

THE OPPRESSION OF KURDISH WOMEN IN SHAFAK'S *HONOR*
THESIS

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THE OPPRESSION OF KURDISH WOMEN IN SHAFAK'S *HONOR*
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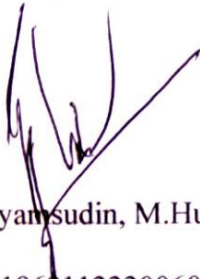
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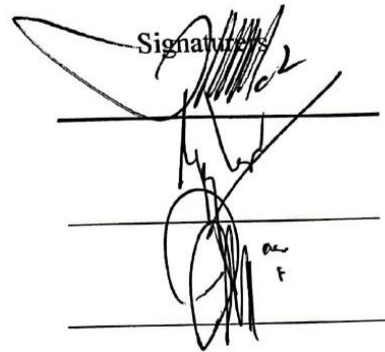
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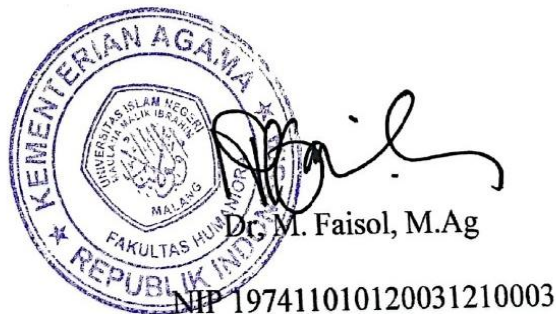
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MOTTO

*But even you aren't perfect, you're limited edition. Our tomorrow maybe dark or painful,
but the stars shine brightest when the night is darkest.*

-Kim Namjoon-

DEDICATION

MY BELOVED FAMILY

MY PRETTIES MOTHER

MY GREAT FATHER

MY YOUNGER BROTHER

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In the name of Allah SWT, the most Merciful who has given life to all creatures on earth. The Lord of universe who has given us the opportunity to conduct the research. Because of His Mercy, Taufiq and Hidayah, the researcher can complete this research and thesis well. The researcher does not forget to give praise to our great Prophet Muhammad SAW, the best figure that gave us this bright Islamic life.

Writing this thesis is not easy, the researcher has been through several months fighting personal depression and research at the same time. The researcher was grateful to her parents, who have always given the motivation to continue this thesis. Nevertheless, the researcher believe that a lot of lessons the researcher can make through doing this thesis. Therefore, the reseracher would like to thank the parties who participated in completing this thesis, particularly the researcher's advisor Dr. Syamsudin M.Hum who patiently guided me to complete this research.

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Malang, December 18th, 2023



Lia Octania

ABSTRACT

Octania, Lia (2023). *The Oppression of Kurdish Women in Shafak's Honor*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Advisor Dr. Syamsudin M.Hum.

Key words: Oppression, Radical Feminism, Kurdish Women

The oppression faced by Kurdish women is rooted in a patriarchal system derived from long-standing cultural and social customs. *Honor* novel, written by Elif Shafak (2012), explores the customs and struggles of Kurdish women who lead patriarchal lives. The study aims to identify the forms of oppression experienced by Kurdish women and their actions in combating them using Kate Millet's radical feminist theory of oppression caused by the patriarchal system. The main data for this research is *Honor* novel (2012), which uses a feminist literary criticism approach. The three forms of oppression experienced by Kurdish women are racial, political, and economic. Racial oppression involves discrimination based on identity, like Pembe being discriminated against in a cake shop when she did not speak English, which indicates that she is Kurdish. Political oppression is influenced by religion and patriarchal systems. Pembe was killed by her son named Iskander. The murders were carried out to defend the honor that men are a symbol of Kurdish pride. Economic oppression was experienced by Pembe, who worked as a housekeeper until she was raped for being considered poor. These forms of oppression are the result of the Kurdish patriarchal system, where men have always been the pride of the family. The Toprak family was oppressed by their closest relatives, and the murder of Pembe by her son Iskander. On the other hand, Kurdish women are taking action to counter the oppression of the patriarchal system. Kurdish women fight a lot to get out of oppression. The three women's movements in this novel align with the theory are education, political organization, and employment. Among Kurdish women, one of the Women's Movement is Pembe who works for her own livelihood, and despite the pressure of her husband, who does not give her a living. After she suffered many oppressions that she received, which was cheated by her husband and not given a living, she tried to find a job to sustain her son, her son's school and her husband's debt. It was one of her movements in surviving and fighting the ill-treatment of her husband through work. Besides, after a murder by a boy in her family, Esma lives in trouble without a mother and in guilt. She wanted to be an activist. Unfortunately, she could not make it happen. However, she continued her university education until she completed her writings. Esma hoped to become a novelist and return to Kurdish in the hope of bringing about a change of the patriarchal system to preserve honour.

ABSTRAK

Octania, Lia (2023). *Penindasan Wanita Kurdi Dalam Novel Honor Oleh Elif Shafak*. Skripsi. Jurusan, Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Pembimbing : Dr. Syamsudin M. Hum

Kata Kunci: Penindasan, Radikal Feminist, Wanita Kurdi

Penindasan yang dihadapi oleh perempuan Kurdi berakar pada sistem patriarki yang berasal dari kebiasaan budaya dan sosial yang sudah lama ada. Novel *Honor*, yang ditulis oleh Elif Shafak (2012), mengeksplorasi kebiasaan dan perjuangan wanita Kurdi yang menjalani kehidupan patriarkal. Studi ini bertujuan untuk mengidentifikasi bentuk-bentuk penindasan yang dialami oleh perempuan Kurdi dan tindakan mereka dalam memerangnya menggunakan teori feminisme radikal Kate Millet tentang penindasan yang disebabkan oleh sistem patriarki. Data utama untuk penelitian ini adalah novel *Honor* (2012), yang menggunakan pendekatan feminis kritik sastra. Tiga bentuk penindasan yang dialami oleh perempuan Kurdi adalah ras, politik, dan ekonomi. Penindasan rasial melibatkan diskriminasi berdasarkan identitas, seperti Pembe yang di diskriminasi di toko kue ketika dia tidak berbicara dengan Bahasa Inggris, yang mana menunjukkan bahwa dia adalah orang Kurdish. Penindasan politik dipengaruhi oleh agama dan sistem patriarki. Pembe dibunuh oleh putranya yang bernama Iskander. Pembunuhan dilakukan untuk mempertahankan kehormatan bahwa laki-laki adalah simbol kebanggaan orang Kurdish. Penindasan ekonomi dialami oleh Pembe, yang bekerja sebagai pembantu rumah tangga sampai diadiperkosa karena dianggap sebagai orang miskin. Bentuk-bentuk penindasan ini adalah hasil dari sistem patriarki Kurdi, di mana pria selalu menjadi kebanggaan keluarga. Keluarga Toprak ditindas oleh kerabat terdekat mereka, dan pembunuhan Pembe oleh putranya bernama Iskander. Di sisi lain, perempuan Kurdish melakukan gerakan sebagai tindakan untuk melawan penindasan dari sistem patriarki tersebut. Perempuan Kurdish melakukan banyak perjuangan untuk keluar dari penindasan tersebut. Tiga gerakan perempuan dalam novel ini sejalan dengan teori adalah pendidikan, organisasi politik, dan pekerjaan. Di antara perempuan Kurdi, salah satu tindakan perempuan gerakan Perempuan adalah Pembe yang bekerja untuk memenuhi nafkah sendiri, dan terlepas dari tekanan suaminya yang tidak memberikan nafkah kepadanya. Setelah pembe mengalami banyaknya penindasan yang dia terima, salah satunya diselingkuhi oleh suaminya dan tidak diberi nafkah, dia berusaha untuk mencari pekerjaan untuk menghidupi anaknya, sekolah anaknya dan utang suaminya. Hal ini merupakan salah satu pergerakan pembe dalam bertahan hidup dan melawan perlakuan buruk suaminya melalui bekerja. Selain itu, setelah terjadi pembunuhan oleh anak laki-laki dalam keluarganya, Esma hidup dalam kesusahan tanpa ibu dan dalam rasa bersalah. Dia berkeinginan untuk menjadi aktivis, sayangnya dia tidak bisa mewujudkannya. Tetapi, dia melanjutkan Pendidikan kejenjang universitas hingga menyelesaikan tulisan-tulisan. Esma berharap bisa menjadi novelis dan kembali ke Kurdish dengan harapan bisa membawa perubahan dari sistem patriarki untuk mempertahankan kehormatan.

مستخلص البحث

أوكرانيا، ليا (2023). اضطهاد المرأة الكردية على شرف شفق. أطروحة جامعية. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة الإسلام نيجيري مولانا مالك إبراهيم مالانج، المستشار الدكتور شمس الدين م

الكلمات المفتاحية: القمع، النسوية الراديكالية، المرأة الكردية

إن الاضطهاد الذي تواجهه المرأة الكردية متجذر في النظام الأبوي المستمد من العادات الثقافية والاجتماعية القديمة. رواية الشرف، بقلم إليف شفق (2012)، تستكشف عادات ونضالات النساء الكرديات اللاتي يعشن حياة أبوية. تهدف الدراسة إلى التعرف على أشكال الاضطهاد التي تعاني منها المرأة الكردية وأفعالها في مكافحتها باستخدام نظرية كيت ميلت النسوية الراديكالية حول الاضطهاد الناجم عن النظام الأبوي. البيانات الأساسية لهذا البحث هي رواية الشرف (2012) التي تستخدم منهج النقد الأدبي النسوي. أشكال القمع الثلاثة التي تعاني منها المرأة الكردية هي العنصري والسياسي والاقتصادي. يتضمن الاضطهاد العنصري التمييز على أساس الهوية، مثل تعرض بيمبي للتمييز في متجر الكعك عندما لم تكن تتحدث الإنجليزية، مما يدل على أنها كردية. يتأثر القمع السياسي بالدين والأنظمة الأبوية. قُتلت بيمبي على يد ابنها المسمى إسكندر. تم تنفيذ جرائم القتل للدفاع عن الشرف الذي يعتبره الرجال رمزاً للفخر الكردي. عانت بيمبي من القمع الاقتصادي، حيث عملت كمديرة منزل حتى تعرضت للاغتصاب لاعتبارها فقيرة. هذه الأشكال من القمع هي نتيجة النظام الأبوي الكردي، حيث كان الرجال دائماً فخر الأسرة. تعرضت عائلة توبراك للاضطهاد من قبل أقرب أقربائهم، ومقتل بيمبي على يد ابنها إسكندر. ومن ناحية أخرى، تتخذ النساء الكرديات إجراءات لمواجهة اضطهاد النظام الأبوي. تكافح المرأة الكردية كثيراً للخروج من القمع. الحركات النسائية الثلاث في هذه الرواية تتوافق مع النظرية وهي التعليم والتنظيم السياسي والتوظيف. ومن بين النساء الكرديات، إحدى أعضاء الحركة النسائية هي بيمبي التي تعمل من أجل لقمة عيشها، ورغم ضغوط زوجها الذي لا يوفر لها لقمة عيشها. وبعد أن عانت من العديد من القهر الذي تلقته، والذي غشها زوجها ولم تكسب لقمة عيشها، حاولت العثور على عمل لتعيل ابنها ومدرسة ابنها وديون زوجها. وكانت إحدى تحركاتها للنجاة ومحاربة سوء معاملة زوجها من خلال العمل. علاوة على ذلك، بعد جريمة قتل على يد صبي في عائلتها، تعيش إسما في مشكلة بدون أم وتشعر بالذنب. أرادت أن تكون ناشطة. لسوء الحظ، لم تتمكن من تحقيق ذلك. إلا أنها واصلت تعليمها الجامعي حتى أكملت مؤلفاتها. كانت أسماء تأمل أن تصبح روائية وتعود إلى اللغة الكردية على أمل إحداث تغيير في النظام الأبوي للحفاظ على الشر

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CHAPTER I

INTRODUCTION

This chapter opens the course of the research. In chapter 1 it consists of the background of the study, the problem of study, significance of Study, scope of limitation, definition of key term, previous study.

