

OPPRESSION OF WOMEN IN *PAT BARKER'S THE SILENCE OF THE GIRLS*

THESIS

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IBRAHIM MALANG**

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OPPRESSION OF WOMEN IN *PAT BARKER'S THE SILENCE OF THE GIRLS*

THESIS

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2024

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I state that the thesis entitled *Oppression of Women in Pat Barker's The Silence of The Girls* is my original work. I do not include any materials previously written or published by another person except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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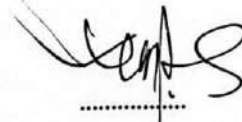
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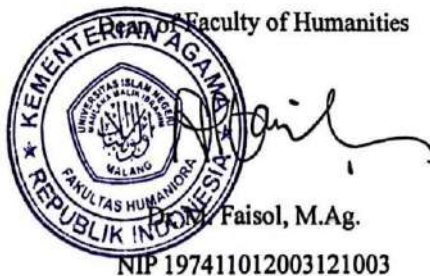


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MOTTO

"Don't judge me by my success, but by how often I fall and get back up."

– Nelson Mandela

"A great person is someone who has the ability to hide his troubles so that other people think that he is always happy."

– Imam Shafi'i

"No matter how far the road we travel, the final destination is always home."

– Fiersa Besari

"Allah put you where you are now not by chance, but Allah has determined the best path for you; Allah is training you to be strong & great. Great humans are not produced through ease, pleasure & comfort, but they are formed through hardship, challenges & tears."

– Ustadzah Halimah Alaydrus

DEDICATION

I proudly dedicate this thesis to people who are always meaningful to the
researcher;

To my beloved parents, Irfan Ardian and Sri Kayati, whose prayers never stop for
me.

To my beloved grandfather, the late Bakri, who has always loved and cared for me
with all his heart and soul and believed I could obtain a bachelor's degree.

To my best friend, Nur Rizkiah Eris, who always supports and prays.

To my extended family, Bakri, Warnianah, H. M. Tohir, and Hj. Muzenah has
provided prayers and encouragement throughout this process.

Everyone who loves researcher

Thank you so much for everything.

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What is unforgettable is that shalawat and salam are continuously poured out on our beloved Prophet Muhammad SAW, who has guided us from darkness to light. I would also like to thank the Dean of the Faculty of Cultural Sciences, Dr. M. Faisal, MAg; Head of the English Literature Department, Dr. Ribut Wahyudi, M.Ed., Ph.D.; My respected supervisor, Hafidhun Annas, M.Hum, who patiently guided me in completing this thesis. I sincerely appreciate all your suggestions, suggestions, and feedback so that this research improves—my academic supervisor, Whida Rositama, M.Hum.; All lecturers in the English Literature Department.

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Finally, I would like to say thank you very much to myself, Nabila Siti Aisyah. Thank you for sticking around this far. Thank you for continuing to choose to try and celebrate yourself up to this point. Thank you for deciding not to give up, no matter how complex the process of preparing this thesis was, and for completing it as best and fully as possible. This is an achievement worth celebrating for yourself. Always be happy wherever you are, Nabila. Whatever your weaknesses and strengths, let's celebrate yourself.

Malang, 06 June 2024

The researcher

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ABSTRACT

Aisyah, Nabila Siti (2024) *Oppression of Women in Pat Barker's The Silence of The Girls*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Hafidhun Annas, M.Hum.

Keywords: *Feminism, Oppression, Struggle*

Oppression often occurs in families. The family is the smallest unit in society; therefore, oppression often occurs. As a human rights movement, feminism addresses inequality, emphasizing women's rights. It will always be challenging to eradicate oppression that appears in various forms. The context of oppression is based on groups using the term to describe the imbalance and injustice in society, as formed by Iris Marion Young (1990), divided into five categories: marginalization, exploitation, cultural imperialism, powerlessness, and violence. Pat Barker's novel *"The Silence of the Girls"* depicts the five oppressions described by Iris Marion Young. This novel serves as the primary source of data in this research. The aim is to gain deeper insights into the faces of oppression and women's struggles depicted in literary works. This research uses feminist literary criticism and Iris Marion Young's five faces of oppression. Thus, the results of this study indicate that there are five faces of oppression and women's struggles depicted in various ways in this novel. Some women demonstrate extraordinary resilience in forming supportive bonds, facing challenges, and opposing the roles imposed on women. However, some women choose to fight by choosing death over slavery.

البحث مستخلص

أيشة، نبيلة سيبي (٢٠٢٤) القمع ضد المرأة في رواية بات باركر "صمت الفتيات". رسالة بكالوريوس. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة الإسلامية الحكومية مولانا مالك إبراهيم مالانج. المشرف: حفيظون عَناس، ماجستير الآداب
كلمات البحث: النسوية، القمع، النضال

حركة باعتبارها. الأحيان من كثير في التنمر يحدث، لذلك المجتمع؛ في وحدة اصغر هي الأسرة. العائلات في التنمر يحدث ما غالبًا مختلفة بأشكال يظهر الذي القمع على القضاء إن. المرأة حقوق على وتؤكد المساواة عدم النسوية الحركة تعالج، الإنسان لحقوق، المجتمع في والظلم المساواة عدم لوصف المصطلح تستخدم التي المجموعات على الاضطهاد سياق ويرتكز. تحديًا دائمًا سيشكل، والعجز، الثقافية والإمبريالية، والاستغلال، التهميش: فئات خمس إلى ينقسم والذي، (1990) يونغ ماريون إيريس شكلته كما بمثابة الرواية هذه. يونغ ماريون إيريس وصفتها التي الخمسة الاضطهاد أشكال "البنات صمت" باركر بات رواية تصور. والعنف في المصورة المرأة ونضالات الاضطهاد لأشكال أعمق نظرة على الحصول هو الهدف. البحث هذا في الرئيسي البيانات مصدر هذا نتائج تظهر وهكذا. يونغ ماريون إيريس الخمسة الاضطهاد وأشكال النسوي الأدبي النقد البحث هذا يستخدم. الأدبية الأعمال غير مرونة النساء بعض تظهر. الرواية هذه في مختلفة بطرق تصويرها تم ونضالها المرأة لاضطهاد أشكال خمسة هناك أن البحث باختبار القتال النساء بعض اختارت، ذلك ومع. بالمرأة المنوطة الأدوار وتحدي، التحديات ومواجهة، داعمة روابط تكوين في عادية. العبودية على الموت.

ABSTRAK

Aisyah, Nabila Siti (2024) Penindasan Terhadap Wanita Di *Pat Barker The Silence Of The Girls*. Tesis Sarjana. Jurusan Sastra Inggris Fakultas Ilmu Budaya Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Hafidhun Annas, M.Hum.

Kata Kunci: *Feminisme, penindasan, perjuangan*

Penindasan sering terjadi dalam keluarga. Keluarga adalah unit terkecil dalam masyarakat; oleh karena itu, penindasan sering terjadi. Sebagai gerakan hak asasi manusia, feminisme mengatasi kesenjangan dan menekankan hak-hak perempuan. Memberantas penindasan yang muncul dalam berbagai bentuk akan selalu menjadi tantangan. Konteks penindasan didasarkan pada kelompok yang menggunakan istilah tersebut untuk menggambarkan ketidakseimbangan dan ketidakadilan dalam masyarakat, seperti yang dibentuk oleh Iris Marion Young (1990), yang terbagi dalam lima kategori: marginalisasi, eksploitasi, imperialisme budaya, ketidakberdayaan, dan kekerasan. Novel Pat Barker's *"The Silence of the Girls"* menggambarkan lima penindasan yang dijelaskan oleh Iris Marion Young. Novel ini berfungsi sebagai sumber data utama dalam penelitian ini. Tujuannya adalah untuk mendapatkan wawasan lebih dalam mengenai bentuk-bentuk penindasan dan perjuangan perempuan yang tergambar dalam karya sastra. Penelitian ini menggunakan kritik sastra feminis dan lima bentuk penindasan Iris Marion Young. Dengan demikian, hasil penelitian ini menunjukkan bahwa terdapat lima bentuk penindasan dan perjuangan perempuan yang digambarkan dengan berbagai cara dalam novel ini. Beberapa perempuan menunjukkan ketahanan yang luar biasa dalam membentuk ikatan yang mendukung, menghadapi tantangan, dan menentang peran yang dibebankan pada perempuan. Namun, sebagian perempuan memilih berjuang dengan memilih kematian dibandingkan perbudakan.

