence which has been presented before into the smaller part. First, direct violence is divided into two: psychological violence and physical violence. After that, in psychological violence comprises of verbal and non-verbal which is in verbal violence consist of lying and threaten while non-verbal violence does not have any sub division. Second, structural violence is divided into two based on geographically, they are structural violence in

British Government and structural violence in Yemeni Government. The last is cultural violence and in this case, it does not have any sub division.

Third, the researcher classifies the types of struggle performed by women in Zana Muhsen and Andrew Croft's *Sold* into the some types: struggle in getting education and struggle in communicating to public.

After all data are classified in the right order, the researcher starts to analyze the data by using feminist literary criticism, especially liberal feminism as approach and Galtung's violence theory. After that, the researcher starts to analyze the data according to the classified or categorized data which has been collected before. Then, relating data to the topic of the study that is about violence suffered by women. After all, the researcher interprets and elaborates the data based on the theory used, i.e violence theory and liberal feminist literary criticism.

### 1.7 Definition of Key Term

To avoid confusion, the researcher gives definition of terms frequently used in this study. The followings are the terms frequently found in this study:

- a. **Direct violence:** a violence which is broken out the 'ecological balance' encompassing abiota (non-live) and biota (life). But what is meant by Galtung is violence which defined as insult to life which would focus on biota, only indirectly on abiota (Galtung, 1990). Besides, direct violence according to Galtung (1990) is different from another common understanding. Direct violence expresses visible action which has particular actor to do the violence, while the invisible violence or indirect violence reflected in the structural violence and cultural violence.
- b. **Structural violence:** a violence which has exploitation as a center-piece. This simply means that some, the topdog, get much more (here measured in needs currency) out of the interaction in the structure than others, the underdogs (Galtung, 1978).
- c. **Cultural violence:** six cultural domains; religion and ideology, language and art, empirical and formal science - giving one or two examples of cultural violence from each domain. The logic of the scheme is simple: identify the cultural element and show how it can, empirically or potentially. It is used to legitimize direct or structural violence (Galtung, 1990).

- d. **Patriarchy** : A society system which places masculinity as the central norm and gives privilege toward men to access material basis of power rather than women.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### 2.1 Feminism

Feminism theory is a generalization in many aspects that discuss about social conditions and experiences that focus on women perspective. This theory concerns in three aspects: 1) the object of the study is about women experiences in any social condition, 2) the research process in which women is as central, means to try to see the problem by women eyes toward social life, 3) this theory appeared by critic to struggle women right and bring women in a better life. The point of this theory is to demand humanity for women (Ritzer& Goodman, 2007).

According to Jackson and Jones (2009), Feminism gives effort to understand inequality between men and women. The basic thought of feminism is that male domination is derived from special social arrangement, economy, and politics in a current society. The aim of feminism is liberation and gender interrelation. In the wider definition, feminism is a women movement for rejecting anything marginalized, subordinated, and humiliated by the dominated culture, whether in aspect of politic, economy, or social (Ratna, 2006, as cited in Anggraini, n.d.). Djajanegara (2004) argues that the goal of feminism is to raise women's level. Struggling to achieve like this goal, women should do such ways, as acquiring the same right and opportunity like men's. Nowadays, feminism refers to women

movement that struggles against men oppression to change women's position in society. It also refers to generally systematic ideas that define women's pace in society and culture (Borgatta, as cited in Rozaqoh, 2009). It can be known that women's effort to get the same right, at least in the range social is getting obviously looked.

Feminists define themselves and assert their own voices in the arenas of politics, society, education, and the arts by personally committing themselves to foster such changes to create a society where the male and female voices are equally valued (Bressler, as cited in Rozaqoh).

It also is strengthened by Shaw and Lee (2004), in fighting for their rights, women was hardly striving. The struggle of feminists is really meritorious. Through feminism movement, feminists have agreed that:

- Women should have the right to vote.
- Women should have access to contraceptives.
- Women should have the right to work outside the home.
- Women should receive equal pay for equal work.
- Women should have the right to refuse sex, even with their husbands.
- Women should be able to receive a higher education.
- Women should have access to safe, legal abortion.

- Women should be able to participate in sports.
- Women should be able to hold political office.
- Women should be able to choose any career that interests them.
- Women should be free from sexual harassment in the workplace.
- Women should be able to enter legal and financial transactions.
- Women should be able to study issues about women's lives and experiences.

However, according to Suleman and Homzah (2010), there are some sides that refuse this theory by two reasons. First, they maybe do not really understand about what means by feminism, they think that feminism is a struggle against man, or oppose the nature in chosen as women. Second, refusing feminism is manifestation the fear of the change. While actually, what feminist wants is to make equal in gender and give women same chance with men which is often seen as threat in tradition, family, institution and patriarchy ideology.

## 2.2 Feminist Literary Criticism

Literary criticism focusing on feminist perspective is called feminist literary criticism. This feminist literary criticism has aim to prevent the contradiction among theories. Feminism itself offers the ideas about women should be, however in the

novel as reality figures its contradiction. Hence, it is important in feminist literary discourse to have four focuses at least: first, to discover, examine, and measure the women's author in the past in which patriarchy culture is expressed clearly; second, to examine literary works with the feminist approach; Third, to express women's and men's ideology, i.e. how they view about themselves in the real life; fourth, to discover gynocritic aspects, i.e. to understand the creative process of feminist author reflected in literary works (Endraswara, as cited in Sholihah, 2015). The point is in analyzing literary work, the researcher employs feminist literary criticism.

### **2.3 Liberal Feminism**

Liberal feminism emphasizes in equal individual rights and liberties for women and men and downplaying sexual differences, liberal feminism is the most widely accepted social and political philosophy among feminists. Liberal feminists defend the equal rationality of the sexes and emphasize the importance of structuring social, familial, and sexual roles in ways that promote women's autonomous self-fulfillment. They emphasize the similarities between men and women rather than the average differences between them, attribute most of the personality and character differences between the sexes to the social construction of gender, and tend to promote a single set of androgynous virtues for both women and men (Ratna, 2007). While rejecting strong claims of sexual difference that might underwrite the difference and potentially hierarchical rights and social roles, liberal feminists otherwise avoid the promotion of particular conceptions of the good life for either

men or women, instead defending a broad sphere of neutrality and privacy within which individuals may pursue forms of life most congenial to them. While liberal feminists acknowledge that some choices made by women are questionable because they are conditioned by sexist social practices, they also tend to avoid materialism and any second-guessing of those choices made without coercion, or threats. Fully informed and mentally competent adult women are assumed to be the final judges, of their own best interests. Thus liberal feminists tend to resist legislative intervention that would gainsay the judgment of women. Masiah (2006) also states that the roots of liberal feminism is freedom and equality in rationality that woman is also rational human who has same ability with man, so that it is necessary for women to have equal chance with man. However, if women and men are not different, then they should not be treated differently under the law. Therefore, women should have same right as man in education and work opportunities.

The goal of liberal feminism in the United States was embodied in the Equal Rights Amendment to the U.S. Constitution, which was never ratified (It is said, "Equality of rights under the law shall not be denied or abridged by the United States or any state on account of sex.") (Lorber, 2000). However, the discrimination toward women still often happens in the term of law for example. Women's voice is considered as not important thing that can be ignored, and then it causes many cases about violence suffered by women increase rapidly.

To struggle against violence suffered by women, liberal feminists argue that women should have equal chance to express their voice through politic, education, family and media as men. Moreover, for building the conscious thought about the gender equality, it is important to give seminar which discusses about women rights which considers as human right or it also can be taught in any courses to give comprehension about women right. Those aimed to minimize violence cases suffered by women. Another aims by expressing women's voice are informing many kinds of violence suffered by women in household, in public place or in conflict event; discussing about the violence indication until people understand about that indication and can give the solution; and the last is discussing about any alternative to solve that problem (Luhulima, 2000)

Liberal feminism has its roots in the writings of, among others, Mary Wollstonecraft (1759-1797), John Stuart Mill (1806-1873), and Harriet Taylor Mill (1807-1858). For early feminist wave period, Wollstonecraft's work, *A Vindication of the Rights of Woman* (1790) is not admitted as feminist work, it only considered as a work that tells about love and economic, and unsuccessful marriage problem. However in 19 century, where the 'feminist' arises, her work considered as first work that declares about women's voice, especially in the middle class, which clearly shouts about the important thinking rationally. By thinking rationally, woman can be more educated without ignoring women's domestic area (Gamble, 2004). Wollstonecraft in her work *A Vindication of the Rights of Woman* (1792), she

declares women's right that is discussed in thirteen chapters, claims that woman access toward 'Men Right' which has declared by Jean Jacques Rousseau and Tomas Paine, writer in 18 century. Rousseau argues that women are considered as inferior because of the culture not derived from natural. This consideration arises because 'imbalance education system' which is built by man that considers women is not human, thus it also causes imbalance civilization which placed women as something not important. Hence, according to Wollstonecraft, she clearly states that women oppression is caused by culture that is built by patriarchal system and cultural text, social institution (wedding), and politic (through laws) (Thornham, 2000).

Wollstonecraft, in the *Vindication of the Rights of Men*, suggests power of textual representations of women, blaming Burke's theory of beauty and sublimity for the behavior of ladies who 'have laboured to be pretty, by counterfeiting weakness', choosing 'not to cultivate the moral virtues that might chance to excite respect, and interfere with the pleasing sensations they were created to inspire' (Wollstonecraft, 1790, cited in Plain and Sellers, 2007). And added by her argument in her introduction to the *Vindication of the Rights of Woman*, she likewise alleges that women have been corrupted and stunted by their reading, which has 'enfeebled' their minds with notions of false refinement – a consequence not confined to those who read frivolous novels, but also communicated through 'books of instruction, written by men of genius' (Wollstonecraft, 1792). Thus, women unconsciously become weak or irrational human that is easy to be subordinated by man.

Ideal women pictured by Wollstonecraft in her work are active and educated women who have responsibility in family and nation. Moreover they cannot be forced in the boring duty that can subordinating women. She does not deny that some women in the middle class prefer in marriage and staying at home rather than working. However, she wants women more educated in order to not hanging out in men's economic, giving them freedom and valence and to realize them that respectability is more important than luxury and wealth (Gamble, 2004). Thus, feminity is deconstruction which is based on culture, and Wollstonecraft as stated in Jacobus say that the word 'masculinity' is only kind of 'specter' which aims to differentiate virtue according to sex. Therefore, it implies that all virtues (which are made by male domination) seem arbitrary (Thornham, 2000).