A. Background of The Study

Most issues have occurred to society is an oppression. Oppression often occurs in society to women as well as men. Oppression occurs because there are still many people who live with the patriarchal system, so there are still many people who cannot get the freedom they want. In Rubin opinion, “patriarchy system in social uses facts that people will look at others from the biologically structure, which masculine is a man and feminine is a woman. The basis construction of man is empowered and woman is disempowering” (Tong, 2018, p. 43). This statement is supported by Millet’s statement that claimed “the roots of women’s oppression is a patriarchy’s system. Millet states, *“The relationship between women and men is a paradigm force, which in the form of racial, political, or economic can lead to oppression* (Tong, 2018, p. 42). Oppression is usually carried out under the guise of a system in religion, institutions, culture and nationality (Tong, 2018).

An oppression relates with the patriarchal. The patriarchal system is the key concept of oppression. Many people still apply the patriarchal system in their lives. Report by LSE, Turkey and girls face gender a discrimination and sexual

violence including honor-killing every day. So far, there is more than 205 women have been killed this year by her families, her partner and her husband. Turkey has not only failed to prevent torture, cruel and degrading treatment, it has also violated the non-discrimination on the failure to recognize domestic violence and honor killing as a gender that affect women.

Besides it, there is data that show a racial discrimination experienced by approximately 79% of Black Americans say they struggle because of racial or ethnic discrimination, and 68% say it's the main cause of their problems. The authors of the paper, Kiana Cox and Khadijah Edwards, stress the significance of tackling these challenges but are unconvinced that significant change will result. Reported by CNN 2022, most people believe that racism in the law is a more significant issue than individual racism (52%), with 43% involving racism from a higher level (Agiesta, 2022). This figure includes suppression of killings and enforced disappearances. The patriarchal system is an ideology in which a system in society that places men as dominant, so that men can take on roles or power over women (Millet, 1970).

An issues of patriarchy system in society is often raised through several works. There are works of art, literary works also non-literary. There are many authors that put a feminist theme in thwork. One of the famous feminist author is Elif Shafak. Shafak is a Turkish author. She works as a Turkish's feminist activist descent that creates her work in English. Shafak wrote the *Honor's novel* after a lot of her feminist novels that she had published. This novel tells the story of three generations of a Turkish family full of customs. This novel applies a

patriarchalsystem in Kurdish culture.

Honor's novel shows the great actions of men who are defending their honor in their families. Even his own biological son has no remorse when he was killing his mother. The author writes this story with the image that the power in society is taken completely by men. Shafak said that all the rules in Kurdish society occurred because of the teachings of the culture and religion that were passed down from generation to generation. The author shows the side of Muslim culture in this *Honor* novel, it can see it through the statement in the novel, Shafak (2012) states,

"As a good Muslim, he gave his life to Allah, he had to have a son, however no one" (p.14).

From the few stories above, why oppression often occurs in Kurdish women in the *Honor's novel*. Honor is something important for Kurdish society. This is because of the hereditary culture of the ancestors.

"Elias" character is very understanding about Iskander's emotions, but he always thinks that Iskander is someone who lives by maintaining his culture rather than following other cultures" (p. 276).

Honor's novel mentions some oppression that often occurs in female characters in Kurdish. The greatest oppression in the novel is that women's lives are paid for the mistakes they make. Every mistake has to be paid for in the same way, despite of this is not the case for men in the Kurdish. Men will never be blamed for what they did. In the novel there is a scene where a boy named Iskander kills his own mother because her mother had an affair. This murder was

carried out to defend the honor of his family. This honor was like a shame to them. Their shame occurs because of the female gender, women who will be embarrassed later (Zouari, 2022).

The patriarchal system in society causes protracted oppression. People are often not aware that they apply a patriarchal culture in the rules of society. Therefore, this research was conducted in order to provide benefits for readers and surrounding community so that they are aware of the importance of applying the rules of social life without oppressing one of them. This research is expected to be able to answer some of the community's questions about the actions they should take when experiencing oppression. In fact, there are still many religious, cultural and regional communities that create a group that accommodates complaints about oppression. It turns out that many areas in Turkey provide complaints services to overcome their fears because of the oppression they experience. Unfortunately, there are still many societies that do not want to report about their oppression.

This novel has many interesting sides in various perspectives. The object of the research study through *the Honor* is in great demand by the readers. Especially feminist fighters who are fighting patriarchal culture. Through the eyes of feminists, social, cultural, or even psychological. The evidence is the novel has been favored by authors and researcher is the increasing number of studies that use honorary novels as their object of study. This novel raises the theme of culture in Turkish society. So that culture is also the main focus in research. In research that uses culture as the object of research entitled *The*

Perception of Multicultural Identity in Elif Shafak's Honor (Gurbuz, 2019). This journal focuses on the culture brought by Pembe figures, Adem where they live in London while still carrying Turkish culture. This study uses multiculturalism brought by the characters is Turkish's culture, where this culture intends to preserve family honor by using the oppression of women. Moreover, when the characters transmigrate to English and apply that culture. The author looks from two perspectives, there are Turkish and English cultures. The result of this research is the cultural opposites depends on how a person operates in his culture. In this novel, the characters have the characteristics to keep the culture that has been taught from birth in the name of religion, race and class.

Apart from looking at the cultural side of the novel, the characterizations in the novel are also very interesting. The researcher has seen research in terms of cultural identity, cultural identity is often used as a reason for certain things to happen in society, such as oppression, murder or rape. However, although culture cannot be separated from a person, there are still many people who live with the stance he has. This happens because of his habits, his faith and also his environment. One of the things that proves that culture can influence a person's stance is through a character named Iskander. The researcher can see research that focuses on the psychology of this character through this journal.

The second journal that discusses the same topic is *Negotiating the Social and Cultural Impact on the Soul of Peetrator in Honor of Elif Shafak* (Rafique, Tariq & Khan, 2021). This journal discusses the nature and characteristics of Iskander interms of psychology. The author uses the psychological analysis. The

authors focus on how Iskandar's character played a role as one who someone maintained the honor of his family and killed his mother. The result of this study is the authors discovered the psychological side of Iskander's character, where Iskander felt he has an ideology that honor must be maintained. Iskander thinks that killing her mother is not a crime however a society's role in his culture. The author explains that Iskander only lamented that killing his mother was a sinful thing, not a wrong thing to oppress women.

Seeing from the cultural side through several journals proves that a culture is formed and carried within a person. In *Honor's* novel, it is shown that there is one culture that is the same even though the characters have moved to another country. This is a sign that the figures who become immigrants in Western countries still maintain their old culture. Through the following journals the researcher can assess the similarities and differences in research. This journal is almost the same as the research that will be carried out, however, the difference is that this journal discusses the mindset of the figures who still maintain Turkish culture in England.

Talking about the setting in *Honor* definitely related with the culture and society it has. Moreover, *Honor* does not only talk about future but also past. This story talks about three generation that are future, now and past. From the journal entitled A Post Colonial Reading of Elif Shafak's *Honor* and Daniel Benyamin's *Goat Days* (Husain, 2022). In that journal, the researcher compares two novels that study about post-colonial theory as an intellectual framework. Based on the theory as a perspective, those novels are seeking a better life and

brighter future for their families. They immigrated to do more developed cultures. The characters in two novels are members of minorities of group. However, in new culture, they were subjected to form of homeliness and making impossible for them to maintain their original identity into western civilization.

Relations in society cannot be separated between gender and sexuality. What often happens in a patriarchal society is that women are always the victims in that culture. However, on the other hand no one pays attention to a man's gaze. To see that side, the researcher will look through a study entitled *The Impact of Environment on Male Gender Roles in the Honor's novel* (Nurikic & Botalic, 2019). The purpose of this research is to look at the male role or stereotypes that occur in men as protectors and try to explain how the role of men is forced to live raised in a patriarchal environment. This study uses gender theory. There are several things that are different from the theory that will be done. The biggest difference is the use of different theories and different goals. The difference that can be seen is the object to be studied. This research looks at it from a male point of view, while the research that will be carried out looks at it from a feminist perspective with Kurdish Women as the object. The similarity is that they both carry the theme of patriarchy in the novel.

The result of this study is, the researcher concludes that the role of men is determined by a patriarchal norm from their respective homes. So that men will be considered as traitors if they do not carry out orders from that culture (maintaining honor).

The main character in this novel is a Kurdish Muslim. Kurdish Muslims

living in Turkey. Kurdish itself is a village that is still very strong in its customs. This allows many interested people to know the depths of Kurdish society. This also causes many researchers to make Kurdish the object of research. Kurdish culture is known for its regulations that reduce the movement of women, it makes the researcher conclude the theme of his work is being Kurdish women. As in the journal entitled *The Representations of Kurdish Women in Selected Turkish Novels* (Mustafa & Ahmed, 2020). This journal discusses several selected novels that discuss Kurdish women. One of the novels discussed is *Honor* written by Elif Shafak (2012). This journal contains the representation of Kurdish Women in their roles in a novel. The purpose of this research is to compare several Kurdish female characters in dealing with their lives, in terms of education, social and struggle against injustice, especially in Turkey.

The result of this research is that there are differences and similarities between the novels. Like the difference in terms of education, in *Honor* novel, not everyone can get a proper education, however the Kurdish women in the *Honor's* novel are still struggling to be independent and work. On the other hand, the Kulin's novel does not prioritize education. Another thing they have in common is that they both struggle against the oppression that comes from their culture and religion.

Several previous studies looked at it from various perspectives. Through post-colonial, multicultural, psychoanalytic, feminism perspectives. The researcher can see that there are many research gaps between one study and another. To clarify how the research will work perfectly, the researcher will use

another journal discussion by applying the same theory to different objects. Of course, some literary works can be seen from any angle. However scientific research is research that can prove the theory.

At a glance, the theory is used to research this study is Radical Feminism, where with this theory the researcher will look at the struggles and principles of women in the honorarium novel to achieve full rights as women. This understanding is actually not always patent about women, however about feminist and masculine attitudes. The focus of this theory is to see how women or people who are dominated against a patriarchal system. It is common knowledge that a patriarchal system is a system of dominating women under men. The first journal that uses the same theory is entitled *Exploring Radical Feminism Through Chitra Banerjee Divakaruni's One Amazing Thing (2010)* (Trivadi, 2021). The journal focuses on the removal of the patriarchal system by the main characters in the novel *One Amazing Thing* (2010). This study looked at radical feminism rooted in the patriarchal system in society. The dominance of men in society must be abolished. Researcher have discovered the injustices the main actors experienced in Jiang's life. This is due to the culture in which she lives. The object difference between the novel and Indian culture written by Chitra Banerjee Divakaruni can be referenced with the same approach as the Turkish novel (*Honor*), so the author uses the reference of this journal to do research. The result of this journal's research is that there have been two forms of injustice in the life of the main character, Jiang, because of the patriarchal culture. In addition, the author also concluded that Jiang could not get consent to

marry the man she wanted because she had been deceived by her father.

Another previous journal discussed a literary story from feminist perspective entitled *A reading of Margaret Atwood's The Handmaid's Tale based on Jasodhara Bagchi's assessment: an Indian radical feminist Perspective* (V&Sivakami 2022) . This journal is to analyze the motherhood that were discussed in journal *Bagchi's Interrogating Motherhood: An Indian Radical Feminist Perspective* (2017). The journal is actually continuing and perfecting itself. The two researcher who have studied the story of The Handmaid have agreed to join the radical feminist movement from patriarchy system. The concept and role of the mother in the story seemed to woman of her right to be completely human. The rights to reproduction, life, and the uterus. The journal are discrepancies and are consistent with the research that will be done. The big one is with the objects to be studied, and the journal aim to perfect the previous study, the equation. The radical feminism topics that caused women to receiveless of their rights as fully human. The result of the research is in this novel shows the problems that will be faced by another women. The biggest term in the novel was found that there are women who assist other men for pushing women.