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CHAPTER I

INTRODUCTION

In this chapter, the researcher explains the introduction of this research which is divided into five: background of the study and its previous study, problems of study, significance of study, scope and limitation, and definition of key terms.

A. Background of the Study

Feminism is a human rights movement. This expression often appears when discussing gender depictions between men and women. The existence of women is usually an exciting topic for discussion, especially regarding gender equality. In this modern era, there are still many women who experience oppression. Anshori (in Emzir 2015, p. 134) states that almost all levels of global society experience various forms of oppression against women. The type of oppression that is most difficult to end is oppression that occurs against women and cannot be done through legislation or shifts in social norms, such as the elimination of classes in society.

The phenomenon of oppression is often encountered in everyday life and through life on social media. The family, which is the smallest unit of society, is the place where oppression begins. For example, fathers excessively restricted their daughters' behavior and married them off to other people against their will. In addition, the environment is very narrow, and Freedom of speech, self-expression, and other rights are restricted. Married women should be protected but instead experience domestic violence from their husband. Plato said that women must be protected and given the same opportunities as men to obtain education (Scmitz, 2007, p. 177). In this regard, as in Indonesia at the beginning of the twentieth

century, the feminist movement was not yet known, but the struggle of R.A. Kartini is the foundation of Indonesian women fighting for the rights of citizens to obtain the same education as men. Kartini's letters have been an essential inspiration for generations of Indonesian women and men.

Oppression has many faces, including exploitation, powerlessness, marginalization, cultural imperialism, and violence. However, oppression is perhaps the most apparent form. According to Simone Weil in Young's book, Rape is a terrible caricature of love from which consent is absent. After Rape, oppression is the second horror of human existence. It is a terrible caricature of obedience (Young, 1990, p. 39).

Oppression of women has been a tradition that has encouraged men to oppress and dominate women throughout history. Prejudice and differences in politics, economics, gender, ethnicity, culture, caste, and religious beliefs can all contribute to oppression. According to Ann Oakley in *Sex, Gender, and Society*, "sex" refers to the biological differences between men and women, including differences in genes and matters relating to procreative function. However, the social categorization of "masculine" and "feminine" is cultural (Oakley 1985, p. 16). According to Noorkasiani, violence against women is any form of violence based on gender differences that results in physical, sexual, mental, or psychological misery or suffering for women, including threats of specific actions, coercion, or arbitrary deprivation, whether occurring in public or private life (Noorkasiani, 2017, p. 81).

The oppression of women is also depicted in the novel *The Silence of the Girls*. This novel was written by a British writer and novelist, *Pat Barker's*. He has won many awards for his fiction. In 2018, *Pat Barker* released a novel called *The Silence of the Girls*. A novel that tells the events of the Iliad, especially from Briseis' point of view.

The story begins when the Greeks, led by Achilles, sack Lyrnessus, describing the looting and burning of the city, the massacre of men, and the kidnapping of women, including Briseis, the childless wife of their king Mynes. Then the Iliad covers the dispute between Achilles and Agamemnon over Chryseis, which results in Achilles turning Briseis over to Agamemnon, Achilles' subsequent refusal to join the battle, then the deaths of Patroclus, Hector, and finally Achilles. The story is told primarily by Briseis in the first person. This story is told from the point of view of Briseis, a woman whose observations are sharp, whose pain is suppressed, and who forms relationships with other women slaves. Stories that describe many women who were oppressed, women who were made into prostitutes, enslaved people, nurses, and officers who bathed corpses, and bloodied graves.

Researchers found several previous studies related to this research, including using Iris Marion Young's theory to analyze research problems. The first research is from Nada 2021, titled *Oppression Experienced by Female Characters in Chitra Banerjee Divakaruni's The Forest of Enchantments*. In tone research, there are five forms of oppression experienced by female characters in the novel *The Forest of Enchantments* by Chitra Banerjee Divakaruni. The forms of oppression in the novel are exploitation, marginalization, helplessness, violence (verbal and physical), and

cultural imperialism experienced by Sita, Mandodari, Keikayi, Ahalya, and Kaushalya as well as the washerwoman as residents of Ayodya. The second is Pramudya 2021, with the research title *Geraldine's Struggle against racial oppression in Louise Erdrich's The Round House*. This research shows that five forms of oppression were found: Exploitation, Marginalization, Powerlessness, Cultural Imperialism, and Violence. Then, the following result was Geraldine's struggle, individually and as a group. The struggle carried out as a group occurred when Geraldine's family experienced several similar oppressions, so they also fought for the rights that had been taken away due to the oppression that had happened.

The following research is Irwanda 2022, with the research title *The oppression of black people in Langston Hughes's mulatto*. The results of this research: First, they experience five forms of oppression, namely exploitation, marginalization, powerlessness, cultural imperialism, and violence. Second, this oppression still occurs because the population in that society follows a hierarchical structure between black and white people and established rules. In other words, the population's actions in following this influence oppression. Fourth, there is Septiana 2022, with the research title *Women's Struggles against Oppression in Yaa Gyasi's Homegoing*. In this research, there are results that the three female characters experience oppression ranging from exploitation to violence, and the second result is the women's struggle against oppression, including Willie trying hard to get a job, Willie's intelligence to ask questions, Esi's ability to problems, and intelligence Effia to defend human rights.

Fifth is Posumah 2018, with the research title "Oppression of Women Depicted in the Novel *The Girl on the Train* by Paula Hawkins". This research shows five faces of oppression: exploitation, marginalization, powerlessness, cultural imperialism, violence, and physical and psychological effects between characters. The sixth is Putri and Khoiri 2015, "Erik's Oppression in Gaston Leroux *The Phantom of the Opera*". The results of this research show that Erik, with his power, dominates and oppresses others by enforcing various rules at the Paris Opera, such as the manager having to pay a certain amount of money to her. This is because Erik, with his extraordinary abilities, feels he has higher power than others. This depresses the people around him and makes them submit to his power.

Next is Pratiwi, Supiastutik, and Wardani 2022, with the research title "Female Subjects Oppressions in George R. R. Martin's *A Song of Ice and Fire: A Game of Thrones*". The results of this research prove that this novel represents the oppression of women in the form of marginalization, powerlessness, violence, and exploitation. Eighth, Siswanti 2018 student with the research title *The Oppression Experienced by Black People Characters in Colson White's The Underground Railroad*. This research found that there are four faces of oppression, namely violence, cultural imperialism, exploitation, and powerlessness, and there are two types of women's struggle, namely individual and group struggle.

Ninth is Istiadah, Furaida, and Nabillah 2021 with the research title *Multiple Oppression Suffered By Javanese Female Characters In Okky Madasari's The Years Of The Voiceless*. This research found that female figures from three generations, Simbok, Sumarni, Rahayu, Bu Jujuk, and Ndari, experienced

oppression in many ways, including exploitation, powerlessness, cultural imperialism, violence, and marginalization. This intersects with gender, class, state, and societal oppression. Finally, there is Ardiansyah 2022 with the research title *Oppression experienced by Adunni in Abi Dare's The Girl with Louding Voice*. From this research, we can see five faces of oppression. Oppression includes powerlessness, cultural imperialism, marginalization, violence, and exploitation. Adunni experienced all of that. This resulted in her having to stop her education, being forced to marry, being abused and cheated on and having many wounds all over her body. However, he never gave up because he was determined and had big dreams. He believed continuing his education to the highest level would free him from oppression.