Wollstonecraft's argument continued by another famous figure in liberal feminism, Virginia Woolf stated that women are considered as inferior not only because of culture production, but moreover they have no class in the social structure. Women have no class because they have no place in education, profession, ownership. They framed into patriarchy power that can break women's ideology. Virginia also strengthens Wollstonecraft's idea that in 'pure patriarchy society', all about man's virtues; science, history, or literary work, be praised and more glorify men existence. While women considered in those ideas as insignificant human (Thornham, 2000)

## 2.4 Violence

Violence is often heard in every communication media even electronic or printed, such as murder, exploitation, or warfare. Malnutrition, disease, or poverty in the third world is never ending. Abduction and robbery always increase in the big city. Much racism that occurs in South Africa, Afghanistan, and India causes million victims increases every year (Windhu, 1992). Violence is derived from Latin “*vis*” (power) and “*latus*” (which is from the word *ferre*, bring), so according to Latin and as mentioned in Cambridge dictionary violence is actions or words which are intended to hurt people which is raised because of power. While according to Johan Galtung:

Violence is here defined as the cause of the difference between the potential and the actual, between what could have been and what is. Violence is that which increases the distance between the potential and the actual, and that which impedes the decrease of this distance (Galtung, 1969).

Galtung sees violence when there is potential but it does not solve the actual. The “potential” understood by the ability that can do at the fact happen, while “actual” is event. For example, if a person died from tuberculosis in the eighteenth century it would be hard to conceive of this as violence since it might have been quite unavoidable, but if he dies from it today, despite all the medical resources in the world, it is called as violence according to Galtung’s definition. Hence, when the actual is unavoidable, then violence is not present even if the actual is at a very low

level. A life expectancy of thirty years only, during the Neolithic period, was not an expression of violence, but the same life-expectancy today (whether due to wars, or social injustice, or both) would be seen as violence according to our definition.

Galtung also defines violence when a group or class monopolized insight and/or resources which is used for other purposes, and then the actual level falls below the “potential level” and it pictured violence in the system. For deep understanding, Galtung has her own definition about potential level of realization. The potential level of realization is that which is possible with a given level of insight and resources. In addition this violence has two types: direct and indirect. Direct violence is where means of realization are not concealed but the destruction is shown clearly such as, killing, murder or hurting person, while indirect violence insofar as insight and resources are channelled away from constructive effort to bring the actual closer to potential (Galtung: 1969).

To discuss them, it is urgent to know the term of influence that engages an influence, an influence, and the mood of influencing. In the case of persons, we can put it very simply: a subject, an object, and an action. But this conception of violence in terms of a complete interpersonal influence relation will lead us astray by focusing on a very special type of violence only; also truncated versions where either subject or object or both are absent are highly significant. To approach this, we shall start with six dimensions characterizing the violent action itself or the mode of influence (Galtung: 1969). Hence in this case Galtung understands violence is like “birthday

cake” which shows six dimensions (Windhu: 1992). The dimensions will be discussed below:

- Physical and psychological violence

Physical violence means if human being is hurt somatically, such as killing, or it can be called “biological violence”. In addition, biological violence also covers all action which reduces somatic capability. For example, hence a person is imprisoned or put in chains, but also when access to transportation is very unevenly distributed; keeping large segments of a population at the same place with mobility a monopoly of the selected few. But that distinction is less important than the basic distinction between violence that works on the body, and violence that works on the soul; where the latter would include lies, brainwashing, indoctrination of various kinds, threats, etc. that serve to decrease mental potentialities.

- Negative and positive approach to influence

Galtung states that a person can be influenced by not only giving punishment but also by rewarding him when he think the influencer is right. The effect of rewarding can blur out the wrongness that is done by the influencer, it seem has aim to manipulate the right. In the rewarding system implicitly has meaning “control”, withholding and manipulating.

Moreover this system is only such kind of *euphoria* to make the influence unconscious about the reality.

- Object side

The third distinction to be made is on the object side: whether or not there is an object that is hurt. Galtung believes that every violence needs object. When a person, a group, a nation are displaying the means of physical violence, whether throwing stones around or testing nuclear arms, there may not be violence in the sense that anyone is hit or hurt, but it limits human action. In this case, Galtung values that this is called by *psychological violence* because it broke the ownership because even though there is no direct object that gets violence if there is an threat in a person or the ownership

- Subject side

The fourth distinction to be made and the most important one is on the subject side: whether or not there is a subject (person) who acts. Here, Galtung starts the explanation by a question: Can we talk about violence when nobody is committing direct violence direct violence, is acting? He states that violence called direct or personal violence if there is the actor, while if there is no actor it called structural violence. In the both cases, people may be got violence by killed or murdered, and manipulated by tricky strategies that make the influence in the wrong side. But whereas in

the first case, the action can be traced back to find the concrete actor. While the second case, it seems there is no any harm person in the structure, whereas the violence is built in to the structure where shows unequal power which caused unequal life chances. Galtung makes both cases easier to be understood by saying:

“It is easily captured and expressed verbally since it has the same structure as elementary sentences in (at least Indo European) languages: subject-verb-object, with both subject and object being persons. Violence without this relation is structural, built into structure. Thus, when on husband beats his wife there is a clear case of personal violence, but when one million husbands keep one million wives in ignorance there is structural violence”.  
(Galtung, 1986)

Galtung also argues that to limit this explanation he thinks this structural violence represents *social injustice*. However, he avoids using the word “exploitation” because of several reasons. First, it belongs to a political vocabulary, and has so many political and emotional overtones in which the use of this term will hardly facilitate communication. Second, the term lends itself too easily to expressions involving the verb exploit, which in turn may lead attention away from the structural as opposed to the personal nature of this phenomenon - and even lead to often unfounded accusations about intended structural violence.

- Intended and unintended

Galtung considers that his distinction is important when guilt is to be decided, since the concept of guilt has been tied more to intention, both in Judaeo-Christian ethics and in Roman jurisprudence, than to consequence (whereas the present definition of violence is entirely located on the consequence side). In this dimension not only focusing on intended violence because it will narrow the scope, while mostly the actor of violence has alibi that what they have done will bring peace. So that why Galtung also includes unintended violence as violence if look at from the object side.

- Manifest and latent

Manifest violence, whether personal or structural, is observable; although not directly since the theoretical entity of 'potential realization' also enters the picture. Latent violence is something which is not there, yet might easily come about. However, Galtung will limit this dimension to the latter and he argues that there is latent violence when the situation is so unstable that the actual realization level 'easily' decreases.

For personal violence this would mean a situation where a little challenge would trigger considerable killing and atrocity, as is often the case in connection with racial fights. Similarly with structural violence: Galtung imagines a relatively egalitarian structure insufficiently protected

against sudden feudalization, against crystallization into a much more stable, even petrified, hierarchical structure. A revolution brought about by means of a highly hierarchical military organization may after a brilliant period of egalitarianism, and after major challenge, revert to a hierarchical structure. One way of avoiding this, of course, is to avoid hierarchical group struggle organizations in the first run, and use nonviolent non-hierarchical guerrilla organizations in the fight so as to let the means be a preview of the egalitarian goal (Galtung, 1969).

For conclusion, Galtung believes that there are more dimensions that could be included but these six dichotomies are priority. Moreover in this violence definition he reminds again that:

Structural violence without objects is also meaningful; truncation of the complete violence relation can go so far as to eliminate both subjects and objects. Personal violence is meaningful as a threat, a demonstration even when nobody is hit, and structural violence is also meaningful as a blueprint, as an abstract form without social life, used to threaten people into subordination. (Galtung, 1969)

Galtung sees violence as avoidable insult that destroys human needs and more generally in life. He argues that all threats that facilitate violence are also called violence because it brings bad to the object. To explain more detail about violence, he has violence typology concept.

Galtung divided violence in to three types: 1) direct, 2) structural, and 3) cultural violence. By cultural violence, it can be legitimized as direct or structural violence. Hence, by this study, Galtung offers the way to analyze violence through cultural violence which can blur violence directly or structurally. To make those types simpler, Galtung defines direct violence as an event; structural violence as process; cultural violence as an invariant, permanence (Galtung, 1990).

#### 2.4.1. Direct Violence

Discussing about direct violence, the researcher already explained briefly above, however the deep explanation will be more discussed below.

To analyze the violence, Galtung offers four basic human needs where if these are disturbed, he called as direct violence:

	Survival needs	Well-being needs	Identity needs	Freedom needs
Direct Violence	Killing	Maiming, Siege, Sanction, Misery	Desocoalization, Resocoalization, Secondary Citizen	Repression, Detention, Expulsion

Table 2.1 Typology of Violence. Source: Cultural Violence, p. 292

In the Table 2.1, there are four classes of human basic needs – an outcome of extensive dialogs in many parts of the world: the first column *survival needs* (death, killing, mortality); *well-being needs* (misery, morbidity, starving); *identity, meaning needs* (alienation); *freedom needs* (repressions).

Those types of violence are only kinds of direct violence in minor-version, while the mega-version the violence above is: for killing is *extermination, holocaust, genocide*; for misery is *silent holocaust*; for alienation is *spiritual death*; for repression is *gulag*.

According to Galtung (1990), under maiming is also an insult human need because it brought out the siege/blockade (classical term) and sanctions (modern term). For some people or group, this is non-violence because the immediate killing is avoided. However, in the victim's perspective, it may mean slow by intentional killing by malnutrition, hitting the weakest first such as, children, the poor, and the women. The mechanism to kill slowly is included into boycott or sanctions. The category of 'alienation' can be defined in terms of socialization, such as internalization of culture. Besides, there is a double aspect: to be desocialized away from own culture and to be resocialized into another culture – like prohibition and imposition of languages. While the category of 'repression' has similar double definition: the 'freedom from' and the 'freedom to' of the International Bill of Human Right, with historical and cultural limitation. Those categories have been added implicitly because of their concomitants of other types of violence such as, detention, locking people's freedom in prison, concentration, camps, and meaning locking people's freedom out by banishing them abroad or to distant parts of the country.