The third journal that analyzes using the same theory is entitled *Angela Carter's Bloody Chamber in Relation to The Second Wave Feminism* (Gjorgjeva & Alagjozovska, 2020). This journal discusses a collection of fiction entitled The Bloody Chamber written by Angela Carter. This study was investigated to find out the existence of stereotypes in the two sexes. The theory is used to conduct this research is Radical feminism. The results of this study found the

existence of stereotypes, such as the opposite of roles between the two. Like a worker or hero who is taken over by women not men. This shows that women are independent and strong creatures. The author has succeeded in proving that several characters in the book achieve equality by fighting oppression due to the patriarchal system.

Literary works written in the form of feminism, there must be an oppression of women. Oppression can take the form of mental, physical or symbolic. One of the oppressions that occurs in women in the household, such as polygamy, sexuality, divorce. Through a drama entitled *Dhruvsvamini* by Jaishankar Prasad, the author examines this drama using the radical side of feminism. In the journal entitled *A Critical Analysis of Radical Feminism in Jaishankar Prasad's Play Dhruvsvamini* (Chandrasekara, 2019), the discussion about Radical Feminism that occurs in orthodox Indian society. In this journal, the author identifies that a radical feminist thought grows because of the patriarchal system of Buddhism. The oppression that occurs in the drama is a woman who cannot do what she wants, polygamy without permission from the wife and much more. This journal applies radical feminism in concrete forms of oppression in Indian society. India is famous for its early marriages, arranged marriages, divorces. Through this the author introduces radical feminism through the character in the drama *Dhruvsvamini*, the character also succeeds in criticizing polygamy and the patriarchal system that dominates women. The character also succeeded in changing the perspective of the orthodox society to be more open by marrying a widow.

Oppression is indeed a major topic in radical feminism. Basically, radical feminism is an ideology that fights oppression. Women are being oppressed again. Therefore, women also want to have a freedom. This happened to the novel of two works above. The journal that discusses about radical feminism entitled *A Journey of Feminist Rebellion Through Charlotte Perkins Gilman's Short Story The Yellow Wallpaper and Her Novel Herland* (Ozyon, 2021). The journal contrasts two works by the same author, Charlotte Perskin's Girman, as represented by the books *The Yellow Walpeper 1892* and *Herlend*. The author uses radical feminism perspective to analyze the novel. The result of the study is in the first novel, the author depicts the characters by using radical feminism against the fight of female characters seeking independence. The reason for this is that the lady in the tale is oppressed by her husband. Her husband, for example, employs two additional ladies only to supervise all of his wife's actions at his own home. According to the second novel, radical feminism is employed as a solution to women's phenomena such as pregnancy, fertility, and division of labor. Through the two works, the author claims in his notebook that there are of Charlotte Perkins Gilman.

Based on those previous studies, the researcher finds that oppression caused the patriarchal system uses Islamic culture are still lacking in comparison to other types of oppression. In this study, the researcher intends to investigate *Honor* (2012) using a radical feminist by Kate Millet. In the story, the researcher seeks to highlight the oppression caused of Kurdish culture and the effects of patriarchy system on Muslim characters. Furthermore, an important component

of evaluating *Honor* (2012) is raising readers' consciousness and expanding their understanding of patriarchy system that will be oppressed women.

B. Problem of The Study

Based on the explanation of the reasons for choosing the research topic and the background studied in this study, the formulation of the problem in this study are:

1. What are the forms of oppression experienced by Kurdish Women in *Honor's* novel?
2. How do the Kurdish Women through women's movement react to the oppression in *Honor's* novel?

C. Significance of The Study

The issue of feminism is very interesting to be discussed lately, this is indicated by many problems regarding gender inequality, infidelity, murder, rape and also bisexuality. Theoretically, this research is useful for developing Kate Millet's theory, namely Radical Feminism about the oppression of women. In addition, the authors hope that this research can become a reference and part of future research that addresses a problem with the theory of Radical Feminism. Practically, this research is expected to be able to provide benefits and contributions to women in society who are facing the same problem. This is intended so that women understand the steps they must take when they are in the same problem.

D. Scope of Limitation

This research focuses on the actions and forms of oppression experienced by Kurdish women in order to maintain an honor in *Honor's* written by Elif Shafak. The forms of oppression in feminism that occur are in the social, economic and political fields. This study will not delve into the respectable side of the Kurdish society too deeply. Although the research will not delve too deeply, this social problem cannot be separated from the character's relationship with his culture, and the character's relationship with the economy.

E. Definition of Key Terms

: Marry Frye argues in her bookentitled *Oppression* that oppression is a form of inequality for group or people from someone who has a power (Frye, 1983). Oppression is a form of paradigm resulting from the domination of men.

: Patriarchy is a system or ideology that sides men asa dominant in society and women as one who followsmen's orders. In the book of Kate Millett entitled *Sexual Politic* argues that a man takes a possession of his wife and his child in physically attack, murderor human trafficking (Millet, *Sexual Politic*, 1970, pp. 34-36).

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter contains expert opinions on the theory of Radical Feminism. In addition, this chapter will also write in depth about the theory of Radical Feminism which will be used as a reference in conducting research.

A. Feminist Literary Criticism

The term 'feminism' originally appeared in the English language in the 1890s, at a critical historical juncture when there was an urgent need to describe the actions of the women's movement, which was as dynamic and popular as it had ever been. Late-nineteenth-century feminism brought together women from many social levels and backgrounds. While more recent feminist criticism cautions against viewing 'women' as a homogeneous category and emphasizes the error of eradicating the unique characteristics of different groupings, the emergence of a solidarity across national and class barriers was perceived as so novel in the late nineteenth century that the common factor of being a woman was perceived as outweighing the differences (Knellwolf, 2008).

In the book of *The Cambridge History of Literary Criticism* (2008), states that theoretical engagement with women's claims and rights focused on representation, both in terms of opposing political disenfranchisement and confronting literature's insidious potential to promote beliefs about women's inferiority. It begins with an overview of early twentieth-century feminism (first-

wave feminism) and then delves into second-wave feminism, presenting various critiques of documented instances of women's oppression.

In feminist literary criticism of the dominant language is the “resistance” of literary or historical texts. But based on the social system, patriarchs are organized to benefit men and they seek to track how such power exists in society, reflected and supported or questioned in literary texts and expressions.

Feminism Literary Criticism has its roots in the intellectual and political feminist movement. Susan Gubran claimed that throughout the 1990s, which she qualified as the fourth stage of feminist literary criticism (hereafter categorized as “meta-critical dissent”), both political identity feminists and post-structuralist feminists ignored the word “woman.” And although he acknowledges the advantages produced by these lines of research, that is, the way they have formed alternative methods for studying cultures and societies, he remains sceptical as to whether their excessive reliance on philosophy and post-modern ways of thinking really adds something to the advancement of feminist literary criticism.

Unlike other critical theory schools, feminist literary criticism does not have a single author who built a cohesive theory. In reality, speaking of feminist literary practices rather than practices is more acceptable. Feminist literary criticism is an interdisciplinary study that draws significantly from a variety of disciplines, including history, sociology, psychology, and linguistics. It is really a number of feminist approaches to literature, each adopting its own critical school or combination of methodology. Sociohistorical feminist critics, for example, study

literature in order to comprehend its depictions of women as well as the society and writers who created them (McFadden, 2023).

Virginia Woolf is rightly considered the founder of modern feminist literary criticism. Prior to her landmark contributions to the field, in particular her feminist manifesto of literary criticism, *A Room of One's Own* (1929), very few works register in historical accounts of its genesis. Virginia Woolf's *A Room of One's Own* (1929) became a key book for feminist literary criticism in the late-twentieth-century Anglo-American academic. Its most prominent statements became commonplace facts that continue to underpin feminist critical practices today. It established a framework for writing literary history from a female viewpoint and for putting more women's literature on college curricula. It simultaneously strengthened an emerging canon of nineteenth-century female authors and recognized that individual "greatness" is dependent on the unsung work of many.

Simone de Beauvoir in her book *The Second Sex* (1949), claims that "someone does not want to be born a woman, rather than a biological one". The statement is important because it highlights the fact that "the ideas about the roles of men and women in which the Society considers it to be not really that way and they are not natural or may change." (p.118). Such a critical reaction was the result described as bifurcating into the Anglo-American and French lines. Literary critics working in this field are interested in the representation of women in literary texts, from which there is the most famous feminist approach to *Sexual Politics* by Kate Millet (1970). In his introduction to *The New Feminist Criticism*, Showalter

identified three phases of the feminist critical movement. The first stage, which exposes misogynist literary practices, either explores female stereotypes such as those that appear in male writers' works, such as Millett's *Sexual Politics*, or expresses critical bias.

According to the above classification of literary feminism. The researchers concluded the scope and concepts of feminist literary approach into three aspects: writer, literary work, and reader. However, the researchers in this study will only analyze the literature, i.e. only the work itself. The study will focus on exploring the object as the literary work itself, and feminism acts as a tool to understand the female aspect of feminism in the work of literature. A feminist literary analysis that focuses on literary work as gender studies, it is concerned with the role of women (or gender) in literary texts. According to feminist critics, patriarchy socially imposes rules for men and women in systems that emphasize on males. Gender studies also investigate how literature supports or opposes such conceptions, providing a distinct perspective on literature (Mangione, 2015).

Feminist literary criticism is a literary approach that focuses on the form of continuity between struggle and feminist principles for women. The feminism literary criticism approach is often used to see how far women view the oppression they receive. Feminist issues in society are often used as material in literary works such as novels, plays, poetry, and prose. In feminist literary criticism the researcher looked at a person's view of women. The author's view of women, the view of women authors on other women, however not forgetting the

views of men (Tuttle, 1986).

B. Radical Feminism

The focal point of radical feminism is a man who becomes dominant in society for women's social life. An expert named Anne Wilson Schaef argues for a definite belief that domination is a way to fulfill the conditions they want, having a uniform to be able to govern many people (Schaef, 1981). This happens because men are made dominant in this system and women must follow suit. Often women surrender due to religious, cultural, or organizational ties. In Rosemarie Tong & Botts's book, Radical feminism became the second wave of feminists. Radical feminism believes that a patriarchal system is not based on an individual, however a group (Tong, 2018).

Radical feminism theory is a method used in literature to analyze works with criticism of men who put social pressure on women. Radical feminism is the biggest issue that aims to refute the patriarchal system in society. Women who are in a patriarchal system tend to suffer and surrender. The patriarchal system is what makes radical feminism a movement for women who want to rebel to get the rights they want. Where the patriarchal system that dominates will lead to oppression. In this concept, oppression can occur because of social interaction and social restrictions to do something. The forms of oppression that often occur are social, economic, political and even sexual. Millet in *Sexual Politics* argues, a social interaction that becomes dominant one of them, then oppression will occur (Millet, 1970).

In some societies, men want to be rulers because he wants to control women

to be who he wants them to be. However, in reality, in practice, women who are slaves to men are women who are considered to have no power. These powers can be like education, money, beauty as well as intelligence. Usually women who already have everything, they will find it more difficult to be dominated by a man. Women who have high values, high education, successful careers, are able to have a mindset that they can stand alone without men. So, through this, men are more reluctant and reluctant to manage women. The independent nature of women can reduce oppression of women (Frye, 1983).

Radical feminism trying to fight the system of social domination on men so that women are able to get the rights they deserve. These rights include, the right to live freely and make their own choices. One of the figures, Gayle Rubin, argues that the gender bias system is a series of societal rules that deliberately make biological sexuality applied in community activities. For example, society applies feminine forms to women and masculinity to men, so that men remain dominant and women are powerless (Tong, 2018). For example, in a company, if a patriarchal or dominating system is applied, no female workers will be the leader. In fact, when compared, women also have higher education and broad knowledge.