Researchers have found two previous studies that used the novel *The Silence of the Girls*. The first is entitled "Oppression on Women during the Trojan War in Pat Barker's *The Silence of the Girls*" (Mumtaz & Marsih, 2023). The result of this research is that the Trojan War occurred because of Greek society's social structure, which made women experience Oppression. The second is *Summoning the Voices of the Silenced: Pat Barker's The Silence of the Girls, a Feminist Retelling of Homer's The Iliad* (Tuhin Shuvra Sen, 2020). The result of this research is that Pat Barker's *The Silence of the Girls* is especially relevant to today's times when women around the world are speaking out against gender oppression and, therefore, a retelling of Homer's *The Iliad*, the archetypal story of men who are more significant than life, from a woman's perspective is very appropriate.

The researchers in the previous studies above discussed the oppression experienced by female characters in literary works. However, there has yet to be any discussed the five faces of oppression in the novel *The Silence of the Girls* and how women struggle against this oppression. Therefore, this research aims to fill the gap left by previous studies which have yet to study women's oppression and struggle in this novel. Researchers will analyze and classify women's struggles and the face of oppression against women using Iris Marion Young's theory of the five faces of oppression: exploitation, powerlessness, marginalization, cultural imperialism, and violence.

B. Problem of the Study

Based on the above background, the researcher formulated problems of study as follows:

1. What are the faces of women's oppression in the novel *The Silence of the Girls*?
2. How do women struggle against oppression in the novel *The Silence of the Girls*?

C. Significance of the Study

Readers will understand how the story of *The Silence of the Girls* is a source of knowledge, and readers will learn about the faces of oppression in the novel and how the women there struggle with this oppression. The researcher hopes that readers can change their mindset towards women considered unequal to men, and the researcher hopes that men can also respect women as they respect each other.

D. Scope and Limitation

This research focuses on the oppression experienced by women in the novel *The Silence of the Girls*. This research classifies several faces of oppression based on Iris Marion Young's theory, such as exploitation, powerlessness, marginalization, cultural imperialism, and violence. This research also discusses how women in the novel *The Silence of the Girls* fight against the oppression they experience. Apart from that, this research also uses feminist literary criticism.

E. Definition of Key Terms

To help readers understand the writing used in this paper, the author has provided definitions that can be understood as follows:

1. Feminism: A revolution fought for by feminists because women stop at the evaluation stage, which is far from their human capacity. (Friedan, 1974, p. 78)
2. Oppression is a form of injustice that occurs when one social group is subordinated. At the same time, another is privileged, and oppression is maintained by various mechanisms, including social norms, stereotypes, and institutional rules (Taylor, 2016, p. 1).
3. Exploitation, according to Marion Young exploitation consists of several people, namely the working class, who exercise their capacity "under control, by the goals, and for the benefit of others," namely the owners of the means of production (Young, 1990, p. 49).
4. Powerlessness is the inability to participate in making decisions that affect one's living conditions (Young, 1990, p. 56).

5. Marginalization is a person or group whose work system cannot or will not be used, which has the potential to experience severe material deprivation and even extermination (Young, 1990, p. 53).
6. Cultural imperialism is the experience and interpretation of oppressed groups from social life by following the dominant culture, lack of power in decision-making, and exposure to disrespectful treatment due to occupied status (Young, 1990, p. 60).
7. Violence is a social practice that physically attacks a person or group to damage, humiliate, or destroy that person or group. In this case, there were attacks of heavy beatings, murders, and sexual violence (Young, 1990, p. 61)

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter describes the approach and theory related to this research. The approach and theory provide explanations to answer the problem of the study.

A. Feminist Literary Criticism

A branch of literary theory known as feminist literary criticism examines and interprets how women are portrayed in literature and how gender roles are explored. This theory emerged in the 1960s and 1970s due to the "women's movement" known as second-wave feminism. Books and literature have long been important to feminist criticism.

This literary criticism is based on a reflection of the long-term situation of women and the achievements of their specific and practical actions. Thus, feminism is a source of feminist literary criticism. Feminism has experienced two waves. The First Wave, also called liberal feminism, usually refers to the social movement in which women fought for their legal right to vote and basic civil rights in America and England from 1890 to 1920. In the First Wave, women successfully fought for their civil rights, And the opportunity to pursue higher education and work in specific industrial fields (Guo 2019, p. 453).

What is more important is that this wave was, in addition to, the more profound and more subtle social work carried out by later feminists. The Second Wave, also known as the Women's Liberation Movement, focused on the differences between women and men and discussed the origins and workings of gender discrimination in ideology, culture, and society. Because of this feminist ideology,

the initial development of feminist literary criticism sought opportunities and approaches to change the literary mechanism between the personal and the political (Guo 2019, p. 453).

According to Lisa Tuttle (Guo, 2019, p. 453), the aim of feminist criticism is to develop and uncover a female tradition of writing, to analyze women writers and their writings from a female perspective, to rediscover old texts, to interpret the symbolism of women's writing so that it will not be lost or ignored by the male point of view, to resist sexism in literature and to increase awareness of the sexual politics of language and style. Feminist literary criticism is literary criticism (literary study) based on feminist thought, which wants justice in viewing the existence of women, both as writers and in their literary works (Wityami 2012, p. 34).

The term *feminist* originally appeared in the 17th century, during the emergence of the Age of Enlightenment in Europe. The first person to openly advocate for women's rights was Mary Wollstonecraft, who welcomed the term. The feminist movement, also known as the Women's Liberation Movement, first emerged in 1792. The main goal of the feminist movement was to treat women as sentient beings, not as heroes or terrible people.

According to Nancy F Cott in Murniati (2004, p. 19), feminism contains two significant meanings: awareness and struggle, so it becomes an ideology or movement. According to Bhasin and Khan (1995, p. 5), feminism is both a conscious effort on the part of both women and men to address the systemic injustice that exists for women in many spheres of life.

According to Scmitz, feminist theory is divided into two waves, namely the first and second waves of the women's movement. The first activity wave focused on social (educational) and economic improvement demands. The pioneers were Virginia Woolf and Simone de Beauvoir. The second wave movement, especially in America in the 1960s, generally focused on demands for legal gender differences, work, and women's rights to decide to become pregnant and have children (sexual differences: subordinate, stereotype). Pioneers include Kate Millett, Sandra Gilbert, and Yulia Kristeva (Scmitz, 2007, p. 176).

Women's struggle to claim their rights as human beings is a protest against the division of labour, making men the dominant group in public life. In this regard, feminism developed as a social movement that initially rejected the notion that women were oppressed and exploited. The idea that men and women should be treated equally is known as feminism. Feminist theory tries to explain why men and women are not equal. Women are still different from men in many ways in society, even though they have made great strides toward equality.

There are several types of women: (1) Women are social beings; they must be exterminated, if necessary, by force; they must not be passive mirrors, empty, tattered, useless decorations, not mindless animals, not something discarded by others; they must be able to speak for themselves before they can even begin to fight for the rights necessary for them to be human beings on an equal footing with other human beings. Women are not dolls or animals; they are humans. (2) Women are rational beings with a human need to develop. However, work that sustains and

advances life is now done at home, and women are denied the skills they need to understand and work in the outside world—Homebound with a child nearby.

B. Five Faces of Oppression By Iris Marion Young

One of the most significant feminist philosophers of the latter half of the 20th century and the first part of the 21st century is Iris Marion Young. Although she has made numerous contributions to feminist political philosophy, her work on feminist phenomenology descriptions of women's bodies and her theory of the nature of oppression have made her most well-known. The latter, or what Marion Young dubbed the "five faces of oppression," will be the focus of this study.

Young's theory of oppression resulted from a larger project aimed at challenging the traditional liberal notion of justice as the fair distribution of goods and resources. For Marion Young, justice "must refer not only to distribution but also to the institutional conditions necessary for the development and exercise of individual capacities as well as collective communication and cooperation" (Young, 1990, p. 39). Therefore, injustice refers to "two forms of crippling constraints, oppression, and domination" (Young, 1990, p. 39).