Under maiming also includes the insult to human needs brought about by siege, blockade (classical term) and sanctions (modern term). To some, this is

'nonviolence', since direct and immediate killing is avoided. To the victims, however, it may mean slow but intentional killing through malnutrition and lack of medical attention, hitting the weakest first, the children, the elderly, the poor, the women. By making the causal chain longer the actor avoids having to face the violence directly. He even 'gives the victims a chance' usually to submit, meaning loss of freedom and identity instead of loss of life and limbs, trading the last two for the first two types of direct violence. But the mechanism is the threat to the livelihood brought about by siege/boycott/sanctions (Galtung, 1990).

#### **2.4.2 Structural Violence**

According to Galtung, structural violence exists in the system not in the manifest subject. The existence of structural violence is in “power” which controls the system. The “power” here defines as “imperialism” that relates with exploitation and repression. Thus, power that is discussed by Galtung is power which consists imbalance system that implicates subject and object violence (Windhu, 1992).

Structural violence by Galtung tries to differentiate between violence caused by actor and by structural oriented. Violence caused by actor is quite easy to be observed and the accused is clear, while structural violence occurs in bad structure system in organization or something else. Here, Galtung also argues that structural violence is the impact of cultural violence, hence he has the concept of ‘cultural violence’ in any aspect of culture that can be used to legitimize violence in term of

direct of structural violence. He classifies the aspect of culture into; religion, ideology, language and art, empirical science and formal science (logic, mathematics). Those aspects can be used by topdogs to under pressure the underdog in direct or structural violence (Galtung, 1990).

Structural violence leaves marks, not only the body but also in human mind. Moreover, this violence tries to impending consciousness formation and mobilization. There are also four terms that can be seen as part of human basic needs that is if they are disturbed by a topdog in terms of in government structure or others are structural violence. The impact of human basic needs when disturbed by people will create the violence, and it will be shown in table below and explained in next sub:

	Survival Needs	Well-being Needs	Identity Needs	Freedom Needs
Structural Violence	Exploitation A	Exploitation B	Penetration Segmentation	Marginalization Fragmentation

Table 2.2 Typology of Violence. Source: Cultural Violence, p. 292

#### 2.4.2.1 Exploitation

Discussing about exploitation, Galtung's theory says that exploitation can be done or understood in relation between two people, groups or two nations. Generally, exploitation happens when there is imbalance profit. In addition, when the profit space wider between groups has profit and a group which is not, hence Galtung defines it as exploitation. Or it happens if there is disharmony between partners (Galtung as cited in Windhu, 1992).

The point of this discussion is ‘unequal exchange’ in euphemism. Exploitation A in the Table 2.2 means that the underdog may be so disadvantaged that they die, it can be because of starving, wasting away from diseases. Then, it can be continued by left in permanent or unwanted state of misery, usually including malnutrition and illness which named exploitation B (Galtung, 1990)

#### 2.4.2.2 Penetration

Penetration is implanting the topdog inside the underdog so to speak, and it is combined with *segmentation*. While segmentation here is giving the underdog only a very partial view from what is going on (Galtung, 1990). Windu (1992) explains deeper by what Galtung means that penetration is involving the superpower’s influence into the powerless.

Galtung also divided penetration into two: “*subversion*” is penetration from social and “*super version*” is penetration from elite. However, Galtung concerns in the second type, super version also has two aspects: first, relation between elite in Center nation with elite in Periphery nation, which Periphery nation as *bridgehead* for elite in Center nation. Second, penetration here is more abstract because disharmony of interest may exist in both Center periphery nation and Periphery periphery nation that is caused by bad structure power, which make disharmony in Periphery deeper. Hence, these both of types make penetration, where elite in Central nation infiltrate in Periphery nation through elite in Periphery (Galtung, 1971).

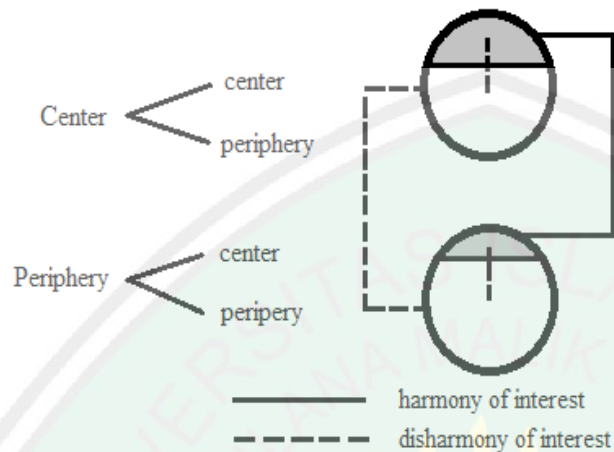


Fig. 2.1 The Structure of Imperialism. Source: A Structural Theory of Imperialism

#### 2.4.2.3 Marginalization

According to Galtung, marginalization is keeping the underdog on the outside or blocking the underdog from their right (Galtung, 1990). And it has aim to separate Central and Periphery nation according to harmony of interest classes which first class is Central nation and the second class is Periphery. After making a nation separated, the topdog will be easier in controlling the underdog because of the power of elite stronger than the underdog.

Then, the topdog in the Central nation can push the underdog to the margin of society economically, politically, culturally and socially following the policy of exclusion. It denies a section of the society equal access to productive resources and avenues for the realization of their productive human potential and opportunities for

their capacity utilization. This pushes the community to the poverty, misery, low wage and discrimination and live hood insecurity. Their upward social mobility is being limited. Politically this process of relegation denies people equal access to the formal power structure and participation and the decision making process leading to their subordination to dependence on the economically and politically dominant group society (Sociology Guide).

### 2.4.3 Cultural Violence

From discussion above, the researcher explained briefly about cultural violence that can legitimize violence in its six aspects: religion, ideology, language, art, formal science and cosmology. However, from Galtung's theory, the researcher will focus on ideology because it relates with what researcher observe: *patriarchy*.

Before going to ideology in Galtung's version, he starts the discussion with the beginning of ideology. Ideology is the kind of successor to religion which is in the form of political ideologies and God in the form of modern state. For some, believing in God and religion already decreased but the basic idea still drawn where God implies the Chosen while Satan implies the Unchosen, later Galtung calls them Self and Other. In conclusion, as archetype: nationalism is a state with replace God rule (State as God's successor).

### The Chosen and the Unchosen

God Chooses	And Leaves to Satan	With the Consequences of
Human Species	Animal, Plants, Nature	Speciesism, Ecocide
Men	Women	Sexism, Witch-burning
His People	The Others	Nationalism, Imperialism
Whites	Colored	Racism, Colonialism
Upper Classes	Lower Classes	'Classism', Exploitation
True Believers	Heretics, Pagans	'Meritism', Inquisition

Table 2.3 The Chosen and Unchosen. Source: Cultural Violence, p. 297

Using the six dimensions of the Table 2.3, Galtung (1990) sees how the chosen ones can remain chosen without any transcendental God. Thus, only human being are seen as capable of self-reflection; men are stronger/ more logical than women; certain nations are modern/carries of civilization and historical process more than others; whites are more intelligent/logical than non-white; in modern 'equal opportunity' society the best are at the top and hence entitled to power and privilege. And certain tenets of belief in modernization, development, progress are seen as apodictic; not to believe in them reflects badly on the non-believer, not on the belief.

Form that Table, a deep gap constructed to inflate the value of Self seems so exalting and deflate the value of Other seems debasing. Since here structural violence can be started. People which are claimed as debased will be exploited and dehumanizes, then, when people not only dehumanized but also changed to be what upper class want, it calls direct violence.

In addition from the Table above, it clearly states that man is categorized as special creature that is given by God, while women are from Satan. This understanding implanted in man mind and from that believe they consider that exploit women is legal. It is suitable with what means by patriarchy. Sholihah (2015) in her thesis describes that patriarchy is society system which places masculinity as the central norm and gives privilege toward men to access material basic of power rather than women.

The existence of patriarchy system getting relatively strong by some various buffer elements such as family, religion, education, state, politic, bureaucracy, law, and mass media. This system encourage men to rate their self as dominant group which lead women's sexuality and gender identity. In this case, sexism is control mechanism which is committed by men toward women in order to women always fulfill men's desire (Sulaeman & Homzah, 2010). Hence, in many violence cases toward women, there is a characteristic

Then, Galtung states in his journal that:

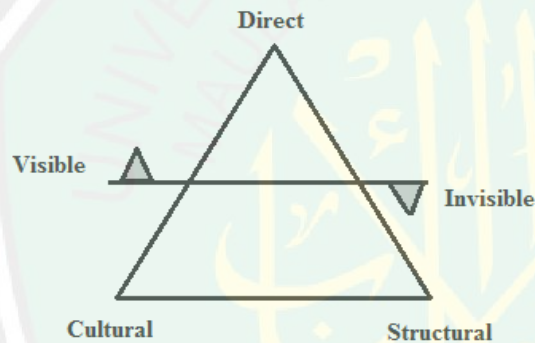
The ideology of *nationalism* rooted in the figure of Chosen People and justified through religion or ideology should be seen in conjunction with the ideology of the state, statism (Galtung. 1990).

Hence, after the ideology is built in that understanding, the extreme action may be done by elite in the name of nation, for example: killing in war is now done in

the name of 'nation'. Moreover, execution is also done in the name of 'the people of the state X.

#### 2.4.4 Relation in Three Types of Violence

Violence, according to Galtung is always talking about direct violence, structural violence and cultural violence. To ease the reader to understand about Galtung's violence typology, he draws *violence triangle* as an image.



This image can be moved according to how to see the violence. From the picture above, it sees from the visible and invisible action: direct violence expresses visible action, while cultural and structural violence expresses invisible action. However, when the triangle is stood on its 'direct violence' and 'structural violence' feet, the image implies that 'cultural violence' legitimizes 'direct' and 'structural violence'. Moreover, there are basic differences in the time relation of the three violence concepts. Direct violence is an 'event'; structural violence is a 'process'; cultural violence is an 'invariant' or permanent (Galtung, 1990).

Both direct and structural of courses create marks in human physical or psychological. When this happens suddenly, Galtung says that it is *trauma*, while if it happens in to a group a collectivity, it causes the collective trauma that can sediment into the collective subconscious and become raw material for major historical processes and event. The point is that: ‘violence causes violence’ Galtung argues that violence is need-deprivation; need-deprivation is serious; one reaction is direct violence. However, it is not only reaction but also a feeling of hopelessness, a frustration syndrome that shows up on the inside as self-directed aggression and on the outside as apathy and withdrawal. Then, the structural violence category makes the cultural violence transparent (Galtung, 1990)

### 2.3 Previous study

In conducting this study, the researcher doesn’t start it from the blank point. There is a previous study in the same field that discusses feminism and violence. The researcher was inspired from those previous studies. However, the researcher takes the different focus from the previous studies.