1. Kate Millet (1970) theory of Oppression in Radical Feminism

The theoretical concepts of Kate Millett is that oppression occurs because of the patriarchal system and gender. Millet said a relationship between men and women is a relation to all power *"social caste represents all forms of racial, political and economic oppression"* (Tong, 2018, p. 55).

Through Sexual Politic books, Millet explains some of the concepts of oppression:

a. Form of Oppression :

1. Racial

Social interaction in society will bring about the emergence of differential groups such as race, class, caste, and gender. Because there is an unequal relationship between one group and the other, it will create a sense of inequality so that they will appear to hate one another without realizing that human beings are created differently. According to Millet, racial oppression is caused by the presence of a group that rules another group in the political world. These groups are formed by birth, and gender dominates. The study of racism has convinced us that a truly political condition of affairs exists between races, perpetuating a succession of repressive situations. Because the subjugated minority has insufficient remedy through current political institutions, it is discouraged from organizing into traditional political struggle and resistance (Millet, Sexual Politic, 1970, pp. 24-25).

Male supremacy, like other political creeds, does not finally reside in physical strength but in the acceptance of a value system which is not biological. In the racial oppression that women accepted would not be independent of social, cultural and biological classes. Superior physical strength is not a factor in political relations - vide those of race and class. In a society where status is dependent upon the economic, social, and educational circumstances of class, it is possible for certain females to appear to stand higher

than some males. Yet not when one looks more closely at the subject. This is perhaps easier to see by means of analogy: a black doctor or lawyer has higher social status than a poor white sharecropper. But race, itself a caste system which subsumes class, persuades the latter citizen that he belongs to a higher order of life, just as it oppresses the black professional in spirit, whatever his material success may be. The function of class or ethnic mores in patriarchy is largely a matter of how overtly displayed or how loudly enunciated the general ethic of masculine supremacy allows itself to become. Here one is confronted by what appears to be a paradox: while in the lower social strata, the male is more likely to claim authority on the strength of his sex rank alone, he is actually obliged more often to share power with the women of his class who are economically productive; whereas in the middle and upper classes, there is less tendency to assert a blunt patriarchal dominance, as men who enjoy such status have more power in any case (Millet, 1970).

2. Political

"Politics" is not a word like meeting, owner, or political party. Politics is the description of a word that describes the power to control a person or group in a relationship or interaction (Millet, *Sexual Politics*, 1970, p. 23).

This essay does not define the political as that relatively narrow and exclusive world of meetings, chairmen, and parties. The term "politics" shall refer to power-structured relationships, arrangements whereby one group of persons is controlled by another. By way of parenthesis is one might add that although an ideal politics might simply

be conceived of as the arrangement of human life on agreeable and rational principles from whence the entire notion of power *over* others should be banished, one must confess that this is not what constitutes the political as we know it, and it is to this that we must address ourselves.

In the concept of Kate Millet's theory, it states that "*a note toward the theory of patriarchy*". Where the core of a relationship is that one dominates and the other is oppressed, this must be called political oppression. The concepts of Millet's theory and patriarchy are closely related. One of the causes of dominance is the patriarchal system in society, so if it persists, there will be repression. One example given by Millet is that, in America, the relationship between racial oppression and political oppression is very closely linked in that they control a person through their birth (Millet, *Sexual Politics*, 1970, p.24).

3. Economic

Economic oppression is caused by a number of things. One of them is patriarchy. Traditionally, the patriarchal system has screwed people through their economic lives so that they are oppressed (Millet, *Sexual Politics*, 1970, p. 39). The oppression that occurs because of the patriarchal system is caused by the dominance held by men. The forms of domination in the patriarchy are having (rich) economic power and more control over precious goods as one of the orders (Millet, *Sexual Politics*, 1970, p. 25). The male participates in both worlds, empowered by his superior social and economic resources to pit estranged women against each other as rivals, thanks to the various advantages of the double standard (Millet, *Sexual Politics*, 1970, p. 39).

In particular, Millet argues, if men remain in control of the public and maintain patriarchy, the oppression of women will continue to occur. To eliminate that control, society must give up differences in gender, sexual status, roles and domination. Do not overestimate the role of femininity and masculine. Millet also said that this male control is supported by several academies, churches, families and other religions, resulting in the statement that women must obey men. This obedience will lead to a low value for women. However, there are still many wise women who think that if she wants to live safely in a patriarchal society, she is better off being a feminist (Tong, 2018). Millet states that if a man and a woman are temporarily separated, men will value women more than they are united. So, this is what will be equality in both, they are both high in society (13).

In a book entitled *Sexual Politics* (1970) written by Kate Millet, describes the important concepts of her views on the patriarchal system. The patriarchal system is a system created with a focus on men as rulers who can cause oppression to others (women). Millet describes two concepts from his thinking, namely the concept of the patriarchal system and the women's movement :

b. Patriarchal System

1. Ideological

A system that takes shape in society has been approved by the government. The government has high power to regulate the course of regulations in its society. Likewise with the existence of this patriarchal system, according to Hannah Arendt who has observed, the government has approved these regulations based on their power and applied them through coercion or violence.

This agreement is certainly followed naturally by the existing community through socialization.

The patriarchal system has 3 basic things. Millet stated that there are 3 basic things, namely temperament, role and status. The patriarchal system upholds the vision of status, the status formed by society involves personality through the categorization of "masculine" and "feminine" (Millet, 1970, p.26).

Another basis is a role (sexes), roles that differentiate between men and women. For example, the role given by women is serving in the house or as a housewife, the role of giving birth and giving children. Women tend to have a limited role in society. Meanwhile, men are considered as providers of life (earning money) (Millet, 1970, p.26). If they have a high status and a big role, they will create a temperamental personality that is capable of acting in ways that hurt others. So, these three categories are related to each other in a patriarchal society.

2. Biological

Biology is not always a discussion of the physical. Biology is known as something that is brought at birth and lives. Millet said that gender is not something that is related to something that happens in people's lives. The creation of a patriarchal system is not because of the existence of female and male gender, however because of the natural personality traits of "masculine" and "feminine" (Millet, 1970, p.27). Political relations are not influenced by physical strength, however non-biological systems. Even today, people's roles and jobs are determined based on their class. Those who are at the bottom (poor) get the most strenuous tasks or activities. Roman legal historians conclude that a power in the

family, the father or husband is superior and has power over the wife and over the children (Millet, 1970, p.27).

3. Sociology

The form of the patriarchal system with the smallest scope is from the family. The family is a reflection of social relations. The role of the family is as a mediator of the prototypical role (Millet, 1970, p.33). Families tend to encourage their family members to act like a system that has been implemented in government. In the role of building a patriarchal system, this generally leads to support from religion such as the Catholic teaching "the father is the head of the family" (Millet, 1970, p.33).

The patriarchal system is formed because of the structure of society, family and state. All three are interrelated, and dependent. The election of female family heads is considered as something that will cause poverty and ignorance. In the traditional way, the patriarchal system in the family is given to the father. Nearly all order and ownership of the wife and children passed to the father or son. This includes physical power, violence, killing and human trafficking (Millet, 1970, p.33).

Relations between relatives are only recognized through men (Millet, 1970, p.34). In the opinion of Maine as a 19th century historian "the eldest male person was the one who had the highest rights in the household, he had extensive powers until death and did not qualify for children as slaves". This could mean that rights to property, children's lives, wife's lives, slaves, and all goods must be subject to the oldest man in the house.

4. Class

The patriarchal system greatly views a person's status. Class and status are the things people most fear in a patriarchal system (Millet, 1970, p.36). Moreover, for women, caste status is often operated in life in a patriarchal society. Which is all activity, status, looking at the economy, social and education. In this case, class is not only who has higher education, wealth however also seen through the subject. Millet gave an analogy, someone who has a high position as a doctor however is black will be seen as lower than white farmers. Basically, class is used as a way of oppressing someone who comes from his race, however much material he has will be seen as inferior to this system (Millet, 1970, p.36).

Class divisions that threaten society. Through class divisions that do not benefit one party, it creates problems for someone. In patriarchy, class and ethnicity become an issue that is clearly stated in public about the severity of masculine supremacy (Millet, 1970, p.36). Millet stated (1970, p.36), "*Low social strata allow men to claim more power from their sex (sex) to share power with women. Meanwhile, men who are in the middle and upper class tend to openly show patriarchal domination because they think they have more power in any case.*"

5. Economic and educational

The traditional patriarchal system makes women have no rights over their economic life (Millet, 1970, p.39). Not because of the heavy duty, however the rewards that do not match the work. Of the one-third of working women, they earn only half a day's wages compared to men's earnings. According

to US Department of Labor data for year-round earnings: white male \$6704, \$2816.40 (Millet, 1970, p.39).

Women are often distrusted with economic, prescriptive institutions of all kinds (religion, psychology, advertising). According to the United States Department of Labor, Women's Bureau, "For each work group, women's average salary or earnings are lower than men's. It applies in every education" (Millet, 1970, p.39). The point is that the comparison between men's and women's salaries is very far away, women get lower salaries even though they both have equal education.

6. Force

It is common knowledge that coercion is the key to the patriarchal system. Many people judge that the way they seek approval, make decisions almost uses a system of violence. Millet gave an example, In Afghanistan and Saudi Arabia, someone who commits adultery will be stoned to death, however no punishment is imposed on the male respondents. Except, in exceptional cases, adultery committed by a man is recognized as an offence. As in Tokugawa, Japan sees offense based on class. For a samurai (upper class) has the right to give the death penalty to an adulterous wife, however for chonin (ordinary citizens) will do as he pleases. For lower-class adultery committed by men, he will be punished or be headed with his wife. Meanwhile, upper-class men it will be easier to seduce lower-class women to commit adultery, so that lower-class women will receive the punishment (Millet, 1970, p.39). Through this law, this system forcibly deprives women of their rights over themselves.

Women get forced illegal abortions (Millet, 1970, p.40). It is estimated

that more women die each year. Women get more physical violence. Patriarchal power also rests on sexual violence or rape. Only a small proportion of reported rapes are due to "shame" (Millet, 1970, p.40). In rape, emotion, aggression, hatred, an insult and a desire to undermine honor and violate personality as forms appropriate to sexual politics. The patriarchal system is a cruel relationship of feelings towards sexuality or crime. Women's violence is often not officially reported, in the form of abortion, suicide during pregnancy (Millet, 1970, p.40).

7. Anthropological : Myth & Religion

In religion and a myth, women give their own institutions as lower beings (Millet, 1970, p. 46). In a patriarchal system, women's biological differences differentiate each one of them. Anxiety in women is formed because of tension from men. Images of women, ideas of women are all designs created by men (Millet, 1970, p. 46).

In some ancient cultures, especially the East, it is said that women cannot interfere in one place with men for fear of being contaminated. This is quite surprising because there are still many who regard women as sexual objects. For example, menstruating women are considered cursed women. Women as housewives have to prepare food, however at the same time they are considered as spreaders of viruses or infectious diseases through the food (Millet, 1970, p. 47). Millet proves that some Hindu men do not allow their wives to touch their food, this is due to fear there is a virus in the food. Almost in a patriarchal system, women are considered as people who transmit disease.

8. Psychological

Several patriarchal concepts have explained the influence of the psychological values of each gender. As explained earlier, status, role, temperament are the basic values of patriarchal ideology. This is what will result in the interiorization of patriarchal ideology (Millet, 1970, p.54). Women and men have their respective roles. Men are considered as superior and women as inferior. Women have a greater sense of guilt than men. Women tend not to be able to refuse rights that are not given to them. Although in religion and culture, women have greater psychological consequences than men. Women tend not to have freedom over life, body only because they comply with standards of "virginity, doubles, prohibition of abortion" or things that make women psychologically weak (Millet, 1970, p.54).

c. Women Movement that Against Oppression

It is difficult for people who are trapped in a patriarchal system to get out. They spare their lives for the compulsion they do not want. The freedom he wanted was very difficult to obtain. However according to Millet, there are still things that can get people out of the system. Millet explained that there are several things that can make women get that freedom. The women's revolution is urgently needed in this regard as is the case with the women's movement. The women's movement is needed so that women are able to work together with other women with the same goal. Following are some of the women's movements according to Millet (1970, p.73).