Oppression is the implementation carried out by the ruling group. Oppression is when certain people have power over others and feel entitled to treat others unfairly and cruelly (Young, 1990, p. 39). The most common form of oppression is that all people who are oppressed experience obstacles in their ability to develop and train their capacities and express their needs, thoughts, and feelings, with all people who are oppressed face the same conditions (Young, 1990, p. 40).

Oppression is a form of injustice that occurs when one social group is subordinated. At the same time, another is privileged, and oppression is maintained by various mechanisms, including social norms, stereotypes, and institutional rules (Taylor, 2016, p. 1). Oppression is defined as the use of force, threat, or compulsion to maltreat or intimidate others (Cory & McAndless-Davis 2005, p. 30). These habits can develop physical or social forces in people. This includes repeated acts of physical or coercive aggression against a specific victim, which may be based on factors such as color, religion, sex, sexual orientation, or talent. It also includes insulting or threatening behavior. A culture of agreement can exist in various settings, including workplaces, homes, and neighborhoods.

People sometimes take oppression for granted because it doesn't appear oppressive; however, oppression is structured and reflects 'inequality.' By assuming that they can control other weaker people or organizations, then people or groups who feel they have power, authority, wealth, greed, etc., create oppression. So, this is an issue of suppression of minority or less powerful groups and groups, such as lesbians, gays, blacks, Asians, disabled, poor, and indigenous peoples. The most vulnerable prey are women. Women must be empowered to fight this

The repression was based on a new leftist social movement. The concept of oppression refers to the latest leftist social movements of the 1960s and 1970s. Oppression refers to constraints on groups that are not necessarily the result of the intentions of a tyrant. In this case, the oppression is more structural; the oppression is related to the profound injustice suffered by some groups caused by knowing the assumptions of norms, media, cultural stereotypes, habits, advertising, and market

mechanisms. In addition, it differs from the general concept of oppression. The structural image of oppression cannot be eradicated by making rules or new laws. Structural oppression is reproduced systematically in political, cultural, and economic institutions (Young, 1990, p. 41).

The context of oppression is based on the group that uses the term from oppression to describe the inequality and injustice of the people's situation in the form of oppression Iris Marion Young (1990), divided into five states: marginalization, exploitation, cultural imperialism, violence, and powerlessness. The concept of oppression aims to show the form of oppression in the novel *The Silence Of the Girls* by Pat Barker. The story of the novel describes the oppression in life experienced by women. Seeing different views of oppression from one group to another, Marion Young divided it into five faces of oppression.

Talking about faces of oppression, the novel *The Silence of the Girls* describes the oppression experienced by female characters. To know about faces of oppression, Heldke & O'Connor, in *Oppression, Privilege, and Resistance*, state that there are Five Faces of Oppression, according to Iris Marion Young in *Justice and Politics Difference* (Heldke & O'Connor 2014, p. 37). The five faces of oppression, according to Iris Marion Young, include;

1. Exploitation

According to Marion Young, exploitation occurs when specific individuals, particularly members of the working class, use their abilities "under control, according to the purposes, and for the benefit of other people," that is, the owners of the means of production (Young, 1990, 49). More specifically, exploitation

occurs when the worker gives up their energy and strength to the capitalist to increase their authority without providing the worker with a similar amount of compensation. Thus, exploitation entails not just a loss of control but also a deprivation of material goods and crucial components of self-respect.

Young believed that this exploitation of oppression occurs through the transfer of energy or work products from one stable social group for the benefit of others. The exploitation of women consists partly of the systematic and uncontrolled transfer of power from women to men. Gender exploitation, in this case, women, has two aspects: the transfer of material labor output to men and the transfer of nurturing and sexual energy to men (Young, 1990, p. 48).

For example, women experience particular types of exploitation in which they give away their strength and energy, frequently in the form of emotional and sexual services, usually for the exclusive advantage of males. This enables men to take on more significant and creative tasks, elevating their standing as men in the process. Because this energy transfer from women to males frequently goes unreported, unappreciated, and unreplicated, Marion Young views it as exploitation (Young, 1990, p. 51).

2. Powerlessness

According to Marion Young, powerlessness is not being able to take part in making decisions that impact one's circumstances in life. Although most individuals lack authority in one way or another, Young emphasizes those she refers to as nonprofessionals, also known as the "working class." According to Young, nonprofessionals, or the powerless, need more technical skill and authority, little

room to develop their creativity or judgment at work, and awkwardly express themselves in public or bureaucratic contexts. Ultimately, the powerless do not command respect (Young, 1990, 56–57).

When someone is respected, their opinions will be heard, and they will be granted authority, knowledge, or influence, which enables them to get what they want. The powerless are not as respectable because of their social standing inside and outside the workplace. Moreover, respectability is frequently perceived about gender and race. To be considered as such, professional women, for example, must demonstrate their respectability. Similarly, before being treated like professionals, Black professionals must prove they are professionals. Conversely, White working-class men are frequently accorded dignity before disclosing their working-class background.

Powerlessness impedes the development of one's capacities and exposure to disrespectful treatment due to one's status. Described negatively, powerlessness is a lack of authority, rank, self-esteem, and a loss of respect (Young, 1990, p. 56).

3. Marginalization

Marginalization refers to people or groups whose work systems cannot or will not be used and who have the potential to experience severe material deprivation and even extermination (Young, 1990, p. 53).

Marginalization is the most insidious form of oppression. Entire categories of people are excluded from helpful participation in social life and thus potentially subject to severe material loss and even extermination. The frequent marginalization of material deprivation is undoubtedly unfair, especially in a

society where other people are well off. Advanced capitalist societies have, in principle, recognized the injustice of material deprivation caused by marginalization and have taken some steps to address it by providing welfare payments and services. The sustainability of the welfare state is by no means guaranteed, and in most societies, the welfare state does not eliminate suffering and deprivation on a large scale (Young, 1990. p. 53).

However, material deprivation, which redistributive social policies can overcome, is disproportionate to the magnitude of the losses caused by marginalization. Two categories of out-of-distribution injustice are associated with marginality in advanced capitalist societies. First, the welfare provision itself produces new injustices by depriving others who depend on it of the rights and freedoms they have. Second, even when the welfare state can mitigate material deprivation, marginalization remains unjust because it inhibits opportunities to use capacities in socially determined and recognized ways (Young, 1990. p. 54).

Young makes the case, in line with other feminist writers, that liberalism's extremely individualistic conception of citizenship, which views citizenship as totally independent and autonomous, contributes to the extreme oppression that dependents experience. If this is true, those who have been excluded from the workforce and have grown reliant on the government for survival are considered second-class citizens. Because there is a trade-off between having a comfortable existence and being subject to arbitrary and invasive powers, it would not be sufficient to conclude that the wrongs of marginalization were reversed even if marginals led relatively comfortable material lives. Furthermore, according to

Young, "injustices of marginality would remain in the form of uselessness, boredom, and lack of self-respect" even if the institutions entrusted with providing for the needs of marginalized people recognized their rights (Young, 1990.p. 55).

4. Cultural Imperialism

Cultural Imperialism involves continuing the universal experience of the dominant group's culture (Young, 1990, p. 58). Cultural Imperialism is the experience and interpretation of oppressed groups from social life by following the dominant culture, lack of decision-making power, and exposure to disrespectful treatment due to occupied status (Young, 1990, p. 60).

The culturally dominated undergo a paradoxical oppression in that they are both marked out by stereotypes and, at the same time, rendered invisible. As remarkable, deviant beings, the culturally imperialized are stamped with an essence. The stereotypes confine them to a nature that is often attached in some way to their bodies, and this cannot be easily denied. These stereotypes so permeate society that they are not noticed as contestable. Just as everyone knows that the earth goes around the sun, so everyone knows that gay people are promiscuous, that Indians have alcoholism, and that women are good with children. On the other hand, white males can be individuals insofar as they escape group marking (Young, 1990, p. 59).

According to Young, cultural imperialism occurs in part through the ability of dominant groups to declare their perspectives and experiences universal or neutral. In the realm of government, the claim of universality applies politically by excluding those considered different (Young, 1990, p. 60).