Basically, there are many researchers who conduct their research in the case of feminist and violence perspective. However, a previous studies that the researcher used here are a thesis done by Iva Riyadhus Sholichah (2015) on title ‘*Women’s Struggle against Men’s Oppression in Alice Walker’s The Color Purple*’, which used feminism theory, particularly radical feminist criticism and Dinda Zahra Mustavi

(2016) entitled *Violence Suffered by Main Character in Shoko's Yakuza Moon* uses also radical feminist criticism and theory of violence by Johan Galtung. In analyzing the novel, Sholichah (2015) discusses about any oppressions and violence suffered by women and their struggle toward that oppression. Then, in Mustavi's thesis, she also discusses about violence, the roots of violence and the main character as well. By the similarities of using feminist literary criticism and analyzing violence suffered by women in the discussion topic, the researcher hopes that this previous study will help much in the researcher's analysis.

## CHAPTER III

### ANALYSIS

As mentioned in the previous chapter, this research concerns with two main points. First, the discussion will be about the kinds of violence suffered by women in Zana Muhsen and Croft's *Sold*. Then, the second, there will be the discussion about women's struggle against that the kinds of violence.

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

#### 3.1 Types of Violence

In this analysis, the researcher provides and explains kinds of violence suffered by women in the Zana and Croft's *Sold* based on Galtung's violence typology: direct, structural and cultural violence. Each type is discussed below:

##### 3.1.1. Direct Violence

*Sold* is novel tells about Zana's family and live which her father sold his children: Ahmed, Leilah, Zana and Nadia, to Yemenite. There, they are oppressed by men who buy him. They forced to adapt to a harsh and familiar way of live and commonly exploited by them. The mark of violence occurs psychologically and also physically, in the way verbal violence or non-verbal. Before Zana and Nadia brought to Yemen, Ahmed and Leilah are sold first by their father, Muhsen. However, their

Mother knows nothing about that because of Muhsen's strategies in lying his wife and children.

As in the previous chapter, direct violence is as avoidable insults to basic human needs, and more generally to life, lowering the real level of needs satisfaction below what is potentially possible (Galtung, 1990). It means that according to Galtung, all human life has potentiality and satisfaction need that as their basic needs in term of psychologically or physically. So, if there is an insult that hurt or hit people and have the clear perpetrators he called it as direct violence, while indirect violence are structural and cultural violence. Related with direct violence, the researcher will focus the analysis on female characters in this Zana Muhsen and Andrew Croft's *Sold*. They are Zana, Nadia and their Mother.

#### **3.1.1.1. Psychological Violence**

According to *America's Mental Health and Channel* (2012) Psychological violence is common and yet few understand the psychological violence definition enough to spot it. Without the visible signs of physical violence, psychological violence can stay hidden for years. Psychological violence can be just as devastating as physical violence. Psychological violence can affect the inner thoughts and feelings as well as exert control over life. The victims may feel uncertain of the world around them and unsafe in their own home. Psychological violence can destroy relationships, friendships and moreover the victim's mental, such as depression, anxiety, hopeless, etc. In addition, Galtung argues that psychological violence is a

violence works on the soul, where the latter would include lying, brainwashing, indoctrination of various kinds, threaten, etc. that serve to decrease mental potentialities.

Sholichah (2015) stated in her thesis that psychological violence can be verbal or non-verbal. It aims to chip away at the confidence and independence of victims with the intention of making her compliant and limiting their ability to leave. Emotional abuse includes verbal abuse such as yelling, name-calling, blaming, shaming, isolation, intimidation, threats of violence and controlling behavior. Hence, the impact of this case, the victim may get mental disturbance that by long time it causes physical violence as well.

In analyzing psychological violence occurs in Zana Muhsen and Andrew Croft's *Sold*, the researcher divided into two types, i.e. verbal violence and non-verbal violence. Then each of them is divided again into some sub chapters as follows:

#### **3.1.1.1.1 Verbal Violence**

It is a type of psychological violence expressed from spoken or word, such as lying, threats of violence, humiliating or insulting. To know the verbal abuse that happens in this novel, the researcher classifies the kinds of psychological violence in the form of verbal abuse from the following data:

### a. Lying

Lying is an act to telling untruth with the particular aim. According to *the Council Framework Decision* (2002) argues that lying is one of ways to attract the victim of crime to do what the doer wants (Novianti, 2014). It almost has similar meaning with manipulation that is used to abduction the victim.

In this *Sold*, the general case that happens is human trafficking which Muhsen sell his children to Yemenite with the high cost. Muhsen lies with his children and wife about what will be going to do in Yemen which actually he finally success in selling Zana to Abdul Khada, Nadia to Gowad and his two children before.

The researcher finds evidences show a case of psychological violence in form of lying. To identify that case, we can see the data below:

Mum and Dad had two children before me, Leilah and Ahmed, but my Dad had taken them down to visit his family in Aden when I was just two, and they had stayed there with our grandparents. He told Mum they were just going for a visit, they were three and four, but they never came back. I found out later how upset my Mum had been about losing them, but I didn't know anything about it at the time (Page: 2).

Getting psychological violence in the form of lying is really often experienced by Zana's family except her father, Muhsen. The data above shows that Muhsen telling untruth with his wife. He said that he brings his two children to the Aden where Muhsen was born to visit their grandparent. But at the time, Muhsen, Leilah and Ahmed were in the Aden, Yemen, for nine months, never sending any words

back to his wife. When he comes back without Leilah and Ahmed, the mother cannot believe what happened. Muhsen lies her that it the best thing for the kids to stay in Aden, they have better live with their grandparents than in England.

From sentence *“I found out later how upset my Mum had been about losing them, but I didn’t know anything about it at the time”*, it indicates that losing two children only in three and four age really breaks the mother heart. Moreover, what did by Muhsen is big lying because in Aden Leilah forced to be marriage with the stranger man in really young age and same with Ahmed, and Muhsen get good profit by it.

Being tricked by Muhsen is not only experienced Leilah and Ahmed, but the third and fourth children, Zana and Nadia also become victim for their father’s ambition. It is shown by the following data:

It sounded so wonderful that Ashia and I said we wanted to go too. I also wasn’t happy about Nadia going on her own, she seemed too young to travel all that way with strangers at fourteen, and she never went anywhere without me. I told Dad that I wanted to go with her. I was jealous of her getting such a wonderful holiday in a way, (Page: 16).

‘Dad’s married us off. He sold us for £1,300 each to Gowad and Abdul Khada’ (Page: 66).

The important words from data above are *“wonderful holiday”*. Zana and Nadia’s father, Muhsen deceive his children again to go to wonderful holiday in Yemen. They are deceived that Yemen is really beautiful place and their father asks Gowad and Abdul Khada (before Zana and Nadia realized that they are sold to both

man) to meet Leilah and Ahmed. However at the same time, Muhsen's wife does not anything about the husband's trick in trafficking their two children again.

From two data above, what Muhsen done is kind of international human trafficking (from England to Yemen) which is commonly has same purpose: sexual exploitation, slavery, mail-order bride or human organ trafficking and the doer has various way to frame the victim and this novel use lying or abduction (Noviati, 2014). The victims are women and children which has no power to rebel the man. It clearly shows that patriarchy system brings women as the not important human that can be sold as a thing.

The next data also shows psychological violence expressed by Zana, Nadia and their mother. It also stills the same case of lying that is done by Abdul Khada and Gowad, two men that bought Zana and Nadia. Then, the data below shows their strategy to make Zana and Nadia's mother believe that nothing happen with her children:

Abdul Khada decided that Mum needed to hear some news about how we were getting on. He told me that we were to make a tape which he would send. For a moment I thought this would give me a chance to let Mum know what was happening, but I should have guessed Abdul Khada was too claver for that. I had to make my part of the tape in a room full of men, and they told me exactly what to say. I had to talk about how wonderful the Yemen was, and how we were slaughtering a lam for celebration and how happy I was. I felt so depressed afterwards, thinking Mum would believe it at all and not try to get us out (Page: 75).

Abdul Khada is really showing his power as the owner of Zana by recording Zana's voice and talking about her untruth condition in Yemen to her mother as the first strategy. He wants Zana's mother does not worry about her children in Abdul Khada and Gowad's hand. It implies that Abdul Khada wants Zana's mother does not do refusal or struggle to make her children free and come back to England.

The victims of psychological violence in form of lying are Zana and mother. This is not seen in their body, but more than it. By that recording Zana feel depressed by guessing that her mother will believe it and let her to live in Yemen forever, while Zana's mother also becomes the victim because she gets wrong information that can suffer her children in Yemen. It stated in the Zana's said '*I felt so depressed afterwards*'.

After Zana forced to lie about her condition in Yemen, Abdul Khada forces her to make confession by recording her voice that her father is a good man. It shown by the data below:

There was also the tape that Abdul Khada had forced me to quite early on in our stay there. He had hit me and forced me to say that dad was a good man and that we were much happier in the Yemen than we had been in England, and how lovely it was out there. It nearly broke my heart to make the tape, because I knew it might put Mum off the trail (Page: 138).

The second Abdul Khada's strategy to convince Zana's mother about her children condition is by giving confession about what have done by her husband is really good for their children. Again, it really break Zana and Nadia's hope to come back to England as they really hope their mother struggles to make them free from the terrible live in Yemen.

From the data above, it shows that Abdul Khada's treatment is placing the women as the second sex that he can force her to do what he want. In addition, in the form of lying, Zana, Nadia and their mother are harmed psychologically and it breaks the human well-being needs.

In this novel also tells about how Zana and Nadia's mother get tricked by her husband. However, in the data below Zana already found the strategy to inform her mother about she and her sister's condition. Fortunately Zana find a very kind doctor which wants help Zana to send her mother letter through him. The evidence is in the data below:

She told us in her letters that the first she heard of our situation was when some of my friends came into the café and told her that Nadia and I were married. They had heard it from a woman whose husband came from the Mokbana. Mum said had got out birth certificates out of her drawer while she was working in the shop. When she confronted him he told her that he had obtained legal marriage documents and that there had been two Yemeni men as witnesses.