1. Education

Education is the main thing to fight the patriarchal system that causes oppression of women (Millet, 1970, p.). Education tends to be neglected by women in patriarchal societies. There are still many women and men who think that education cannot bring them into marriage. Millet believes that being a housewife also requires adequate or higher education. This is so that the next generation of children will be able to distinguish between the good and the bad of the patriarchal system (Millet, 1970, p. 73).

It is feared that having a little knowledge will lead to a feeling that is easily incited. The patriarchal system is easier to incite women or seeds against women who lack insight, so they only think what they are doing is the truth. Having a high education makes it difficult for them to be controlled by others, so they have more courage to fight this system. The system of political, economic, social equality between the sexes is a sexual revolution for women (Millet, 1970, p.74). Many American people want an education that is equal to that of men. In 1872 Girton was opened in Cambridge and a Women's Medical School was founded in London in 1874 (Millet, 1970, p.76). These schools aim to enable women to have higher education as well.

Education has two impacts for women who live in a patriarchal environment. The second impact is that women can learn and women can fight (Millet, 1970, p. 76). Women who have education are able to impart knowledge to their children about the truth or not of something. Things that need to be followed

inn a culture and not based on reasons. Highly educated women are also able to have the courage to voice women's hearts. Through education, they will have a wide knowledge of what can hurt others, what can make others feel intimidated. So that, when things are wrong, it will be easier for them to give good examples to other women about how to respond to the oppression they are subjected to. Educated women will know that mankind was created differently, with different skin, different dwellings and different races, so that he would not oppress the other woman.

2. Political Organization

Organization is considered essential for a women's revolution (Millet, 1970, p. 80). Women were given the opportunity to make their first real move with the organization. In America, women began to spread to the world and Western countries to speak out to eradicate slavery for women. Women in western countries started campaigning with “petition and agitation”. In America, slavery is the most flagrant crime, they force women to violate decency for legal, educational, financial reasons that they have.

This organizational movement invites women to organize, campaign, and compete. They asserted their rights, freed slaves, and strengthened women (Millet, 1970, p. 80). Some feminist figures are abolitionists such as the Grimke brothers, Lucy Stone, Elizabeth Cady Stanton, Lucretia Mott, and Susan B. Anthony. Unlike Lucy Stone, she was required to speak out for black people's rights during the weekends, However she was allowed to devote herself as a

woman during the weekdays. Officially the women's movement was inaugurated on July 19 and 20, 1848 through the Seneca Falls Convention. At the Seneca Falls conference, women declared their rights such as the right to self-income (salary), the right to own property, the right to access education, the right to child custody, the right to vote and the right to divorce (Millet, 1970, p.s. 81). So, forming an organization that is joined by women will make it easier for women to unite their voices against the patriarchal system that oppresses them.

3. Employment

Women do work by demanding limits on working hours (Millet, 1970, p. 85). The patriarchal system demands that women do not work and some do work however as slaves. Women generally work longer hours with disproportionate wages. They get less fun tasks compared to men. In the first period, they only demanded to get paid (salary) which is bigger and have the opportunity to register in a higher position. So in the following period, they demanded laws with limits on working hours (Millet, 1970, p. 85).

There are still many women who are not active in taking steps. Many women tend to ignore their pain with "politeness". They have gotten used to the existence of slavery, the habit of submitting without questioning anything that is in front of them. So they cannot enjoy their free life (Millet, 1970, p.86). Some women do not want to join because of reasons, stupidity, religion, and hopes of marriage. They think that marriage is the solution to all problems. The thought that marriage would stop them from being slaves to abusive labor was a mistake, as this would keep women trapped in the patriarchal system (Millet, 1970, p. 8).

CHAPTER III

RESEARCH METHODS

The research framework of this study is presented in this section of study, consist of research design, data sources, data collection and data analysis.

A. Research Design

The research of this phenomenon is categorized in descriptive qualitative method. The aim of descriptive research is to understand the issue behind the phenomena that occur. This research will reveal the deep phenomenon behind the oppression experienced by Kurdish women. Oppression is an issue that occurs to general society. It can occur to women and men. Oppression issue in *Honor's* focuses on women's treatment. The focus of women is in the form of oppression experienced by women as a result of the culture applied in society. This study attempts to reveal the Kurdish women's resistance actions in the novel. In addition, this research also looks at what goes on behind the bullying.

The issues to be discussed are social issues which require a lengthy explanation of the issue. Deep understanding can only be done using qualitative methods. This method is used to regulate the preparation of research formats according to the tastes and needs of researcher (Rahardjo, 2020). Based on the research objectives and focus above, this research focuses on the feminism literary criticism approach for conducting research. This is intended to obtain

critical and in-depth analysis results.

B. Data Collection

Researcher collect data through several steps. The first step, researcher search for novels with the theme of feminism. Not only through recommendations for one novel, researcher search through other sources such as website, previous journals related to the theme. By looking at the uniqueness of the storyline in the novel, the researcher decided to make *Honor* novel the main data to be studied.

The second step, the researcher critically reads the content and problems in the novel. Seeing the many studies that have been done by previous researchs, the researcher tries to find research gaps that can be taken from the novel. After deciding the issue to be studied, the researcher can decide to use a theory that is appropriate to the issue.

C. Data Source

The researcher uses the main data to be examined, namely *Honor* novel. *Honor* is the ninth novel written by Elif Shafak and released in 2012. Shafak published this novel in its first American edition in 2012 by Viking Penguin, a Turkish author who also publishes her work in English.

Honor's Shafak is a story about three generations experiencing the same Tuki-Kurdish culture. This novel shows about the power of men who dominate women so that there is a lot of oppression that occurs against women. The oppression is carried out not arbitrarily because of the desire of men, however

because of the culture that is bound in several villages in Turkey. This vile culture aims to seek and maintain family honor by means of this oppression. The novel brings the main problem, namely the murder of female characters.

D. Data Analysis

The data analysis that has been divided based on the steps of the qualitative method is summed up descriptively. The qualitative method used in this study is descriptive. The first step is to classify the data with the dialogue said by the Kurdish character according to the theory used. The second is reducing the incoming data and in accordance with research questions 1 and 2. After finding data that is in accordance with the research problem, it will then be associated with the theory that is used, namely Radical Feminism by Kate Millet (1970). Interpreting the data with theory is used to distinguish which data are included in forms of oppression, with data on Kurdish women's resistance actions against oppression. The data that is indeed strong and proven will then be able to answer research question

CHAPTER IV

FINDING AND DISCUSSION

In this chapter, there are two important points. The first important point is the finding and discussion regarding the oppression experienced by Kurdish Women. In this chapter, the data be processed according to the research questions in theresearch. The second point in this research is to find and discuss women's actions against oppression according to the theory used.

A. Form of Oppression Experienced Kurdish Women

In this subchapter, the researcher presents data from the conversations of the characters in *Honor's* novel. The data obtained by the researcher will be presented according to what has been classified according to the forms of oppression that have been stated by expert Kate Millet. Millet states, "*The relationship between women and men is a paradigm force, which in the form of racial, political, or economic can lead to oppression*" (Tong, 2018, p. 55). In addition, the researcher also sorts the data found from the dialog of Kurdish women in *Honor's*. The data found is in the form of the actions of the Kurdish women's movement against oppression by men. This data be presented in accordance with the theory of oppression from Kate Millet.

1. Racial

The form of oppression found by researcher in *Honor's* novel is racist oppression. Racist oppression is often found in the novel because of the many people who look at the country, language, and clothes. This data was obtained through conversations between characters in *Honor's* novel. The data below was obtained through a conversation with a character named Pembe, who was talking with a cake shop assistant.

Datum 1

The data below was still obtained in the same conversation between Pembe and the cake waiter.

By showing Kurdish, the defender is considered someone who cannot speak international languages; the pastry assistant said, "*He can't even speak English*" (Shafak, 2012, p. 104).

Pembe realized that the British were often racist towards the Topraks or the Kurds. Data 1 found is evidence that there has been a difference in the treatment of a person only through the clothes a woman wears. Pembe had to accept unpleasant treatment from a cake shop assistant who was working. Then there is the second piece of data, which is strong enough to prove racial oppression. Generally, a racist will shoot her victim in terms of nationality and physical possession. Pembe received an insult for not speaking English.

Through these words, it is certain that the waiter was racist towards Pembe, who did not speak English. Pembe has never accepted racism from Kurdish

people, but that does not mean she has not experienced racism from foreigners. Besides being verbally racist, Pembe also received bullying from the cake waiter.

Despite she moved to London, Pembe still maintained her Turkish identity while assimilating into the city's culture. Even the Kurds were aware of the distinctions between their English and Kurdish neighbours. According to previous studies, because she is a young, the cultural differences between London and Kurds did not present too much of a challenge to her. Shafak explains the inherent challenges brought on by religious diversity and the oppressive societal situations that result (Gurbuz, 2019).

A study of racism believes that there has been a relationship between the oppression of one's race and the existence of a political system (Millet, 1968, para. 4). This study says that there has been a political system that regulates the role of sex (gender), as Webber said, "Herrschaft," or there has been male control over women in citizenship (Millet, 1968, para. 4). The domination of men, or the majority, against minorities will lead to an oppression of racism.

Pembe seemed to already know the risk if a Kurdish or Toprak would get bullied or racism. But through some data that shows racist oppression, the reason is not because of Pembe's skin color and physique but rather because of Pembe's identity as a Kurdish. This oppression is carried out by men, who rule that place. Not only employees but also bosses and the people around them support this oppression because of the patriarchal system embedded in their thinking. According to Millet (1970, p. 26), one of the causes of patriarchal thinking can

be ideology and social class. The racial oppression that was carried out by the cake shop employees was due to their own ideology that someone who is different (Pembe speaks Kurdish) must accept this oppression. Moreover, the cause of this thought was due to the different classes between the two.

2. Political oppression

According to Millet, the paradigm of the patriarchal system also creates political oppression. Political oppression does not mean meetings, owners, leaders, or parties. However, the word "politics" is a description of the power-structure relationship that is composed by one group or individual to control another (Millet, 1970, p. 23).

Datum 1

The data above is an excerpt from the conversation of the village elders, namely three men.

"How can you expect Allah the Almighty to reveal His ways to you when He is known to have spoken only to prophets? , "Surely there was no woman among them", said three old men (Shafak, 2012, p.21).

The men came to the house of Naze (Pembe's mother), who had just given birth to two daughters named Pembe and Jamila. The words of the three men hurt Naz because he did not have a son yet. Where it is said that Naz has violated the laws of nature and Allah,

"God wants to hear you talk. If it had been any other, he would have made you into a fish." (p. 21). While Naze remained silent, three elder men replied,

"Speak!". "It's against nature for your kind to be quiet." What goes against nature goes against Allah's." (p. 22).

The first piece of evidence is evidence of the impact that Naze received because he could not give birth to a boy. The boys in Kurdish are a pride. Therefore, if someone has a son, it is a blessing. However, it was different from what Naze experienced. She had to endure abuse and intimidation from the Kurdish community for having given birth to a daughter. The emphasis of the Kurdish people on Naze is a form of political oppression. Women have uteruses, conceive, and also give birth to themselves by the will of God and their desires. But this political oppression is a form of Kurdish patriarchal thinking.