5. Violence

According to Iris Young, violence is a social practice that physically attacks a person or group to damage, humiliate, or destroy that person or group. In this case, there were attacks of heavy beatings, murders, and sexual violence. Violence is probably the most visible form of oppression. Specific organizations' members live knowing they must remain vigilant against senseless attacks on their person or property. These assaults aim to harm, degrade, or destroy the target but may not always require a motive (Young, 1990, p. 61).

Young contends that xenophobia—an unreasonable and extreme dread of persons, customs, or ideas that seem weird or unusual—is the root cause of violence. Some women are victims of violence in society; this violence can take many forms, including psychological, physical, or verbal. A verbal act of violence is a violent speaking act. An act of physical violence is when someone tries to harm another person, such as by beating, slapping, or other violent means. Subsequently, psychological violence is associated with an individual who suffers from mental, moral, spiritual, or social injury (Young, 1990, p. 62).

C. Struggle

Women have difficulty having a movement to fight for their rights. They accept prejudice and violence against themselves without any resistance. Therefore, feminism was born to fight for women's rights. According to Young, During this period of darkness, social and legal norms established different rights, obligations, and privileges for various groups based on gender, class, religion, etc. The rule states that each person has distinct characteristics, and some characteristics are

superior to others justifying social inequality. Therefore, the law must uphold the rights and justice of all people regardless of gender, religion, race or ethnicity (Young, 1990, p. 156).

People should be treated as individuals, not as members of groups; their life choices and rewards should be based solely on individual achievements. All people should have the freedom to be and do whatever they want, to choose their own lives, and not be held back by traditional expectations and stereotypes (Young, 1990, p. 157). Young has a simple principle of justice: treating everyone based on the same principles, rules, and standards. Therefore, women must fight for equality and justice because this is a movement to end this problem. According to feminism, women must fight against injustice to achieve their goals with various methods (Young, 1990, p. 158).

The assimilation ideal's potency has motivated oppressed communities and their allies to fight against their marginalization and denigration, and it still motivates many people today. The American Indian Movement and other radical American Indian organizations repudiated the dominant segment of society. However, Feminists rejected wholly or partly the goal of entering the male-dominated world because it requires playing according to rules that men have made and that have been used against women and because trying to measure up to male-defined standards inevitably involves accommodating or pleasing the men who continue to dominate socially valued institutions and activities (Young, 1990, p. 161). The empowering of women by self-organization and the founding of a movement for

women, wherein women may express their pain and rage, play together and form ties, exchange experiences, and build new, better lives.

The goal of struggle is to combat discrimination and oppression by inequality. Some women fight back against the injustice they endure. The term "struggle" encompasses several identities and the initial causes of prejudice and oppression. The ideology of struggle called for a great deal of individual movement to overcome various forms of oppression. Examining multiple forms of oppression would be necessary in the struggle against inequality. This study project aims to support women fighting for the rights and dignity of women oppressed by arbitrary injustice from a highly developed culture in society.

CHAPTER III

RESEARCH METHODS

This chapter will be divided into four sections: research design, data sources, data collection, and data analysis so that readers can understand the process of conducting this research.

A. Research Design

This research includes studying literary criticism to examine a literary work. Wallek (in Wiyatmi, 2012, p. 2) calls literary criticism a concrete literary study emphasizing the researcher's assessment. Literary criticism also classifies a study of limiting, organizing, analyzing, and evaluating a literary work. The branch of literary theory known as feminist literary criticism examines and interprets how women are portrayed in literature and how gender roles are explored. Feminist literary criticism is literary criticism (literary study) based on feminist thought, which wants justice in viewing the existence of women, both as writers and in their literary works (Wityami 2012, p. 34). With a literary criticism design, this research analyzes the work *The Silence of the Girls* using feminist literary criticism. This research aims to identify the faces of oppression in *The Silence of the Girls* and the struggles of women in the novel.

B. Data Source

The data source for this research is an English novel. The novel is titled *The Silence Of The Girls*. This novel was released or published in 2018 by the British novelist *Pat Barker*, with 278 pages. The data in this study are in the form of words, sentences, and paragraphs about the oppression experienced by the female

characters in the novel *The Silence of the Girls*. The novel *The Silence of the Girls* is in PDF format.

C. Data Collection

The researcher went through several stages when analyzing faces of oppression and struggle in the novel *The Silence of the Girls*: First, I read the novel to understand the whole story; second, I re-read the novel to look for data relevant to the five faces of oppression and the struggle against oppression; and I underlined and noted data evidence from conversations, interactions, or quotes from women characters already found in the novel.

D. Data Analysis

The researcher reviews the data in various steps after obtaining it. The researcher first arranges the data into multiple faces of oppression in female characters. Then, the researcher analyzed and interpreted the data based on Marion Young's theory in the novel *The Silence of the Girls* by *Pat Barker*. Finally, the researcher draws conclusions based on the data that has been found.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter discusses the data findings from “*The Silence of the Girls*” novel. It answers the problems of studies in this research, namely, the types of oppression experienced by women, such as exploitation, powerlessness, marginalization, cultural imperialism, violence, and the struggle of women against their oppression in *The Silence of the Girls* novel.

A. Five Faces of Oppression In Pat Barker’s *The Silence Of The Girls*

Marion Young divides oppression into five faces: exploitation, powerlessness, marginalization, cultural imperialism, and violence.

1. Exploitation

The novel *The Silence of the Girls* by Pat Barker depicts the exploitation carried out by rulers/capitalists against women. The women in this novel are subjected to slavery and forced labor. The Greek warriors took personal advantage of the women whose cities had been conquered by enslaving them, resulting in an unequal or unfair shift in social status, where there was master status for men and slave status for women.

According to Young (1990), exploitation is a form of oppression that often occurs due to authority to obtain other people's benefits. Iris Marion Young also stated that exploitation occurs because a dominant force can carry out any action using individual or group energy to get maximum profit. The novel *The Silence of the Girls* presents the problem of oppression where women receive unfair treatment.

In the context of slavery, there was sexual exploitation of women by Greek soldiers, namely where women were to be distributed as enslaved people with indecent treatment. Women are juxtaposed and examined, treated as objects to be evaluated, distributed and used for men's pleasure. This is stated in the quote below:

“We were lined up outside the huts and inspected. Two men, who never spoke except to each other; walked along the line of women, pulling down a lip here, a lower eyelid there, prodding bellies, squeezing breasts, thrusting their hands between our legs. I realized we were being assessed for distribution. A few of us were singled out and pushed into a particular hut while the others were led away.”
(P. 24)

The quote above proves that there is exploitation of women. Women are taken advantage of, and their rights and dignity are violated. This indicates the exploitation of women in sexuality. Women were not given freedom in their lives, such as not being able to leave the palace, serving men as enslaved people, being concubines, and so on. Women are sexual objects who are often raped, and the situation becomes worse because of the war. This highlights the bitter and sad reality of women's situation when they are treated as chattel and subjected to invasive surveillance by those in power.

The next exploitation also occurs when women are exploited for their labor, where women are only used to serve men without looking at the woman's physical condition. This is stated in the quote below:

“But then I thought Achilles would have many slaves, all with different functions: weaving, cooking, preparing his bath, washing bedlinen and clothes...”
(p.32)

“Women’s faces, clustering round the lights, shone like the pale wings of moths. Even in bright sunlight, the women looked pallid, and many of them had hacking coughs caused by breathing in minute particles of wool. Some days the air was so full of tiny floating threads of cloth it looked like soup. In my husband’s palace, the weaving rooms had opened directly on to the inner courtyard, so there was always fresh air and the sight of people passing. These huts were completely enclosed; we worked long hours and it was rare for us to go outside.”
(p.107-108)

The quote above proves that slavery resulted in an imbalance of power and women's vulnerability. Women only serve men's needs and will be punished if they do not fulfill their duties properly. Women are seen as servants and enslaved people, and their labor is exploited, while men have more freedom to carry out various activities outside the home. Women are continuously enslaved until their energy is drained and their physical condition is stressed due to the wrong environment by emphasizing the poor physical condition of women due to an unhealthy work environment.