Mum had gone mad at this, and screamed at him  
 ‘how could you, they are my babies! They are mine.  
 They are your daughters and you sold them.’

He smiled at her and said, ‘Prove it.’ (Page: 142)

‘She’ here refers to Zana’s mother tricked by her husband and finally she knows what really happen in Yemen toward her children. Muhsen takes children’s’ birth certificates while his wife go to work, moreover he also asks two Yemeni men as witnesses. In other word, he sells his children, makes legal marriage toward them, and automatically changing children’s’ identity.

In the sentence ‘*He smiled at her and said, ‘Prove it.’*’ means that Muhsen’s self confidence is really high. He already fulfills the documents that are needed in his mission. So, in that data above he is brave to underestimate his wife’s struggle in taking back their children from the Yemenite’s hand.

In a long, mother’s struggle for making free her children helped by Tom Quirke as a journalist in England who want to write her children story as biggest story in his paper have ever had. So, for make that story complete, he interviews Muhsen. The data below will show psychological violence in form of lying from Muhsen’s side (Zana and Nadia’s father):

He went to see Dad to get his side of it, and Dad told him that he had been unhappy about our behavior in England and had wanted us to learn from the Yemen’s traditional Muslim culture. The paper’s

lawyers were worried about accusing Dad of selling us at first, so the story appeared on the front page of how we had disappeared under 'mysterious circumstance' (Page: 180).

As the data before, Muhsen always lie to cover his crimes, moreover in this data shows that Muhsen try to give wrong story to Tom, a journalist that wants to publish his story. He realizes that if he talks about the truth, it will be dangerous for his security in England and he will be jailed for it. So, he tells that what he have done is good for children's future. However, Tom Quirke knows that Muhsen's story is really different from his wife story, so by that different source story he writes 'mysterious story' as his paper title.

#### **b. Threaten**

Another psychological violence that disturbs victims' well-being need is threatened. The doer wants the victims will do everything for him, so he can take advantages as much as possible.

The following data shows the verbal violence suffered by Zana, Nadia and their mother:

She knew that I talked about her to other people, and she grew to hate me even more. She used to tell me that I would be stuck in the village for the rest of my life, living like the rest of them, that I would never go back to my 'lovely, luxury England'. I just ignored her (Page: 112).

This data tells about Abdul Khada's wife, Ward who also tries to control Zana in order to do what Ward wants. Because of that behavior, Zana really hate her and share it to another women in that village that causes Ward mad at this. Ward really knows that if Zana tells her treatment to her neighbor, people will be pity of Zana and help her. So that why, Ward threat her to undo that.

The next data still discusses about psychological violence in form of threaten that more breaks the victims' mind. The evidence reflects in the data below:

'If we go home now,' she would say, 'they'll take Haney off me.' The idea terrified her. It made me worried to think that they might have found a way of stopping her coming with me when I found a way out (Page: 137).

To block Zana and Nadia to come back to England, Abdul Khada and Gowad threat them to take their children and let them go to England. Nadia is very upset and afraid about it. She loves her daughter rather than Zana to Marcus, Zana's son. By that threaten, it means that the cruel man know their victims weakness. They think that a mother will sacrifice everything for the children and so they are. From data above, the researcher can take a point that Nadia and Zana have differences. Zana really wants to come back to England and she sacrifices everything for it while Nadia similar with Zana but she cannot allow to be separated with her children.

After a long Zana and mother's struggle, finally Zana comes back to England but without Nadia. However, although Zana's dream comes true she still tries hard to take Nadia from Yemenite. The data below shows the threat that is gotten by Nadia that causes she cannot go with Zana:

She began to cry softly. 'I would like to come back,' she whispered, 'and they say I can leave with you now, but I cannot take the children. I can't endanger their lives. The men are threatening me all the time, telling me what I must to say. I just want to be left alone.' (Page: 272)

Again, from the data above, actually Nadia also really wants following Zana go to England. However, Nadia cannot do anything that can bring her children in dangerous situation. In the sentence "*and they say can leave with you now*" is only entice for Nadia, because they know that she will not able to do that. The way the men threaten her also stated clearly in that data that they always dictate Nadia to say that she will not go from Yemen all the time after Zana comes back to England. They feel Zana has strong ambition to do what she wants and while Nadia is far from Zana, they can underestimate her and intimidate her. Moreover, setting of this conversation is in front of Yemeni Government and English journalist, so that why, Nadia should whisper for telling it to Zana.

#### **3.1.1.1.2 Non-Verbal Violence**

It is a type of psychological violence expressed in the form of action of body language. The example psychological violence is like withholding information from

the victim, withholding access to remember victim's family, or isolating the victim from friend and family. The researcher will focus on non-verbal violence which occurs in this *Sold* and discussed in the following data:

'What are you doing?' I asked, but he didn't answer.  
'What are you looking for?'

'These!' He pulled out the few photographs which I had brought with me of Mum and my family and friends. I used to get them out sometimes when I was on my own to look at.

'They are mine,' I shouted, trying to grab them. 'Give them back!'

'No.' He lifted them up out of my reach. 'They will just make you unhappy. You shouldn't have any reminders of your old life. We are your family now.' (Page: 92)

Based on the data above, Abdul Khada hampers Zana's effort to still remember her family in England. He knows well that what did by Zana is to keep remembering her identity as British and Abdul Khada does not want it. He forces Zana accept her destiny to be Yemenite and her memory about family in England should be forgotten. So that why, Abdul Khada throws the Zana's family photographs.

In other hand, by throwing away Zana's photographs, Abdul Khada breaks Zana's dream to come back to England, more than that Zana's dream not only come back to England but also freedom from that human trafficking. Therefore, Abdul

Khada tries to do not let it happen. In the case of throwing Zana's photographs, Abdul Khada baffles Zana's effort in freedom from that slavery and it makes Zana down and hopeless. Then, this data indicates that what Abdul Khada done is kind of psychological violence in form of non-verbal which really breaks victim's spirit and mental.

Related with psychological violence, this novel tells about fifteen-year-old Zana and fourteen-year-old Nadia who have authoritative Yemenite father, Muhsen. In that age, Muhsen sold the both girls into his Yemenite friends, Abdul Khada and Gowad which are not only authoritative but also have full power to control Zana and Nadia. As men who bought Zana and Nadia, Abdul Khada and Gowad can control all live aspects of both girls, including in marriage. Zana forced to gets married with Abdul Khada's son, Abdullah, while Nadia with Gowad's son, Muhammad. This case can be found in the following data:

Abdul Khada spoke softly and casually to me. 'This is your husband.'

I thought it was joke. I just looked at him, not sure whether to laugh or not. 'What?' I asked.

'Abdullah is your husband,' he repeated, and I tried to concentrate on the words he was saying, unable to believe that I was hearing him right. My heart was crashing so loudly inside my ribs that I couldn't be sure what I was hearing. I felt short of breath and panic-stricken (Page: 45).

The way Abdul Khada tells Zana about her marriage is like he does not have any burden and it is also because in Abdul Khada's surrounding that early young marriage really common and it also happens to him and his grandparent. But what is done by Abdul Khada is totally wrong and does not same with his case. His deed toward Zana is categorized as the international crime of human trafficking which buys a bride from Muhsen in England without his wife and Zana's agreement. It proved by the previous data that Muhsen intend to sell his children by laying them to have wonderful holiday in Yemen.

After Zana heard it, she does not believe it and she thinks that Abdul Khada jokes with her. However, after she listen it carefully what Abdul Khada said she shock and get panic-stricken.

The next data is still related with marriage forcing. And the evidence stated in the data below:

'No way', I said. 'I don't want sleep with him.' I felt the panic again every time anyone spoke to me. All day I was crying, following Abdul Khada around begging him to tell me what would happen to me (Page: 47).

What Zana said above indicates that she is often ordered to sleep together with Abdullah, which is she hate most. Zana's responds in crying every time, being panic is a kind of hard rejection that is done by the weak one. This condition is really miserable because from Zana and Nadia's dream having wonderful holiday in Yemen

at first and suddenly changes to force marriage in unfamiliar place with unknown man.

Then, from the sentence '*I don't want sleep with him.*' Indicates that Zana can refuse what people want toward her. She shows the unlikeness about their instruction and it different from Nadia. Nadia also get forced by Gowad to marriage with his son, but she cannot refuse Gowad's power, however her pain reflects in her face. It is stated in this data:

He looked at Nadia. 'Do you understand?' She didn't answer, her face had gone blank, from then on she was always quit and unsmiling, as if had been stunned into silence (Page: 67).

Abdul Khada forced Zana to tell about her condition and Nadia so well that they already marriage with Yemenite. He thinks that if Zana which gives information to her, it should be better for Nadia and she will accept it. However, Nadia's responds is different. After she gets that shocking information her face turn blank, she always quit and unsmiling. It showed that what Gowad done toward Nadia is kind of psychological violence in form of non-verbal abuse.

### 3.1.1.2 Physical Violence

According to Sholichah (2015), physical violence is violence involving direct contact and intended to cause feeling of intimidation, injury or other physical suffering or damage to the body. Physical violence is the deliberate use of physical

force within the potential for causing and feeling harm. It includes, but is not limited to, scratching; pushing; shoving; throwing; choking; slapping; punching; burning; use of weapon; and use of restraints or one's body, size, or strength against another person.

In *Sold*, physical violence often occurs toward Zana and Nadia when they are placed in Yemen. The physical violence mostly occurs in the case of family and the evidence stated in data below:

Ward enjoyed using her power over me. Sometimes she would leave me without food for several days, or would just feed me cold scraps of food left over from the day before. Sometimes I would have nothing but tea and cigarettes for two or three days at a time. I would ask Bakela why I was having to eat cold food when they were eating hot, but she couldn't say anything because Ward was in charge (Page: 110).

In the previous data, the researcher already explained about the power of Abdul Khada and how authoritative he is and now from the data above indicates that not only Abdul Khada that uses his power to control Zana but also his wife, Ward. Ward who is also as Zana's mother-in-law also enjoys her power and tortures Zana when she does not obey her command. Ward tortures Zana by threaten her and let her starving for several days and eating improper food until she goes to other people's house for food. Moreover, this novel also stated that she ever ate snake when in starving condition.

That data also shows Zana's effort to know why Ward does it toward Zana by asking to Bakela but Bakela does not answer it and just ignore about Zana's problem. All of this condition really miserable to her.