One of the patriarchal concepts of Kurdish society is religion and sociology. People's thoughts and behaviors are first formed by the smallest structure, namely the family. This patriarchal system has been going on for a long time in Kurdish and is spreading with religious appendages. In some of the same cultures, religious frills are often used. In certain Hindu religions that apply a patriarchal system in society, it will prohibit women from cooking or even touching food during menstruation (Millet, 1970, p. 47). The patriarchal system that is implemented in the family will spread to the wider structure. In a traditional patriarchal family, leadership in the family is handed over to the father. When his father died, all decisions rested with his eldest son. The power possessed by the head of the family is about holding all control over women's physical activity, violence, and murder (Millet, 1970, p. 33). It is this family structure that spreads

into society through religion and community leaders. Having a son is an honor in Kurdish. Men are a source of pride in Kurdish society, so women are a code of honor, which is like shame (Shafak, 2012, p. 20). The oppression that Naze received, carried out by figures in Kurdish, proved that the influence of the patriarchal system in society was formed by the government itself. Those leaders who have higher power will more easily make unbalanced decisions and regulations (Millet, 1970, p. 26).

Datum 2

There is no freedom for women to choose their way of life. The eldest daughter of Berzo and Nazze has to live a life that does not go her way. Hediye assumed the role of mother to her eight younger sisters after her mother died.

"I'll never get married", she was fond of saying. "I'll look after my sister until all of them have tied the knot." I'll die a spinster." (Shafak, p.260).

Hediye is the first daughter of Berzo who wishes not to marry. She has lived life like a mature woman who is far from her age. She was forced to become the mother of her eight sisters. However, circumstances and feelings changed the determination she made from the start. She met a medical man and an inoculator one day, and this is what made her want to get married.

"The girl who had a cloudless night, when the moon was a golden sickle in the sky, eloped with this man whom she barely knew", (Shafak, 260).

The data discovery in the novel is that there has been oppression in

seizing the rights of girls. Women have the full right to the life they own. They have the right to determine education, employment, marriage, and also have children. In radical libertarian feminism, fighting against parties that can interfere with women's full lives as women is the goal of this understanding (Tong, 2018, p. 43).

Berzo: *"If I had a son, I'd ask him to kill you and clean up our family's good name. And your brother would go to jail because of you. He would spend his life rotating amidst four walls", (Shafak, 262).*

Starting from her sacrifice as a surrogate mother for her younger siblings to promising not to marry, it appears a pressure from her parent. Initially, her struggle to become a mother in the Kurdish community was motivated by her sincerity, but this feeling changed when she became an adult. Hediye is a woman who gets two oppressions at once. The emphasis put on her father and stepmother did not make Hediye afraid of their decision. She had received bad treatment from her future husband. Hediye was determined to run away and marry the man of her choice, but she was tricked and betrayed by her future husband. The oppression that Hediye received was carried out by the two men she loved. It did not stop there. Hediye received pressure that cost her life. Through one of the dialogues, Hediye's father (Berzo) mentions that, if he had a son, he would definitely kill Hediye because he ran away and destroyed his family's honor. It is openly stated that the honor of the family is more important than one's suffering. On the one hand, a man is someone who has no sins, including old men, children, and husbands. Meanwhile, on the other hand, women do not have

honor because men's sins are considered to be forgiven while women's are not (Zouari, 2022). The man in a family has complete control over the physical activity, aggression, and murder of women (Millet, 1970, p. 33).

Datum 3

"The medical man had turned out to be a coward. Even though he had promised to marry her, at the slightest opposition from his family, he had changed his mind, abandoning her in the big city on her own", (Shafak, 261).

Hediye put a lot of trust in the boy who promised to marry her. It turns out that the man was a coward. Because there is no courage or willingness to ask permission from his family. It does not there the medical man has abandoned Hediye in that big city. Hediye is not only threatened by her family, but she is also betrayed by the man she battles. The man who was supposed to protect her from the horrors of the world abandoned her, leaving her without money or transportation. Hediye's sorrowness is always brought on by her closest men. Hediye's quest to live with her chosen man is revealed to be a fantasy.

Datum 4

The bullying happened to Berzo's daughter was done by her own father. Berzo was annoyed and disappointed by what his daughter was doing, but he did not feel sorry for the fate that had befallen his first daughter. After Hediye realized her mistakes for what she did, she finally went to her father's house again to apologize.

"Hediye regretted what had happened. She was also fighting. But this was the only home she knew", (Shafak, 261).

After Hediye realized what she had done wrong, she returned home to her father, stepmother, and younger siblings. After entering the house and being silenced by her father for a while, Berzo came in handy.

"I have no sons. God gave me none. I've never understood why he did that until today". "Now I know the reason," Berzo said, "If I had a son, I'd ask him to kill you and clean our family's good name. And your brother would go to jail because of you. He would spend his life rotating amidst four walls." (Shafak, 262).

Berzo never once behaved rudely or hit his son. However, through Berzo's words, it proves that honour in Kurdish is more important than one's life. What's more, women are considered the bearers of bad names in the family. A verbal threat like this is already oppression, and this will make a woman feel pressured by what she is experiencing. The men in Kurdish often do not pay attention to the wishes and freedom of their daughters to do whatever they want.

Datum 5

Adem cheated on Pembe with a club dancer named Roxana. Adem's behaviour was felt to be very bad because he left his children and wife for her. Adem had an affair with Roxana, all the boys, including Iskander tried to normalize it. Iskander's attempt to make his father return to his mother was not successful. In *Honor* text, it is explained that whenever he has free time, Adem always seeks out information about Roxana in every place, such as malls, restaurants, and boutiques although he has a wife (Shafak, p. 271).

Iskander said, "I want you to come home, Father." Adem refused harshly, "Go back to your mother before I break your bones (Shafak, 256).

Through the conversation above, Adem did not want to repair his household with Pembe.

Iskander said to Adem, "Mother is seeing someone. You need to return home and fix things. "Does she love him?", Adem answered. "Look, I know you do not understand. Ten years ago, I would have been mad as hell. I would have done anything to stop it. But now I'm old enough to know I can't make your mother love me. She asked me several times for a divorce. I've ignored her request, but it was the right thing to do." (Shafak, p. 256).

Hearing the word "love" that his father had said, Iskander felt that his father was the head of the family that he had to obey. Hearing this, Iskander no longer blamed his father for his actions. Then, he back to doing what his father should have done. In Kurdish, respect and modesty of sexuality are very important. There are two important concepts of Kurdish honour. There are *namus* and *sheref*. *Namus* is an honor that can be kept, lost, or recovered but cannot be increased. *Namus* represented with virginity of women. *Namus* is a honour that roots from the culture and religion (Tas-Cifci, 2019). While the *sheref* is an honour associated with women. *Sheref* can be increased and decreased, but it can still be increased again. *Sheref* is closely related to certain women's behaviour in their families and communities. In Turkish-Kurdish societies, men are responsible for their female relatives and their children. Having humble and respectful wives (and even relatives) who raise their children properly allows men to acquire or maintain them, as well as their families (Tas-Cifci, 2019).

There have been many examples in Kurdish society of an honour system

that is very focused on controlling women. Women are considered capable of maintaining honor family if they can protect themselves from all mistakes. In an Independent TV article entitled Kurdish women protest after being told by Turkish-backed militias to wear the hijab, it says that women are required to wear the hijab not only for religion but also for social purposes. Reported through independent television, a 46-year-old woman named Gulistan argued, *"Just because I wear jeans, I always hear words like 'who, disbeliever, dogs of Assad and the Shia' from strangers on the street,"* (Cockburn, 2018, para. 5)

This was triggered by a poster's posting saying that women are required to stay at home and wear the niqab and hijab. *"A group of women held protest vigils to demand the removal of the posters,"* he added (Cockburn, 2018, para. 6). The women who deleted and protested by uploading the poster were forced to wear the hijab, which was not only for religion but also for social and political interests. According to independent television, the demand to wear the hijab was due to encouragement from the Arab Militia, which had fundamentalist beliefs (Cockburn, 2018, para. 7).

Datum 6

Iskander is the first child of Pembe and really cares about the honor of his family. Moreover, they are Kurdish people, so maintaining honour remains the main thing. After learning that his father was having an affair because of his mother's behaviour, Iskander feels that his mother has stripped his family of

honour.

"A 16-year-old boy of Turkish or Kurdish origin stabbed his mother to death in Hackney in an act of Honor killing. Iskender Toprak stabbed Pembe Toprak in front of the family home at Lavender Grove" (Shafak, 2012, p. 66).

The data above is an excerpt from a novel that shows that Iskander is the perpetrator of his mother's murder.

"He takes a deep breath. I was a kid when you killed Mom. I couldn't stop you. If you harm her again, it'll be different. I'm not a kid anymore. I'll fight you. I'm saying I love Mom, and I won't let you hurt her again", Esma says to Iskander, (shafak, 285).

The conversation above proves that there has been physical oppression of women by their own sons. According to Millet, a man who is used as a dominant figure in society will be free to do whatever he wants to do. So that makes women feel oppressed. Bullying that occurs both mentally, physically, and verbally. In Kurdish, family honour is more important than individual. This is because honor is something that has been passed down from generation to generation.

The murder occurred due to accusations of his mother's infidelity. Before the affair took place, Iskander's father had an affair with a women's club. Iskander has the idea that whatever his father does is a form of protection for his family. Iskander and his family still maintain Turkish culture and were brought to London. This system provides the view that the father is the holder of power over his children and wife, and Kurds must sacrifice women to maintain honor that lasts years. The abuses that started as insults to family members spilled over into

physical threats and murder. The pride and anger of men in Kudish's novel are seen as blindness that does not see the truth (Zouri, 20

This patriarchal system has been embedded in his brain due to ideological and social influences. The patriarchal system has the foundation that there is no punishment for mistakes made by men. Millett (1970, p. 27) states that men plan sexual politics in society. Patriarchal society always emphasizes differences in power and ability. Power between men and women is caused by biological differences. This is due to differences in social status in society; sexual masculinity plays a dominant role in the formation and construction of culture. On the other hand, women are socially strengthened by several stereotypes of female character and behavior.

Datum 7

"It is a growing cancer in modern society", the spokeswoman added, "given that in numerous communities, the honor of the family is deemed to be more important than the happiness of its individuals." (Shafak, 2012, p. 66)

The data above is proof that the honor of the family is considered more important than the happiness of each person. In Kurdish, honor is judged by the behavior of Kurdish women or female family members in a society. A honor in Kurdish that is focused on controlling women. Women are considered capable of maintaining family honour if they can protect themselves from all mistakes (Maisal, 2018). Often, a man will defend his family's honour at any cost. If there is no father, the responsibility for maintaining the honour of the family falls on

the eldest son.

"But when the father is absent like that, the mother's honor is guarded by the eldest son, which in this case was Iskender", said an eyewitness (Shafak, 2012, p. 66).

The data above shows that there has been political oppression by men. Politics here means that a man acts by suppressing women so that oppression occurs. Oppression occurs because of the existence of a patriarchal system in certain societies. The patriarchal system itself occurs because of the pattern of society that applies a system of coercion, as described in Millet's 1970 book, *Millet's Sexual Politics*.

Millet gave an example of a patriarchal system that has a system of coercion: in Afghanistan and Saudi Arabia, someone who commits adultery will be stoned to death, however no punishment is imposed on the male respondents. Except in exceptional cases, adultery committed by a man is recognized as an offense. As in Tokugawa, Japan sees offense based on class. For a samurai (upper class), it is right to give the death penalty to an adulterous wife, and for chonin (ordinary citizens) he will do as he pleases (Millet, 1970, p. 39).

"You killed your own mom, you sick bastard. How are you going to worm your way out of that?" the police say. Iskender thinks, "I do not believe it. I thought it was a hoax to make me talk. One of those old coppers' tricks But they took a newspaper and put it in front of me. probably the same clipping Officer McLaughlin had filed. That's when I learned Mom was dead" (Shafak, 2012, p. 189).

The data above is proof of the oppression that Iskender has carried out

against his mother. Iskander's violence is seen as a defence of honor against his family. Iskander himself cannot believe what happened to his mother. He felt that his mother was still alive and not seriously injured. In reality, the woman he had injured was already lifeless.