According to Young (1990), exploitation occurs when one party takes advantage of another party without any recognition of their sacrifices or services. In this novel, women and men have different roles. The role of women in the social life of Greek society is to serve all the needs of men, and women will be punished if they do not carry out their roles and duties well.

2. Powerlessness

Young states that helplessness is the inability to participate in decision-making that affects one's life conditions (Young, 1990, p. 56). The novel *The Silence of the Girls* depicts the powerlessness of women in a society where they are treated as commodities and subject to the will of men in power so that women cannot fight and make their own decisions.

Briseis, as the main character in the novel, feels a deep sense of helplessness when she is manipulated and physically examined by an unknown man and is not given the right choice for herself. His fate is determined only by those who have power. This is stated in the quote below:

“And then a hand, fingertips gritty with sand, seized hold of my chin and turned my head from side to side. I tried to open my eyes, but the sun hurt too much, and by the time I’d forced them open, he was already walking away.

At the centre of the arena he stopped and raised both hands above his head until the shouting died away.

“Cheers, lads,” he said. “She’ll do.”

And everyone, every single man in that vast arena, laughed.”

(p.25)

“Seconds later, the door opened and Achilles’s huge shadow blotted out the light. He didn’t speak—perhaps he thought I wouldn’t be able to understand him—just jerked his thumb at the other room. Shaking, I got up and followed him.”

(p.30)

The quote above shows the inhumanity of the situation, emphasizing how Briseis values an object that men approve or disapprove of, emphasizing how Briseis is determined solely by the amusement or approval of those in power. Her faltering response and subsequent actions demonstrate Briseis' surrender to power dynamics beyond her control. Briseis also experiences symbolic death, an irrevocable loss of self and agency. The act not only violated him physically but also destroyed something within him, marking a turning point in his life and his sense of identity. Briseis for an object, possession to be tested and used as one pleases.

Another powerlessness is that women in this novel are prohibited from speaking and expressing their feelings. This is all aimed at weakening and controlling them. Just as Andromache, who previously held great power in her realm, was forcibly taken from her home and family. They were held captive and stripped of their autonomy and agency. Their lives are no longer under their control. They became the property of the victorious Greek warriors. These women were treated as objects placed among the Greek leaders. Their status and role changed from free individuals to enslaved people. According to Young, those who are powerless are those who have no authority or power; even in this mediated sense,

those who have power are exercised without exercising it (Young, 1990, p. 56). This is stated in the quote below:

“The woman standing next to me said Andromache had just been told she’d been allocated to Pyrrhus, Achilles’s son, the boy who’d killed Priam. Looking at her face, you could see how little it mattered to her. Less than an hour ago, Odysseus had picked up her small son by one of his chubby legs and hurled him from the battlements of Troy. Her only child dead, and tonight she was expected to spread her legs for her new owner, a pimply adolescent boy, the son of the man who’d killed her husband.”
(p.266)

The quote above proves the powerlessness of women in this novel. The loss of authority, rank, and self-esteem felt by Andromache and other women indicates a loss of power and no role in making decisions that affect their living conditions. This act not only physically violates but destroys something within a person.

According to Young, powerlessness also shows a social position that provides little opportunity for someone to develop and practice skills. The powerless lack technical expertise or authority, express themselves awkwardly, especially in public or bureaucratic settings, and receive no respect (Young, 1990, p. 56-57).

3. Marginalization

The women in this story are marginalized in various ways. In the Greek camp environment, there was inequality among the women who were enslaved. There is a hierarchy among them, and some may be treated worse than others, creating internal disparities among marginalized women. According to Young, Marginalization is a person or group whose work system cannot or will not be used, so they have the potential to experience severe material deprivation and even extermination (Young, 1990, p. 53). This is stated in the quote below:

“I was aware of the common women all around me, tending fires and carrying cooking pots, getting ready for the warriors’ return. Of all the women in the camp these were the most wretched. Many of them carried the curious circular bruises that came from contact with the butt end of a spear. They lived around the fires, slept under the huts at night; the youngest of them were no more than nine or ten years old. I’d thought their

lives were altogether separate from mine, but now I understood that Agamemnon at least would sometimes donate one of his concubines to his men for common use.”
(p.49)

“But nothing’s ever simple, is it? Incredibly, there were some women whose lives had changed for the better. One girl, who’d been a slave in Lyrnessus—and a kitchen slave at that, the lowest of the low—was now the concubine of a great lord, while her mistress, a plain, slack-bellied woman near the end of her childbearing years, had to scratch and scrape for food around the fires. Nothing mattered now except youth, beauty and fertility.”
(p.44)

The quote above proves the marginalization of women; those who do not meet society's expectations, especially regarding young age and fertility as factors determining women's value, will experience marginalization and hardship.

According to Young, marginalization is the most dangerous oppression because, according to Young, it is not only exclusion from helpful participation in social life that has the potential to experience severe material loss or even annihilation but what often happens is deprivation that occurs unfairly (Young, 1990, p. 53). The quote above highlights how women will be marginalized if they are deemed physically and reproductively useless. According to Young, marginalization will inhibit opportunities to use capacities in socially determined and recognized ways (Young, 1990, p. 54)

4. Cultural Imperialism

Cultural imperialism refers to the domination or influence of one culture over another culture, which often results in the oppression or elimination of subordinate cultures. When the Greeks occupied Troy, Trojan culture began to erode. The Greeks plundered the city, taking treasures, works of art, and sacred objects, thereby diminishing the Trojan cultural heritage. This is stated in the quote below:

Gangs of men were dragging heavy loads out of the buildings—carved furniture, bales of rich cloth, tapestries, armour, tripods, cooking cauldrons, barrels of wine and grain. Now and then, the men would sit down and rest, some on the ground, some on the chairs and beds they'd been carrying.
(p.20)

For hours, I watched them strip houses and temples of wealth that generations of my people had worked hard to create, and they were so good at it, so practised. It was exactly like seeing a swarm of locusts settle onto a harvest field; you know they're not going to leave even one ear of corn behind. I watched helplessly as the palace—my home—was stripped bare.
(p.21)

According to Young, cultural imperialism refers to the domination or influence of one culture over another, often resulting in the oppression or elimination of subordinate cultures, which involves the continuation of the dominant group's universal cultural experiences (Young, 1990, p. 58). From the quote above, the elimination of Trojan culture can be seen as a form of cultural imperialism, where a culture tries hard to dominate other cultures by erasing or subduing the original culture.

The following cultural imperialism occurs in the context of women. Cultural imperialism can manifest as the application of patriarchal norms and values that limit women's rights and freedoms. This can include the reinforcement of gender roles, the objectification of women, and the continuation of oppressive practices such as sexual slavery. Briseis and the other women had never left the house and had been unaccompanied for years. Stepping out without a veil and a companion made her visible to others, making her feel uncomfortable. In the Greek camp, he was introduced to the outside. This contrasts with the culture he previously adhered to. This is stated in the quote below:

I was the first out. Remember, I hadn't been outside the house, unveiled and unchaperoned, since I was fourteen years old, so I kept my eyes cast down, looking at the ornate buckles on my sandals that glittered in the sunlight. Whoops of appreciation: Hey, will you look at the knockers on that? Mainly good-natured, though one or two

shouted terrible things, what they would have liked to do to me and all the other Trojan whores.
(p.24)

The Trojans, including the Briseis, experienced a loss of their cultural identity as they assimilated into Greek society. They were forced to adapt to Greek norms and values, often against their wishes, which could be considered cultural imperialism. It is proven in the quote above that Briseis and other women experienced cultural imperialism. Their adopted culture was lost; they were forced to follow a different culture. According to Young, cultural imperialism is an oppressed group's interpretation of social life by following the dominant culture, lacking power in decision-making, and being treated disrespectfully because of their status (Young, 1990, p. 60).