I had to take frequent breaks because the weight of the sacks pushed my head down and I was unable to take breaths. Every day for a week climbed the path up and down, for early morning until late at night. Other people would come and help me sometimes, like Abdul Noor's sons, who were old enough by then to carry a bit, but I had to keep going all the time. Abdul Khada would sit outside the house with his Dad, watching and criticising as I kept coming and going (Page: 123).

In Abdul Khada's family, Zana is considered as slave. She has to do really hard work which actually man's responsibility. She put the sacks on his head from early morning until late at night for a week. While the men in this family are only watching and criticizing.

From that case shows that this crime is defying human rights and turning the people into a poor worker, slave, and commercial sex workers (Adhinata). What have done by Abdul Khada in data above indicates that he uses its power to control and exploit people which he bought. People which he bought will automatically lose their freedom under the owner, while the owner can do everything to them based on its importance. The following data also show how terrible Zana's live undercontrolled by Abdul Khada:

‘Why are you so late?’ Abdul Khada shouted as I came in, but I still couldn’t find the strength to answer. Infuriated by my silence, he snatched up his leather shoe and hit me across the face with it, using all his strength. The shock of the blow sent me spinning backward and I toppled down the stairs, unable to save myself (Page: 126).

In the data above, researcher finds the evidence showing that Zana becomes the victim of physical violence from Abdul Khada’s brutality. Moreover, she got that hit because Zana forced to bring the enormous water rank and put onto her help by Abdul Khada. Something imbalance occurs here. Abdul Khada who is stronger than Zana does not do as the men. He only forces and orders women to take the hard job. This situation occurs because of man has more power to control women and can do anything for them.

Another physical violence gotten by Zana is when she is pregnant. When Abdul Khada leaves Yemen and come to England, Ward (Abdul Khada’s wife) benefited her husband power to demulcent her duty in the house. It is strengthen by the following data:

Other women used to come to the well when I was there and be shocked to see that I was still having to carry water when I was eight months gone. I became enormous, which is hard to cope with in the intense heat (Page: 149).

The oppression action that is suffered by Zana when she is pregnant implies that although Zana in weak condition, it does not make Abdul Khada and Ward feeling pity to her. They keep going to exploit her in every condition and every time. They take many advantages for them and do not care about Zana's condition. Moreover, the respond of another women indicates that it is miserable condition and uncommon situation in seeing women in the old pregnant still forced to do hard work and it shows that they has power to control everything toward Zana.

After those mistreatment in several forms in some data above, Abdul Khada also slaps Zana when she does not do what he wants. The evidence states below:

‘Nothing,’ I said. ‘It’s none of your business anymore.’ I knew I shouldn’t say any more but I couldn’t resist going on, I felt so sure that we were finally going to get out. ‘I’m not stopping here any longer, I’m going home now.’

He slapped me across the face with his hand. ‘You are lucky hear you are carrying baby inside you,’ he shouted, ‘or I would hitting you much harder.’  
(Page: 153)

After Zana's mother comes to Mokbana from England, she has more power to against Abdul Khada's power. She promises to Zana that she will do everything to make her children free and it makes Zana's confidence up, it clearly stated in the sentence *‘I’m not stopping here any longer, I’m going home now’*. While Abdul Khada really hates her confidence and then he slaps her. Fortunately, she gets pregnant at that time then Abdul Khada can hit her harder. Besides, Abdul Khada's

anger here shows the fear as well. He is afraid if Zana can free from his control and jailed him. So that Abdul Khada shows his power by threatening and slapping. This kind of violence disturbs human well-being needs and categorized as direct violence.

The same physical oppression also suffered by Nadia in Gowad's family, it stated in the data below:

She told me that she was in labor for three days, but no one had come up to tell me about it. I think Nadia deliberately stopped me from knowing because she knew how worried I would be (Page: 165).

Based on the data above, Nadia also forces to do hard work. However in this novel *Sold* does not clearly states it. She is afraid to make Zana worried about her because she knows that Zana loves her much and will do everything to make her happy. Hence, Zana here, as the writer and her sister does not states many data about oppression toward Nadia.

### 3.1.2 Structural Violence

Structural violence, according to Galtung (1969) is inequality distribution of the power. He thinks that the most glaring facts about this world: the tremendous inequality, within and between nations, in almost all aspects of human living condition, including the power to decide over those living condition-and the resistance of this inequality to change (Galtung, 1971).

In the *Sold*, human trafficking is a big case which constitutes not only crime but also violation in human right. In this crime, there is a fundamental human right that is broken, they are: freedom right, human identity, and well-being need as human (Adhinata, 2012). Moreover, in the human trafficking, that mostly the victims are women and children, they treated not as human but tool or thing which is can be sold and taken the advantages. Then, their rights to freedom will be controlled by people who buy them (the owner) to be exploited or marginalized.

In addition, in human trafficking there are some documents that should be fulfilled and it of course needs government's agreement. Then, in this novel there are some victims of human trafficking, but the government ignores it and it categories violence. To make the researcher easier in analyzing, this structural violence divided into two, based on geographical place; structural violence in Britain and structural violence in Yemen.

### **3.1.2.1 Structural Violence in British Government**

In this discussion, the researcher will elaborate and dig further about structural violence which occurs in Britain government. The evidence stated in the data below:

So, Mum wrote to the Foreign Office, as she had done all those years before about Ahmed and Leilah, but they just wrote back to say we were dual nationals and the Yemeni government now considered us to be Yemeni citizens. They told her that the only way we could come home was if our 'husband' gave us permission to leave the country, so that we could get exit visas (Page: 143).

The mother struggles really hard to get her children back to her hand. She tries to seek a help to government for many times, but they do not help her, while actually the government of course has power to do it. The government has authority to know what exactly happen to the victim, they can investigate Zana's mother more if they really want to help her. However, they do not do it and just write back if the children have dual nationals. What the government done is as structural violence in form of penetration. It because actually the Foreign Office and Yemeni Government has knowledge, power and connection to lobbying as the topdog and has strong relation in the Center nation which that they have potential to solve that kind of human trafficking. However, they undo that and it causes the victims still exploited and oppressed in the perpetrator area.

The structural violence still shown in the data below:

Earlier, in her attempts to rescue us, Mum had approached Roy Hattersley, who was her local MP and the Shadow Home Secretary, to ask for help. The first time nothing had happened, but the second time he start to badger the government, and talked to Sir Goeffry Howe, who was the Foreign Secretary at the time, and Douglas Hurd, who Home Secretary, about our situation. The British Government had wanted to hush it up, they certainly hadn't wanted to have reporters stirring things up between them and the Yemeni Government (Page: 186)

From the data above implies that the effort of Zana's mother really big. She tries to ask for help more than one government; her local MP, Shadow Home Secretary, moreover Foreign Secretary, and Home Secretary to solve several violence in case of human trafficking which is suffered by her children in Yemen for a long time. Ironically, they do not want help it. They scheme to hush it up and keep their honor toward Yemeni Government. Based on the researcher analysis, this is very sadistic. The government should assist their citizens to get their right, in term of human well-being need, freedom need and identity need. Moreover, by the researcher's explanation, the big case that happens in this novel is human trafficking that causes marginalization, exploitation and other violence.

### 3.1.2.2 Structural Violence in Yemeni Government

In the Zana Muhsen and Andrew Croft's *Sold* tells that the obstacles for free from violence in form of human trafficking not only faced in British Government, but more often in Yemen. The evidence shown in the data below:

On arriving in Yemen she and Mo went to see the British Vice-Consul, Mr. Colin Page. He was very rude and aggressive and told her that she was wasting her time, she didn't have a hope of getting us out and might just as well go straight back to England. He told her again that the only way we could leave was if we had the permission of our husbands (Page: 153).

After arriving in Yemen, Zana's mother and Mo ask for help to British Vice-Consul with the same aim, make her children free, but the answer is still disappointed her. In addition, this data also tells that Mr. Colin Page said that it wastes his time and it indicates the he tries to break Zana's mother hope.

This is called structural violence because as a British Vice-Consul he has more power to negotiate with Yemeni Government and of course he also has many members to solve it. Besides, Mr. Colin Page as the British Vice-Consul and as the topdog automatically has more interaction with another topdog than the other underdog, but he and the other governments choose to ignore it that causes the underdog are so disadvantaged. Hence, based on Galtung's violence theory, this violence is categorized as marginalization because of blocking the underdog's way to freedom (1990).

After discussing about the perpetrators of structural violence's negotiation with the victim directly, the next data shows the scheme of the topdog to another topdog to block the victim's way to freedom. It shown clearly from the data below:

What we didn't know then was that almost at time we were talking, Gowad was telephoning the Commander of the villages, warning him that there were two dangerous journalists in Mokbana working as spies and looking for ways to cause trouble. The Commander was promising to Gowad that he would take action immediately. He considered sending a squad of police up to the villages to arrest the journalists that afternoon, and then deiced it was too late and that they could go in the cool of down. If

Gowad had made his call earlier, Eileen and Ben would have walked straight into ambush (Page: 179)

In the previous data, the researcher discussed about the structural violence done by influential government while now about government in the periphery area which control Abdul Khada and Gowad's village. This data have setting that Zana and her mother can engage the journalists to report their terrible life in Yemen. While they keep talking and discussing, Gowad and the Commander of that village try to baffle their strategies. Gowad and the Commander do not let them free and get their right, so according to researcher the structural violence have been occur here. The way Gowad and the Commander scheme is indicated as structural violence in form of penetration which involving the Center's influence into the Periphery.

Another government strategy to block Zana's way to free still stated in the following quotation:

I felt sorry for him because he didn't do any harm. They were just assuming he was plotting; they had no proof of anything. But the officials over there don't need proof before they act against someone (Page: 228).

Ahmed, Zana's brother who had been live in Yemen, visits Zana and Nadia in Mokbana to help them to get their freedom. However, it is about half an hour Zana and Nadia do not see him until someone tell them that Ahmad had been jailed

because he and his uncle had been plotting to kidnap Zana and Nadia and get them out of the country. And it based on the Governor Taiz's command.

Based on the data above, according to victims, what Ahmad done is right. He tries to get his sisters and his self take their right to get freedom as human need and go out from that exploitation and hard work in Yemen. However, the government jails him without evidence that supporting it. So, Zana's sentence *'but the official over there don't need proof before they against someone,'* really indicates that what have they done is kind of structural violence in form of marginalization.