Datum 8

After Iskander was interrogated by the police, he received a prison sentence. However, it was unexpected that the person he killed was not his biological mother but his aunt Jamila.

"you're a selfish man who killed our aunt, and he'll die a selfish man." Esma says (Shafak, 308).

Even though he is happy that his mother is still alive, the wrong he did to her cannot be erased. He received social sanctions for being hated by society, except for his younger brothers.

"There is a heavy silence, and I'm beginning to suspect that the line has gone dead when I hear Yunus say, 'I think he's suffered enough'", Esma said (Shafak, 308).

The data above proves that a man who makes a mistake still gets forgiveness from society. However, it is different for a woman; when someone makes a little mistake, they have to get a punishment although pay with someone's soul.

Datum 9 (a father's oppression of his son until his daughter committed suicide)

"It was she who found Hediye; her body was limp like a rag doll; her neck was broken; she was hanging from a brass hook in the ceiling, which had been used many times in the past for the hammocks in which babies were rocked to sleep" (Shafak, 2012, p. 248).

The data above shows that Hediye has died by suicide. The cause of Hediye's death was the mental pressure exerted by her own father. Before the suicide tragedy occurred, Hediye had a fight with her father and stepmother. As a woman who devalues family honor, hence her father threatened to kill her. The threats that put her life under pressure caused Hediye to commit suicide.

3. Economics

Talking about economic oppression will always be related to one's status and class. The *Honor* novel shows that class is influential in society. It is undeniable that many people experience discrimination based on their class and their economy.

Datum 1

After racial oppression that Pembe experienced, she had experienced in economic oppression. Economic oppression means that someone will treat someone based on the money he has. If someone does not have money, then they will suffer oppression.

"But he says buy all trays. I do not have much money", Pembe said. The assistant answered, "Then we'll have to ring the police. I've been observing your eclair crisis. And I feel obliged to say a few words. If the law becomes involved, I'll be the sole witness here." (Shafak, 2012, p. 102).

The data above was obtained based on Pembe's conversation with the assistant at the cake shop. Starting with a misunderstanding, the buyer must accept the pressure to pay for something she does not want to buy. Pembe did not have money to buy it, everyone in the cake shop had to call the police to give Pembe a punishment.

The assistant and owner of the cake shop will threaten the defender by bringing in the police. From the results of the researcher's analysis, the more Pembe shows her inability in the economy, the more someone will oppress him. It is likely that the assistants and cake shop owners judged that the benefactor was deficient in the economy, as the treatment was differentiated through the attire of rich women and the benefactor.

Datum 2

Pembe had experienced a repeated oppression. Pembe had to endure abuse while she was making a living for her children. Pembe worked as a household assistant in an actress' house. Pembe got a job is to take care of the house and baby of the female actress.

When the woman's husband was drinking alcohol, he came to Pembe and said, *"Hush, they won't see us. They're all sleeping. So we can sleep too. I'll buy you nice things. Shoes, bags, clothes, and a pair of golden earrings. You're a good woman, a saint."*

Please have pity on me. My wife will never know. Neither will your husband. They're all sleeping. I'm not a bad man. But I am a man, like any other, and I have needs. My wife isn't a woman any more. She's changed since the baby, always weeping and whining. The entire city is sleeping" (Shafak, 2012, p.71).

The data above is a snippet of the words of a man who tried to harass Pembe with the bribe of a treasure. Often times, oppression occurs because of the power possessed by men in terms of material and social status. According to Millet (1970), in a patriarchal culture, women who become non-persons without legal standing cannot have economic rights of their own. Besides that, the economy of working women has a big impact, namely discrimination in hiring them, the cost of living, and the problem of very large wages (Millet, 1970, p. 39). In addition, the patriarchal culture through the economic system, oppression caused by the economy is still related to the status and class of a society. In terms of status, it is always related to a person's economic, social, and educational conditions. so that there are still many women who desire to have everything better than men. The patriarchal system applies again to one's power over class and economy (Millet, 1970, p. 36).

"Sir... You haven't given me my wages", Pembe said. A man answered, "You want money?" he asked, sounding surprised. 'It's my monthly," he cut in, 'You treat me like this, and on top of that, you want my money? What a bitch you are!' (Shafak, p. 71).

The data above is from a conversation that is proof that the employer of Pembe has lowered the cattle with money. Not only is repression sexual harassment, but the prostitute does not get the salary he is entitled to. According to Millet (1970), the function of ethnicity in patriarchy is to openly show that

women have lower social (and economic) strata, while men tend to have more power.

Status (social and economic) in a patriarchal society is one of the causes of the oppression of women. Pembe was sexually assaulted simply because she was a maid who needed money. According to him, a woman who does not have a high income deserves to be harassed or humiliated.

Being a household assistant in a rich family leads to speculation that class and status are at stake in the novel. Pembe has endured oppression through sexual harassment as well as economic oppression by her male employer. Through this data, the patriarchal system is also supported by differences in social class and one's status. The higher one's class and status, the more power they would have in doing something to someone lower than themselves. Millet argued (1970, p. 36): "The lower social classes allow men to claim more power to share their sex (gender) with women. At the same time, men of the middle and upper classes openly show patriarchal superiority because they think the oppression will not stop and will continue for generations.

B. Kurdish Women Movement that Against Oppression

Oppression caused by the patriarchal system will not stop if the system and the perpetrators remain in society. The patriarchal system is formed because of the activities of women and men in the structure of society, so ending it must be through personal awareness and knowledge. According to Millet, women can end

the oppression they experience when they leave society. "The control of men in public will be maintained." *"Male control in public will continue to maintain patriarchy; male control should be removed so that women can be liberated"* (Tong, 2018, p. 43). Getting freedom for women must go through a struggle. Women who want to get out of oppression must get out of the patriarchal system. To reaching the freedom, the female characters in *Honor* novels have tried to become women who have a full life. Through the data obtained in the novel, the Kurdish female character has tried several movements in order to avoid oppression from the patriarchal system that was created in her society. Kurdish women's struggle against discrimination through education Education is the main way to fight oppression, which has existed for a long time. Millet also argues that the theory that was first applied by Plato was Education for Women (Millet, p. 74).

1. Education

Datum 1

Kurdish women are required to be versatile in any case. In work, marriage, having children, and education. Eventhough, there are still many Kurdish women who do not have the desire or opportunity to continue their education at a higher level. Education is what all Kurdish women really want. They feel that having a higher education will reduce the forms of oppression created by the patriarchal system. Reported by Manara Magazine, entitled *"With Education, You Can Face Every Struggle,"* Gendered Higher Education in Iraq and Iraqi Kurdistan, Part One: Living in Darkness, by Dr. Lynn Rose and Dr.

Chomman Hardi One of the sources who gave the argument said that in a patriarchal community where women depend on men and men can dominate women by oppressing them. Meanwhile, education is a way to gather women's power so that they are still respected in the patriarchal system.

The data below shows that education is one way to avoid women oppression who have no power. According to Millet, education is a form of women's movement against the patriarchal system. Almost all women have a power if they are educated. The higher the education of women, the higher the society appreciates it.

"Having a high education makes it difficult for them to be controlled by others, so they have more courage to fight this system. The system of political, economic, and social equality between the sexes is a sexual revolution for women" (Millet, 1970, p. 74).

In the midst of her Kurdish family life, Esma still maintains her education properly. From childhood, Kurdish children prefer to spend their time playing without thinking about school.

"They couldn't care less about their classes and were so eager for their lives to start that they didn't see the need to waste another minute on their education", (Shafak, 2012, p. 168)

The data above proves that children prefer to spend their time playing, not studying. Even though Esma's playing time is something precious to her, she still has high aspirations. So he is considered to have talent and be smart.

"After years of experience, I can recognize a special child from miles away. In my professional opinion, Mr. and Mrs. Toprak, your daughter is capable and talented."
(Shafak, 2012, p. 170)

The data above shows that education is important to support women's self-esteem in the future. Esma is considered to have high abilities, so it would be a shame if she did take that opportunity.

Datum 2

Education is one of the supports that a person needs to achieve her goals. The custom of life in Kurdistan is for a woman to marry young and have many children particularly a son. In Kurdish, not many people care about their education, especially women.

"While her mother didn't find the important point, they both went to school and studied with numbers because, in the end, they would get married too. But her father, Berzo, wants his daughters to be educated" (Shafak, 2012, p.9).

Pembe said, *"Every day they walk all that way back and forth. Their shoes are wearing out," Naze grumbled. "and what for?"* (Shafak, 2012, p.9).

The data above proves that there has been an idea that education is not something that is important for Kurdish women because in the future they will marry and take care of their household. It does not stop there. The data was found that the mother worries if her two children cannot take care of her and her husband later because they think too much about education.

"Naze clicked her tongue, still not convinced. 'How's that going to help my daughters get married?'" said Naze. (Shafak, 2012, p.9)

With a smart answer, the father of the twins confirmed, "What do you know? If one day their husbands treat them badly, they won't have to put up with it. They can take their children and leave." (Shafak, 2012, p.10)

Datum 3

"I wrote for a while, once I finished my A-levels, hard though it is to remember now. At university my results were good, my essays inventive, and there were people who believed in me, but something had changed irreversibly. I had lost faith in myself. Like a plant that looks vibrant in the shop but mysteriously droops after it is brought home, my wish to become novelist wilted as soon as I was out of my familiar environment." (Shafak, 2012, p. 316)

The data suggests that a Kurdish woman named Esma, is determined to continue her education to the high school level. This is proved through Esma's writings after many troubles in her family. Especially when her mother died as a result of her own brother's murder.

Esma was the only woman who wanted to voice justice to mother and woman of previous generations about the honor in Kurdish held by men's hands. Through education, Esma dares to express her heartfelt and slight disapproval of the Kurdish culture that remains in practice.

" Then, last summer, after my mother passed away, I started to write down the story of her life. I worked day and night, as if frightened that if I stopped, even for a moment, I would lose the urge, or the urge would lose me, and everything would crumble. The things I described were so personal that some parts hurt, while others latched on to something inside me." (p.317).

Esma tried as hard as possible to keep writing all the parts of her life, which could make many women who read Esma's writings expected to be able to get out of the patriarchal system. Millet states, as with liberation of any group long

oppressed, education was the first priority (Millet, 1970, p. 74). Since Plato's liberation suggestions in *The Republic* were never followed, it was *The Renaissance* which furnished the first applied theories of education of women. Most education for women in the nineteenth century followed this pre-scription scrupulously a great deal of it does so to this day. There are an endless number of statements from the period advocating higher education for women on the grounds that it would make them better housewives and mothers; there are an equal number which argue against the effort, predicting its malevolent influence should the newly educated go beyond the agreed. A little knowledge is indeed a dangerous thing if only because it so often induces a thirst for more (Millet, 1970, p. 74-75).

Even though her father is a Kurdish native, he knows that women will be treated badly if they are not educated. According to Millet, education has two impacts on women in the patriarchal system. Women can learn and can fight (Millet, 1970, p. 76). Basically, educated women will have a lot of relationships and insights that will enrich their knowledge. They will be able to distinguish between something that is not right in their life and something that is useful. They tend to put up a fight if something goes wrong in their lives (Millet, 1970, p. 76).

2. Political Organization

"Once I thought I was cut out for important things, worthy of struggles and life-sized ideals. I would become a writer as well as a human rights activist. I would travel to different parts of the world to campaign for the oppressed and the abused", said Esma (Shafak, 2012, p. 316).

The data above is one of her wishes that she has yet to achieve. Even though it is not Esma's job yet, Esma tells other women that she wants to be a feminist fighter. According to Millet, the women's movement, which aims to campaign, teaches women to organize, give petitions, and also rebel against the discrimination they receive. This community encouraged women to come out and fight against slavery at that time (Millet, 1970, p. 80).