In the novel, there is conquest and slavery, which signifies the subjugation of one culture over another culture through coercion and subjugation to the point of living in a rape camp. Cultural imperialism occurs when a dominant culture imposes its norms and practices on a conquered culture. Loss of culture, being cut off from their previous life, and being put into a limited life makes women feel a hostile and unfamiliar environment.

So I was on public view—not even veiled—every night, and that shocked me because I'd been used to leading a secluded life, away from the gaze of men. At first, I couldn't understand why he wanted me there, but then I remembered I was his prize of honour, his reward for killing sixty men in one day, so of course he wanted to show me off to his guests. Nobody wins a trophy and hides it at the back of a cupboard. You want it where it can be seen, so that other men will envy you.
(p.38)

From the quote above, it is evident that Briseis is a captive woman who Achilles displays as a trophy to show his strength and dominance. His actions display Briseis as a form of cultural superiority and the imposition of dominant

cultural values on the captive culture. From this quote, it can be understood that the Trojans, especially the women who were captured and enslaved, became objects of conquest and spoils of war for the Greeks. This objectification can be seen as cultural imperialism, where the conquerors imposed their values and norms on the conquered peoples. These actions are examples of cultural imperialism, where a dominant culture imposes its values, practices, and beliefs on a conquered culture.

5. Violence

This novel is set during a long war, the Trojan War, where violence is always present. Images of battles, skirmishes, and the siege of Troy are characterized by bloodshed and brutality. The violence of war is a grim reminder of the horrors of conflict. Violence is discussed a lot in this novel from beginning to end, both physical, verbal, and psychological.

According to Marion Young, violence is a social practice of physically attacking a person or group to damage, humiliate, or destroy that person or group. In this case, there were heavy beatings, murder, and sexual violence (Young, 1990, p. 61). Physical violence against women in this novel begins with explanations in several parts, which state that pregnant women are sometimes killed, and then other women are raped and beaten. This can be seen in the quote below:

The slave women in the basement were dragged out first. Still watching from the roof, I saw a woman raped repeatedly by a gang of men who were sharing a wine jug, passing it good-naturedly from hand to hand while waiting their turn.
(p.21)

Every man and boy killed—and that would include my brother-in-law—pregnant women to be speared in the belly on the off chance their child would be a boy, and for the other women, gang rape, beatings, mutilation, slavery.
(p.247)

The above quote illustrates the extreme brutality and disregard for human life that characterized the war and highlights the widespread and horrific nature of the violence that occurred to the people of Troy during the war, especially the women. These chapters also depict the harsh realities faced by the characters, especially women who experience extreme violence and loss. During the Trojan War, women experienced extreme oppression and violence at the hands of Greek men. Men view women as sexual objects and treat them as such, and engage in acts of rape and torture. Women are subjected to repeated rape by multiple men.

The quote above also proves the sadistic and cruel actions of men towards women. These women were subjected to sexual exploitation, often against their will, by Greek warriors. This form of violence highlights the vulnerability of women during wartime. After Troy and other cities fell, women were captured and placed in inappropriate places. Greek society treated women inhumanely and always used violence. Slavery was also common among women in Greek times, further perpetuating oppression and lack of autonomy for women. Women are treated as property. This form of slavery further strengthens the notion that women are objects to be controlled and used for men's pleasure.

Other physical violence also occurred when a girl, Polyxena, was sacrificed by the Greeks to Achilles. Greece killed an innocent 15-year-old girl. This is stated in the quote below:

*But gradually, as the evening wore on, Agamemnon's jitters hardened into certainty. Achilles had to have a girl, and not just any girl either. The absolute best—"the pick of the crop."
And so Polyxena, Priam's virgin daughter, fifteen years old, was selected for sacrifice.
(p.264)*

Polyxena was dragged forward and forced to her knees in the shadow of the burial mound. Looking green and sick, Pyrrhus stepped forward and began shouting his father's name: "Achilles! Achilles!" And then, his voice breaking, "Father!" I thought he sounded like a little boy afraid of the dark. Grasping Polyxena by what little remained of her hair, he pulled her head back and raised the knife. One quick clean cut—I honestly believe she was dead before she hit the ground. Or at least I have to hope she was though we still had to witness the jerks and spasms of her body after death.
(p.269-270)

The quote above proves the violence that occurred at Polyxena—starting from forced arrest and placement to using a knife to end his life. The oppression and violence that women faced during the Trojan War were deeply rooted in the social structure of the time, where men were considered superior, and women were seen as weak and subordinate.

The subsequent violence depicts psychological violence against women. The women had to witness the anguish and resentment of seeing their loved ones being slain and tortured in front of them, as well as the Greeks pillaging their city. Briseis, who is the main character, had to witness a fierce battle that resulted in the death of her family. This is stated in the quote below:

I saw him thrust his sword upwards into the pit of a man's belly. Blood and urine spurted out, but the dying man, his face wiped clean of pain, cradled his spilling intestines as gently as a mother nurses her newborn child. I saw men's mouths open like scarlet flowers but I couldn't hear their screams. My youngest brother—fourteen years old, barely able to lift my father's sword—I saw him die. I saw the flash of the upraised spear; I saw my brother lying on the ground wriggling like a stuck pig. And at that moment Achilles, as if he had all the time in the world, turned his head and glanced up at the tower. Then, with a kind of fastidious precision—I wish I could forget it, but I can't—he put his foot on my brother's neck and pulled the spear out. Blood spurted from the wound, my brother struggled for a full minute to go on breathing, and then lay still. I saw my father's sword drop from his loosening grip.
(p.19)

Men like columns of red ants passed goods from hand to hand, heaping them up close to the gates ready to carry them down to the ships. When they ran out of space they dragged the corpses to one side of the marketplace, stacking them against the walls of the citadel.
(p.20)

Briseis and other women witnessed how the people closest to them were brutally murdered. The quote above proves how cruel the Greeks were to kill men

in front of women, causing psychological violence. According to Young (1990), small acts of violence or harassment are carried out by specific individuals, often extremist, deviant, or mentally unhealthy (Young, 1990, p. 61). Briseis witnessed how the male inhabitants of the city, including her brother and husband, were murdered and cruelly massacred by Achilles and his men. Another psychological violence witnessed by women was when the Greeks committed cruel acts by looting and piling corpses on the fortress walls, where all the women saw it.

Psychological violence has a huge impact when women see their city and their loved ones brutally destroyed and the bodies of their fellow citizens. They could not stop the looting or prevent the desecration of their city and the bodies of their loved ones. This sense of helplessness contributes to the psychological trauma they experience. Briseis and other women have been forcibly taken from their homes and loved ones, leaving them with profound loss and trauma. This psychological violence is evident in the emotional impact experienced by Briseis and the other women, who are suddenly separated from their familiar surroundings. This implies a sense of helplessness and emotional torment, further emphasizing the psychological violence of their experiences.

Another form of violence in this novel is the verbal violence experienced by Briseis. This is stated in the quote below:

I could see he was still angry. I tried to edge past him, but he caught my arm, his nails digging deep into my skin. "I wish I'd never met you." Said very quietly. "I wish you'd died that day at Lyrnessus."
(p.166)

Verbal violence is violence against feelings by uttering harsh words without physical contact, words that are defamatory, threatening, frightening or insulting.

The quote above proves that there was verbal violence that occurred against Briseis. Verbal violence can be seen in Achilles' harsh words and tone of voice. The statement conveys a deep sense of regret and humiliation. This is a very aggressive and hurtful sentiment.

B. The Struggle Of Women In Pat Barker's *The Silence Of The Girls*

In the novel *The Silence of the Girls*, women are depicted as struggling against their oppression within the social structure of Greek society. They are treated as sexual objects and enslaved people by men, and their voices are silenced. Despite their difficult circumstances, the women in the novel demonstrate resilience and strength as they navigate their roles as oppressed individuals.