After a long process, Zana get their right to go back to England but without her son, however Nadia cannot do the same. She tries really hard to help her sister but when Zana does not in her side, Yemeni directionary more have power to control her. It shown in data below:

He was tenser than I was as we waited for the show to begin, I was angrier. I had truth on my side and that made me brave. Once we were out under the lights he ket repeating phrases like 'Nadia is Yemeni citizen' and 'she is happy, she doesn't want to come out'. He was sweating and panicking and I was going at him with all my energy. He could tell the audience was against him as he contradicted himself and tried to deny things that were obvious. The audience were letting out hissing noises when he spoke and the atmosphere became more and more tense as he became more deeply enmeshed in the official lies (Page: 267).

In this data, '*he*' refers to Mr. Shoki, the embassy of The Yemeni Ambassador that comes to do live interview with Zana about Nadia's justice. In that situation and condition indicate that Mr. Shoki is in wrong side. It looked from Mr. Shoki condition; sweating, panic, nervous. Different from Zana, she believes that she is right, so that she has only little hesitation.

From that interview section, Zana is not only person who knows that Mr. Shoki is lying, but also the audience. However, he tries to deny anything that is obvious and keep saying that Nadia is Yemeni citizen and she is happy with that. He also wants to clarify that what he said is right and then he and the Yemeni government let Zana comes directly to Yemen and asks about Nadia's respond. Unfortunately, in Yemen, Nadia comes to Zana by official in her back and she forces to say that she does not what to go to England and she is satisfied with her condition now in Yemen. Then, from the data above indicate that Mr. Shoki and another official in Yemen really do structural violence in their power.

### 3.1.3 Cultural Violence

Cultural violence is defined any aspects of culture that can be used to legitimize violence in its direct and structural form, such as religion, ideology, language, art, empirical science and formal science (Galtung, 1990). However, related with this novel, the researcher takes ideology to analyze violence that occurs in this novel.

### 3.1.3.1 Patriarchy

Ideology is one aspect of cultures which encourages violence in *Sold* novel. The ideology that commonly includes and causes violence is patriarchy ideology which often used by men to control woman. According to Sholichah (2015) cited in McCallister, a patriarchal system can be defined as a system where men are in authority over women in all aspects of society.

The existence of patriarchy system as ideology getting relatively stronger some various buffer elements such as family, religion, education, state, politic, bureaucracy, law and mass media. This system encourage men to rate their self as dominant group which lead women's sexuality and gender identity (Sulaeman & Homzah, 2010). The data below proofs that one aspect of culture in form of patriarchy ideology system causes violence:

When a girl marries into Yemeni family, she is expected to share the burden of the work with the other women in the family, relieving the older ones of some of the worst chores. It is one of the reasons why the men are so keen to buy healthy, strong girl for their son to marry. Local girls are trained up for the work from the moment they are walking, taught how to carry water on their heads, to cook, clean and look after the land and animals. They are shown no other way and are taught to respect, or at least fear, their men. (Page: 79).

From the evidence above, women in Yemen are unconsciously already exploited from their early age. Women who work hard and can serve their husband

are categorized as good women. So that why, men there look for healthy and strong girl to be marriage. But, in the other hand, that habituality is kind of patriarchal system that exists in a long time and become culture in that place. Woman considered as subordinate class who should obey the men or their husband which is super ordinate. Hence, this data shows that patriarchal ideology caused violence toward women, in term of direct or structural violence.

In the following data still explain cultural violence that can legitimize violence in form of patriarchal ideology:

None of the other women in the villages could read or write, the men wouldn't allow it. The women never received any education -the men made sure of that- because if they had started to learned they might have begun to question the way they were made to live and argue with the men; that would have been unthinkable. The schools in the villages were for the boys only, and they had to attend form a very early age, just like in England. If the women from the villages were going to escape to the cities or to other countries, they had to rely on their men taking them, and not many men wanted to do that (Page: 90).

The data above indicate that one of reasons women become violence target by men is because of the lack of education. According to Andari (2011), women who have lack of education accustom to become the violence victim in order to show the men power. By education, men are afraid if women become smarter than them and cannot be controlled again. They want to become superordinate by women, and then

they can do everything that can give them advantages. They also want women consider them as a people who knows everything then they can hanging out everything toward them. So that why, the data above tell that the men really make sure that women never get education.

Still discussing about education, the data below states that curious girl is not liked in a place that strong with patriarchal system:

I suppose girls like Hend and me were threat to the men in the village, they didn't like the thought that we might stir up trouble for them amongst the other women, putting ideas into their heads and making them question the rules which the men laid down for them (Page: 85)

Hend and Zana are curious women in Mokbana. They always question everything that they do not know. They also want get more knowledge and do not want to be passive. But in this novel tells that Abdul Khada does not allow Zana make a friendship with her. He is afraid that Hend's characters spread to Zana and she does not obey him anymore. This kind of fear reflects that the men expect to have full authority to decide everything without women interruption. So that, women always them that caused violence really often happen to the women.

To continue the researcher's analysis, she also found the power of men in the family which cannot be denied:

He was a foul-tempered, bully of a man when he didn't get his own way. He expected to have absolute power within the family, and none of them had the courage to challenge his rule. In that society the men are always right and are free to do as they please (Page: 54)

This evidence also shows that patriarchal system in social structure like family placed men in high position. Men are never wrong and have full authority to control their family. This practice implies that everything which done by men is right in term of sexual violence, intimidation, oppression, exploitation also seem right.

In the data above, Abdul Khada's behavior indicate that in family structure, a husband expects to have absolute power within the family, and none of them have the courage to challenge his rule. However the wife is considered as second sex that can be subjected by a husband such as violence suffered by Zana, Nadia and their mother.

### **3.2 Women's Struggles against Violence**

Being oppressed by men makes women want to be free from any violence that they got. In order to be free from violence structurally, directly and culturally, women have to do struggle to break a system or power which causes them to be subordinated. For struggling against violence, women do several actions to get their freedom and come out from human trafficking.

In this *Sold*, Zana, Nadia and their mother get violence differently but they are also the same victim of violence that dominated and subordinated by men. The first thing that Zana and Nadia do to get their freedom is by education, the second is communicating to public by some ways, such as informing their mother about their situation and condition in Yemen, engaging journalist to publish their unfairness and oppressions that done start from the domestic social until inequality service from the government. In making easier, the researcher classifies the women struggle in communicating to public based on the ways; by sending letters and engaging mass media.

### 3.2.1 Struggles in Getting Education

In the women's effort for getting education is not totally easy in some culture. A society which follows patriarchal system strongly will not let it happens. It because of the existence of patriarchal ideology which place men as the superior and allow them to act and do anything they want toward women. Along with this, they consider a woman who has high education is kind of threat according to them and seen as bad women.

The following data will show woman struggle for getting education:

Because no want would talk to me I concentrate on learning to read and write Arabic before I could speak it. Abdul Khada gave me the alphabet and I worked from there, reading children's book or whatever was around. It was pretty straightforward. Whenever I asked for him for things like this he was

willing to get them for me, which was unusual in that society (Page: 90).

Zana's position in Yemen is as foreign person who does not know at all about Arabic language. She always asks everything to Abdul Khada about what people said because only Abdul Khada and Gowad which can speak English and can communicate with her. Then, Zana has initiative to learn Arabic language in order to make her easier to communicate with people around her and can understand what the men said because she is afraid to be laid as the time her father sold her with Yemeni. This condition is not easy. She leaves in the society where educated women is kind of threat for men. However, Zana keep learning to be smart women so that there is no men who underestimate her.

After knowing and understanding Arabic language, Zana is not satisfied yet. She continues it by learning Qur'an, although she is not being Muslim. That effort has aims to make sure that what the men done to her and Nadia are right or wrong according to Islam (the religion of majority people in Yemen), but she find that a women cannot be forced in marriage, so the men are wrong and she has illegal marriage according to their religion itself.

Besides, this effort means that Zana want to be educated women although learning activity is unusual in that society. As Wollstonecraft said, in the liberal feminism being active and educated women is kinds of women's struggle in order to

they do not hanging out in the men's power, including knowledge, politic and economic (Gamble, 2004).

### **3.2.2 Struggles in Communicating to Public**

After Zana, Nadia, and the mother got many oppressions directly, structurally and culturally, they try to free from that by many struggles by communicating to public as women's voice. Then, the researcher is going to discuss it by the evidence below.

#### **3.2.2.1 Struggles in Communicating by Sending Letters**

In the previous data the researcher already explained that Zana's mother does not know that her husband sold her children to Yemeni by manipulating story that they will have beautiful holiday in their grandparent in Yemen. It is very ironic while in the reality they get far from holiday but many oppressions and violence suffered them. So, Zana decides to inform her mother about her and her sister's condition via letters. That evidence shows in the data below:

I finally wrote the letter on a piece of paper torn from an old exercise book. I gave Mum the doctor's post box number. Two weeks letter the doctor's wife came up to our house on a visit. When Ward went out of the room she whispered to me that her husband had a letter for me, and I should go down to pick it up (Page: 140).

After Zana was sick and went to doctor she realizes that she needs the doctor's help to sending the letter for her mother in England. She considers that the doctor is different from the society in Mokbana. The doctor is more has modern style and thinking; moreover he can speak English also. Then, by that consideration, Zana tells her sufferings and asks for help to him then ask him to send a letter for her mother. The doctor's wife also helps Zana to keep the secret. She comes to Zana's house for visit and when Ward comes out from the house, she gives the letter to Zana. All of those actions are automatically done carefully, because if Abdul Khada or Ward knows it will be terrible.

By sending letter also means that Zana tries to give her voice to the public about violence that she and her sister got in Yemen and also done by their father who sold them. Zana's initiative is brief but risky. It indicates that her struggle to get the freedom is really high, no matter the risk and very little person who can speak English she keeps optimistic.

The next evidence is also about the struggle in communicating to public by sending letter, but in this case the letter is aimed to the influential people. The evidence in the data below:

Lynette's Mum, Mrs. Wellington, who was a good friend to Mum, had also been helping her. She wrote a letter to the Queen asking for help. A lady-in-waiting had written back very sympathetically saying up that her letter had been passed on to the Foreign Office. Mum and Marry Birchel wrote to

Nigel Cantwell, the chairman of the charity called Defence of Children International, based in Geneva. Mr. Cantwell wrote back the same as the others, as Nadia and I were dual nationals, because we were married, there was little anyone could do (Page: 143).