Although organizational politics are not found in the novel, the Turkish government has created a community for women who experience oppression. From previous research (Zouari, 2022), there was no involvement of the political community in carrying out the resistance. To strengthen the data that Kurdish women are still moving through politics, a figure named Esma has written her entire family story to the public. Esma used to have aspirations to be an activist who campaigned for and voiced the rights of oppressed people. But after education, the organization becomes a vessel for the women's movement against oppression and patriarchy.

In the United States, there has been a women's movement whose campaign on abolishing slavery has spread to other countries. The Eleanor Flexner struggle community considers that this campaign is an early form of women learning to organize, give petitions, and also rebel against the discrimination they receive. This community encouraged women to come out and fight against slavery at that time (Millet, *Sexual Politics*, 1970, p. 80). Although Esma's dream of becoming an activist has failed, she has succeeded in voicing

women's rights through the essays she has written. Writing essays written by Esma will be an inspiration for women out there who are experiencing the same position.

3. Employment

Datum 1

Jamila became a virgin midwife to help women who gave birth (Shafak, 2012, p.11). Among women who do not have a high career in Kurdish Jamila has a strong determination to become a midwife. Starting from Pembe and Jamila's admiration for a doctor she met.

"As she observed each patient's condition, the girl felt a growing admiration for the doctor she had yet to meet." (Shafak, 2012, p. 11).

They have great admiration for the doctor, especially since the doctor is a woman. Women in Kurdish rarely have high education and jobs. Jamila only often sees women in her environment as women who are housewives or help their husbands.

"What was even more surprising was that the doctor was a woman, but different from her mother, aunt, and neighbors." Jamila and Pembe differentiated her admiration for a doctor from her aunt's and mother's. She had the thought that a woman she met was like her family. "Under her long coat, she wore a knee-length gray skirt, stockings of the finest and softest wool, and glasses so square that they made her look like an angry owl. Not that the kid had ever seen a grumpy owl, but this must have been what someone looked like. How different she is from women who work in the fields from dawn to dusk, wrinkled from squinting under the sun and bearing children until they have enough sons." (p. 101).

The data above shows that in a situation where women in Kurdish rarely see women working, they are more likely to become housewives with the task of bearing sons. Having a job is a way for women to protect themselves from discrimination by men. According to (Millet, Sexual Politic, 1970, p. 85)), having a job for women is a form of respecting themselves and reducing work for men. Infact, women work to help their families' finances. Data obtained from the novel shows that many women continue to work after marriage. Pembe is one of the female characters who works even though she is married. But after she got a job, her husband still forced her to work to pay off her debts. On the other hand, one form of revolution among women is Jamila, who works as a birth midwife. Being a midwife made her respected by many people, including Kurdish men. Women have many ways to live a full life.

Datum 2

The patient in the bed was burning up. Jamila checked his temperature by putting her lips to his forehead, the way she did with babies" (p. 173)

The dialogue above proves that Jamila is someone who people (the Kurdish community) trust to help their wife give birth. Despite the fact that Jamila is not a doctor who works in a hospital, she was sad since she could not be a doctor. But she still wants to be a Kurdish woman who helps women.

"Today her only regret was not being able to become a doctor. If the circumstances had been different, that would have been her aim. To work in a large, clean hospital and wear a white coat with a tag that said 'Doctor Jamila Yeter'. Doctor Enough Beauty." (p.175)

Jamila received several of things as a childbirth assistant that made her feel like she was being treated properly and appreciated by the people around her.

“They called her Kiz Ebe – the Virgin Midwife. They said she was the best midwife this impoverished Kurdish region had seen in a hundred years. Pregnant women felt relieved when she was in charge, as if her presence would ensure an easy labour, keeping Azrael at bay. Their husbands would bob their heads knowingly, and say, ‘The Virgin Midwife is in command. Everything will go well. Thanks first to Allah, then to her.’ Such words amounted to nothing; they only deepened Jamila’s fear of not living up to people’s expectations.” (p. 31).

Jamila was believed by the Kurdish community to help their wives. Even the citizens gave her a special calling, *The Virgin Midwife*, which meant an unmarried virgin who served as someone who saved the Kurdish wives and babies, even they were giving a nicknamed like a best mother. Since Jamila was not married, her life became more tranquil, quiet, and free of public ridicule as a result of her work. Even moms or her patients wish for their children to have a heart as pure as Jamila's.

“They came from distant villages and forsaken parishes to fetch her. There were other midwives closer to their homes, but they sought her out. She was quite popular in this part of the world. There were dozens of girls who had been named after her – Enough Beauty. ‘May she carry your name and be half as chaste as you,’ prayed the fathers of the girls she brought into this world.” (p.31)

Some of the data above are some of Jamila's actions against a patriarchal culture by carrying out a women's movement through work. Having a job is more than just a way to make money; it is also an expression of trust in someone. Jamila had a childhood full of Kurdish culture from both her parents, whom they only raised to marry, serve their husbands, and take care of their children. A lot of people think that marrying is someone's solution to all the trouble. Actually,

people will not be able to get rid of the system even after she is married. So from there, one way to give resistance to patriarchy is to improve self-quality through the women's movement by working (Millet, p. 86).

The oppression they experience is not about how stupid they are, no matter how poor they are; the environment that applies a patriarchal structure is the main cause of the oppression they experience. In fact, women can end the oppression they experience by breaking out of patriarchal society itself. However, due to certain situations and conditions that prevented it, Therefore, Millet concluded that the existence of three women's movements (education, political organization, and employment) could help them get out of the patriarchal zone.

Datum 3

Although Pembe is a housewife living in London, she suffered a lot in economic and social matters. Pembe went to work to pay Iskander's school fees.

“My mother first started to work shortly after my father had gambled away two months’ worth of wages. Suddenly, money was needed like never before. While Iskender was at school, Mum started to go to the houses of the rich, where she would take care of their toddlers, cook their food, clean their rooms, scour their saucepans, iron their clothes and occasionally offer a shoulder to cry on. I would be left in the care of a neighbour, an old woman with a sharp tongue and poor hearing, but otherwise nice”, said Esma. (p.70)

The monologue above proves that working is one of Pembe's ways to restore the family's economy after her husband was unemployed for two months. Pembe

proves that being a worker does not interfere with his duties as a mother and wife. In fact, when Pembe started working, she still suffered oppression from her boss. After that, she decided not to work at their place anymore. Unfortunately, it made her husband angry and oppressed her.

Pembe: *"I didn't have the money for the dolmush,"*

Adem : *"What do you mean you didn't have the money? How much did they give you? You come home at this hour and you think I'm going to believe your lies. Where's the money, you whore?"*(p.74).

Pembe works to pay off all the debts her husband has, but she still gets bad treatment from her husband. Fortunately, when her husband was angry while Pembe was working, he would never dare to hurt Pembe physically. Hence, when she is looking for money for her family, her husband never dares to physically oppress her.

"No, my father Adem Toprak did not beat his wife or children he would smash objects against the wall", said Esma (p. 73-74).

Although Kurdish's patriarchal structure limits women's capacity to work, one of the smallest acts in rebuilding the family's finances is not having many Kurdish women work and get paid since they are more accustomed to working in the kitchen and at home.

Under her long coat, she wore a knee-length gray skirt, stockings of the finest and softest wool, and glasses so square that they made her look like an angry owl. Not that the kid had ever seen a grumpy owl, but this must have been what someone looked like. How different she is from women who work in the fields from dawn to

dusk, wrinkled from squinting under the sun and bearing children until they have enough sons." (p. 101).

(Millet, 1970, p. 87) says women must understand how important it is to have an independent economy. Working is one way for men to treat women well. Women should know how to choose freely, have the ability to work, and how to get the highest wages, which could possibly be the way to fight poverty. Besides that factor, women are harassed by family duties and lack of nutrition in children.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter is the end of *Honor's* (2012) research novel. Researcher has found the data and discussed it in detail. In this chapter, the researcher presents a conclusion of the study' result in this chapter. In the first paragraph, the researcher will describe the forms of oppression experienced by Kurdish women in the *Honor*. Meanwhile, in the second paragraph, researcher concludes about the political and economic experiences experienced by Kurdish women in *Honor*. Besides it, the researcher also presents the suggestion for future research about Radical Feminism oppression.

A. Conclusion

The result of this study can be concluded, based on the study above, the *Honor* (2012) by Elif Shafak potrays oppression experienced Kurdish women. three forms of oppression experienced by Kurdish women. The oppression of honour is one form of patriarchal system. Direct oppression of women is caused by male domination in society. The oppression of honour is carried out by the stereotypical behaviour of Kurdish men who continue to defend the honour of their families. Meanwhile, the impact of the excessive preservation of family honor is the full control of Kurds women.

The forms of oppression of the Muslim character found in this novel are rooted in the patriarchy of the system that preserves the honor of her family as a Kurdish society. There are racial, political, and economic oppression. There was

racist oppression experienced by Pembe. The suppression of racist in novels that she received was not caused by Pembe being black or white, but about the way Pembe speaks. In a cake shop, Pembe was receiving a racial oppression when she did not speak English. She spoke using Kurd language. The second oppression that the researcher found was political. Politically, the oppression that occurred was experienced by Jamila. She became the victim of the murder of her nephew who thought she was Pembe (his mother). The murder committed was not just an accident, but Iskander held a grudge against his mother, who was suspected of having an affair. Iskander's oppression in the novel is a form of oppression caused as a Kurdish patriarchy to maintain a honor. The researcher found an economic oppression. Economic oppression is carried out by men to intimidate Pembe through threats and insults. Pembe received bad treatment from her male employer by sexually harassing her. The man who abused Pembe has insulted Pembe as a poor woman who wants wealth, so she deserves to follow the man's words. Harassment by the man occurred because of the power he has. Hence, in novel *Honor* there has been racial, political and economic oppression against Kurdish women which has a background of the patriarchal system in society.

Researcher have discovered that there are three reactions of Kurdish women's movements against oppression caused by the patriarchal system. In conclusion, Kurdish women are still trying to fight oppression through three ways, namely through education, political organizations, and employment. The first movement is education. The researcher found data that the figures Pembe

and Jamila went to school with the aim of gaining insight and preventing their husbands from belittling them. Apart from education as a support for someone to gain insight. Although the researcher did not find any organization that Kurdish women joined, Esma had aspirations to become an activist. Esma has aspirations to become an activist so that people who are oppressed can voice rights and justice. One of the hard-working Kurdish women is Jamila. As a woman living in Kurdish, Jamila has a job as a midwife giving birth in her village. Having a respected job makes all Kurdish people respect Jamila. Even though Jamila has violated Kurdish customs by not marrying, the community still respects Jamila as a midwife who helps women give birth. Even though the data in the novel does not show that there is a political community to campaign for, the Turkish government has provided a special community for women who want to reclaim their rights. the community continues to respect Jamila as a midwife who helps women give birth.

B. Suggestion

This research identifies three forms of oppression experienced by Kurdish women and their actions. For readers both academically and non-academically, the researcher focused on one theory: radical feminist theory by Kate Millet. The theory of radical feminism is very broad, and many different figures argue about it. Basically, radical feminism still has the same meaning and purpose: male control over female sexuality and reproductive life, which is fundamentally spread through repression. For this reason, it is advised that future researcher consider what problems exist in the nature of women that can be

solved through figure opinions. Furthermore, for academics and academic researcher who will read this paper, it remains to be remembered that although feminist science is very broad, the purpose of the theories and opinions of previous issues is to help women solve the suffering they experience. If you later use the theory of radical feminism by Kate Millet (1970), you can use the book entitled *Sexual Politics* and also the paper *Sexual Politic* written before the book was published (1968), in which this book deals with a variety of problems and solutions to women's oppression. Therefore, this research will help you find forms of oppression alongside women's actions against the oppression of the patriarchal system. If possible, you are advised to study a wide range of expert theories on feminism.

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CURRICULUM VITAE



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