After knowing the children, Zana's mother struggle really hard to in getting their freedom. She tries to inform the influential official to solve the children's problem, such as the Queen, Foreign Office and the chairmen Defence of Children International. However, the Queen just says very sympathetically and gives it to the Foreign Office. Whereas, in the previous data, the researcher already found the data that Foreign Office also just says sorry and they told her that the only way Zana and Nadia can come home is if their 'husband' gave them permission to leave the country, so that they could get exit visas ( Zana & Corft, 1991).

#### **3.2.2.2 Struggles in Engaging Mass Media**

The second women's effort to get their right and freedom is by engaging mass media to explore their heartbreaking story through radio, newspaper and television. The journalists are curious about their terrible journey from the beginning until when the mother does not get any help by government. Zana's mother very please to do it. She and the journalist want to publish her children's pitiful story about human trafficking and moreover the government rottenness that do not care about the citizen problem which breaking their human right.

By engaging mass media as the struggle in communicating to public has aim to make all citizens know about what happen in their country and they also know what governments have done toward their citizen. This case also shows that by expressing women's voice in the media is kind of strategy to come out from men's oppression and subordination that may occur in some nation through the aspects of culture or governmental structure.

**a. Broadcasting on Radio**

After they struggle in getting education and asking for help via letter, the journalists also feel sympathetic and try to help them by broadcast it to the radio.

That evidence shown in the data below:

We told her as much as we could think of. She had brought us a letter from Mum, and she told us everything that Mum had been doing. Apparently my tape had been played to reporters who cried when they heard it, and some of it had been broadcast on the radio (Page: 179).

After the mother's struggle in England, Zana and Nadia visited by a journalist that wants report their entire live story and help them to get their freedom. Her name is Eileen. She tries to get as much as possible story before someone else disturb them by record it by Zana's tape. Then, Eileen come back to England and plays it to the reporters and then there are some reporters broadcast it to the radio because of very sympathetic and want to help them out from their suffering.

When the story broadcasted, all people will know the victims' condition of human trafficking. Moreover, they directly hear from the victims' voice via radio, and then of course it should be valid evidence about the existence of human trafficking that threatens the unscurityness of the citizen. That issue will dangerous for the government and they expect that the government will care and solve it.

By this strategy, the victims that mostly are women try to inform all the citizens who listen to radio know about the hot issue about human trafficking that happen to them after sending letter is not strong enough to make the government give the freedom to come out from Yemen.

The next data also still discuss about the women's struggle against the violence in form of communicating to public by broadcasting on the radio. Its evidence explained below:

‘OK’ I was puzzled, and then Tom Quirke came on the line. I didn’t know who he was at that stage, but later I discovered that he was the local reporter who had started the story and that he was talking to me on the radio, broadcasting the conversation all over the Birmingham area. They couldn’t tell me that was they were doing in the case the lines were cut at our end. Anyone can listen in to telephone conversation out there (Page: 211).

Their story begins very famous because the mother's effort to publish it for asking for help. That story invites the journalists to dig more information about the

victim. One of them tries to call Zana when she was in the Taiz as the prisoner in the city. That call is from the local reporter who connects the phone with the radio which is broadcasted in Birmingham area. All of citizen knows about the terrible stories and also the unfairness that have done by government. And it is can be called terror and threaten for the government.

**b. Publishing the Story in Newspaper**

The next struggle also has done by some journalists to publish it in newspaper. It is stated in the following data:

The woman was Eileen Macdonald, a journalist from the *Observer* newspaper in London. The man was Ben Gibson, a photographer who was travelling with her on our story (Page: 175)

Eileen and Ben Gibson are the first connectors who come to Yemen to help Zana and the sister's condition after some years without help. As the first, they face many obstacles to come to Zana and Nadia's place. For example, Eileen and Gibson should be interviewed first by many soldiers with the gun and also there is Abdul Khada's partner which always spies them anywhere. The situation is very tightening. However, fortunately, in dangerous place and situation they can collaboration with Zana to deceive the soldiers until Eileen and Gibson can get complete information to make big story that will be published in *Observer* newspaper in London. To make it

clear and undebatable evidence they record Zana's voice and take Zana, Nadia and the children's picture.

The other help also has done by a journalist again to take their freedom back from Yemen. It is still by printed media; newspaper:

What she didn't tell me, but I found out later, was that many of the papers had run some bits of the story, concentrating on the idea of 'Sex Slave Sisters', and only talking about how we forced to sleep with Abdullah and Mohammad, ignoring all the rest (Page: 180).

To engaging the British government attention toward the violence, the journalist also shares their painful story in the newspaper. Different from other journalists, this journalist only focuses on their forcing marriage and to do sex. Then, they titled it as '*Sex Slave Sisters*'.

After some struggles that has told above the existence of women who become victims already known. The victims also given chance to communicate to public about the inequality gender that they got. However, still there is no specific action from the government to help Zana and Nadia come out from Yemen.

### c. Writing Novel

After Zana came back to England, her story become very popular and she and her mother also become famous. Many reporters curious about their story but it is still cannot help to take Nadia back to England. Then, she decides to write a novel to

let many people, not only England, knows about what Yemen and England done toward them. It is shown in the data below:

Everyone was sympathetic, but no one knew what to do. I decided that I should write a book. I felt that if I could do that I would have something which I could use to publicise Nadia's plight. I could talk to journalists and television people –even thought the thought of it terrified me- and put our side of the story in full. But I knew I needed help with the writing. A friend went to the library and asked for the name of a ghostwriter who could help and I was given the number of Andrew Crofts (Page: 261).

By the data above, Zana realizes that not many changes she can do after her coming in England. She also knows that Nadia is like a zombie after arriving in the Yemen, her mental and heart really break, and she lives just for her children. Then, in order to make many people help her and wish an influential people can connect her again with Yemen, she writes a novel with Andrew Crofts although she is actually tired in remembering all the painful stories.

When the books in the first published in Britain there were legal difficulties about publicizing it. But in France it was bestselling non-fiction book of 1992. After that, there is nothing to stops it from the publishing her story outside England, and the journalists from all the out of her countries were curious from detail. The German publisher brought reporters to England to meet Zana, and then the French publishers,

Fixot, made a suggestion to make a talk show with Zana and the Yemeni ambassador.

#### d. Interviewing on the Television

Television is telecommunication medium used for transmitting sound with moving images in monochrome (black and white), or in color. This is also a mass medium for entertainment, education, news, and advertising. By this function, this media is a good media to share the good news or bad news that sometimes has aims to clarify or just share with the public, such as by interview, talk show, etc.

Along with Zana and Nadia's journey, Zana is allowed to come back to England but without Nadia. It is unfair, according to Zana. She always struggle to make Nadia free from Human trafficking but when Zana does not in Nadia's side, it will be more difficult to help him because of many men who threaten her while she is alone. Fortunately, by Zana's novel, she is invited by Bernard Fixot which is the Boss of the publishers to come to a talk show which invites the embassy of Yemeni Ambassador in *Sacrée Soiré*. The data shown below:

'You have been invited back on to *Sacrée Soiré*,'  
Susanna told me,'and this time there will be  
someone there from Yemen Embassy.' (Page: 266)

In this *Sacrée Soiré*, they invite the embassy of Yemeni Ambassador, Mr. Shoki to clarify about Nadia's case in Yemen. However as the researcher explained

before in the structural violence, Mr. Shoki keeps stating in that interview that Nadia is Yemeni citizen and she is happy to be there and does not want go home in Britain. All people know that what Mr. Shoki said is big lying and no one trust. Zana gets more emotional by that. She believes that although she comes to Britain first, Nadia will never states that she prefers in Yemen than Britain. But, Zana's prediction is wrong. By the Yemeni Government's scheme, Nadia forced to say that she is happy in Yemen and she keeps cannot come back to England in front of many audiences via phone and Zana cannot do anything



## CHAPTER IV

### CONCLUSION AND SUGGESTION

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

#### 4.1 Conclusion

*Sold* is a heartbreaking novel written by Zana Muhsen and Andrew Croft. This novel talks about the violence that happens in human trafficking in Zana Muhsen's family sold by her authoritative father to Yemeni. The researcher has presented the analysis of *Sold* which is divided into two discussions. The first discussion is about the type of violence suffered by women, and the second discussion is about the women's struggle in facing the kinds of violence that happen toward them.

In the types of violence experienced by women in this novel are divided into three types: 1) direct violence, includes psychological and physical violence; 2) structural violence, includes structural violence that happen in British and Yemen; 3)

cultural violence. The violence that mostly happens in this novel is psychological violence which contains lying and threatening. Besides, this psychological violence in form of lying is a trick of Zana's father to do human trafficking toward his children. Then, after Zana and Nadia had been in Yemen for eight brutal years, only Zana who given permission to leave. While Nadia is still in Yemen with the threaten of influential officials and her family, if she comes back to England she cannot bring the children, ironically not only Yemeni Government which cannot help their case but also British Government.

The second problem which has been formulated by the researcher is about women's struggle against that violence. In conducting struggle, the women have done several actions. Along with the action, the researcher has divided women's struggle against violence into three: struggle in getting education, inform Zana's mother about human trafficking that is happened to her children, and engage the journalists to publish the human trafficking case that happens toward Zana's family, it aims for seeking for help. The most heartbreaking story is when no one cannot help Zana to take her sister back to England, includes the governments which actually should protect their citizen. The point is the structural violence really strong here.

#### **4.2 Suggestion**

Conducting analysis toward literary work is interesting activity. In this study, the researcher was analyzing a literary work in form of novel entitle *Sold* which

written by Zana Muhsen and Andrew Croft. To analysis this literary work, the researcher uses feminist literary criticism and violence theory by Galtung – and focus on women characters.

Basically, there are many aspects which can be analyzed from *Sold*. Along with this study, the researcher suggests to the next researcher to conduct analysis in other aspects which has not been analyzed, for example, the impact of human trafficking toward the victim. By conducting analysis in the different aspects, it will benefit for many people, because through the analysis in the different aspects, it will give inspiration for the next researcher. Nevertheless, if the next researcher wants to conduct analysis of *Sold* by the same theory, it does not matter. The next researcher my broaden the previous analysis into the more detail analysis or by seeking the lacking of this analysis to be added and completed in order to result better analysis in the same theory.

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