They resist oppression by expressing their grief and fear, huddling together for support, and silently enduring the looting and violence inflicted upon them. The women support and protect each other, especially the younger girls. They huddle together, offer comfort, and try to reassure one another amid the chaos and violence. The women find strength in their shared experiences and unity. They come together physically and emotionally to face the challenges and atrocities inflicted upon them. Despite their captivity, the women seek moments of freedom and solace. They venture outside the huts, bask in the sunlight, and connect with other women who have experienced similar traumas.

Countless women in the camp have seen their sons and husbands killed. Their common ground is the violence and oppression they must endure. They all try to help and comfort each other. They all try to survive like the male heroes of the story.

Besides that, throughout her captivity, Briseis, the main character, has been trying to retain her individuality and sense of worth through sisterhood and by working as a nurse in the hospital tents of the camp. Briseis does not give up and yield to passivity; she does not deny that she is a victim either, and she knows that she cannot escape or change her circumstances. Instead, she works within the boundary conditions to rebuild her identity. It is stated in the quotation below:

“I lost myself in that work—and I found myself too. I was learning so much, from Ritsa, but also from Machaon who, once he saw I was interested and already had a little knowledge and skill, was generous with his time. I really started to think: I can do this. And that belief took me a step further away from being just Achilles’s bed-girl—or Agamemnon’s spittoon.”
(p.123)

Briseis's struggle to represent and define herself as a subject rather than an object is a struggle throughout the novel. Life as a bed-enslaved person in the Greek camp denies Briseis and other women to embrace the notions of selfhood, motherhood, friendship, and womanhood. Briseis, however, defies the roles bestowed upon her by participating in activities other than being Achilles's bed-slave.

When Nestor, an elderly figure known for his age and wisdom, approached Briseis, he advised me not to dwell on my past life, the life I once knew as a free woman in Troy. In his view, ruminating on the past would only bring misery. From a woman's perspective, Briseis, it was impossible to ignore the inherent tragedy in Nestor's advice. It acknowledged the profound loss of identity and freedom that women had experienced. It is stated in the quotation below:

“Nestor was there. Nestor, the old one, seventy if he was a day. He came up and spoke to me—pompous, though not unkind. “Don’t think about your previous life,” he said. “That’s all over now—you’ll only make yourself miserable if you start brooding about it. Forget! This is your life now.”
Forget. So there was my duty laid out in front of me, as simple and clear as a bowl of water: Remember.”

(p.24)

Remembering is an act of defiance, a revolt against her “forced” destiny. Remembering and telling her own experiences would be a way of breaking out of her boundaries.

Some women take drastic measures to escape oppression, such as Arianna throwing herself off the roof. Polyxena would rather be killed by the Greeks than become a slave. It is stated in the quotation below:

“We could hear laughter as the Greeks crowded up the stairs. Arianna, my cousin on my mother’s side, grasped my arm, saying without words: Come. And then she climbed onto the parapet and, at the exact moment they burst onto the roof, threw herself down, her white robe fluttering round her as she fell—like a singed moth.”
(p.21)

“But it’s the girls I remember most. Arianna, holding her hand out to me on the roof of the citadel before she turned and plunged to her death. Or Polyxena, only a few hours ago: “Better to die on Achilles’s burial mound than live and be a slave.”
(p.274)

“Later, somebody told me a small group of women had thrown themselves from the citadel when they saw Greek fighters streaming through the gates.”
(p.266)

The women in the novel face immense oppression and struggle to resist it in various ways. Despite their limited power, they find ways to assert themselves and fight back against their oppressors. The women show defiance and resilience in the face of their oppressors. They refuse to be broken and continue to resist, even in the most challenging circumstances.

Some woman resists being objectified and dehumanized by their captors. They refuse to be reduced to mere sexual objects and strive to maintain their dignity and self-worth, even if it means sacrificing their life. Overall, the women in the novel demonstrate remarkable resilience and resistance in the face of oppression. They find ways to assert their agency, support each other, and maintain their dignity

despite the harrowing circumstances they find themselves in. Women still make small choices and do acts that are marks of their empowerment, even in their restricted lives.

CHAPTER V

CONCLUSION AND SUGGESTION

After analyzing and interpreting the female characters in the novel *The Silence of the Girls*, the researcher arrives at the closing chapter of this research. In this chapter, the researcher briefly summarizes his findings and discusses the research problems conducted in the previous chapter. Apart from that, the researcher also provides several suggestions to all readers, especially for future researchers who will analyze the same literary works and have the same interest in related topics.

A. Conclusion

"The Silence of the Girls" by *Pat Barker* offers a gripping portrayal of the pervasive oppression experienced by women during the Trojan War, drawing on Marion Young's *Five Faces of Oppression*. Through vivid storytelling, the novel illuminates the themes of exploitation, powerlessness, marginalization, cultural imperialism, and violence faced by women within Greek society. Briseis and her fellow women navigate a world where their agency is consistently denied, yet they find strength in sisterhood and defiance, showcasing remarkable resilience and empowerment in the face of adversity. The novel serves as a poignant commentary on the enduring struggles of silenced women in ancient Greek society.

Exploitation is vividly portrayed through the sexual abuse and objectification of women, as they are treated as possessions to be distributed and exploited for the pleasure of Greek soldiers. The power imbalance and vulnerability of enslaved women, exemplified by the main character, Briseis, highlight the harsh reality of unchecked power and pervasive exploitation. Additionally, women are forced into

servitude, expected to fulfill the needs of men, further emphasizing their exploitation and lack of autonomy.

Powerlessness is a central theme as women, symbolized by Briseis, navigate a world where their agency is consistently denied. The objectification and lack of choice underscore the oppressive nature of their existence. Enforced silence further disempowers women, rendering them voiceless and emphasizing their vulnerability.

Marginalization is depicted through internal hierarchies among enslaved women and societal expectations that reduce women's worth to physical attributes and fertility. The imposed roles and restrictions contribute to the marginalization and objectification of women within Greek society.

Cultural imperialism is evident as the Greeks, through conquest, erased Trojan culture and imposed their values, reinforcing patriarchal norms and objectification of women. The assimilation of Trojan women into Greek society exemplifies the loss of cultural identity.

Violence permeates the narrative, from the brutality of warfare and physical violence against women to psychological trauma as they witness the destruction of their city and loved ones. The sacrifice of Polyxena and the verbal violence directed at Briseis further illustrate the multifaceted nature of violence throughout the novel.

"The Silence of the Girls" masterfully explores the multifaceted oppression experienced by women during the Trojan War, providing a poignant commentary on the enduring themes of exploitation, powerlessness, marginalization, cultural imperialism, and violence in the lives of these silenced women.

In "*The Silence of the Girls*," women confront profound oppression within the Greek societal structure, enduring objectification and enslavement by men. Despite their silenced voices, the women exhibit remarkable resilience by forming supportive bonds and facing challenges together. Briseis strives to retain her individuality by working as a nurse and defying the roles imposed on her.

The shared experiences create a sense of unity among the women, who find strength in sisterhood amid chaos and violence. Nestor's advice to forget the past reflects the loss of identity and freedom, emphasizing the women's struggle. Briseis's act of remembering becomes an act of defiance, breaking the boundaries imposed on her. Some women, like Arianna and Polyxena, take drastic measures to escape oppression, choosing death over enslavement. The novel portrays the women's defiance against objectification, showcasing their resilience and agency in adversity. Despite their constrained lives, these women make empowering choices, asserting their dignity and self-worth. Overall, the narrative highlights the strength and resistance of women subjected to harrowing circumstances in ancient Greek society.

B. Suggestion

In studying the novel *The Silence of the Girls*, researchers focus primarily on the various faces of oppression that occur against women in the novel *The Silence of the Girls*. These women experience oppression and how to fight this oppression. However, while analyzing this novel, researchers found many intriguing topics related to the women in *The Silence of the Girls*. Therefore, the researcher suggests

that future researchers who will research *The Silence of the Girls* continue their research by studying the psychology of the women in this novel.

Finally, the researcher knows that his interpretation and explanation in this research may need to be revised. Therefore, criticism and suggestions are always welcome to conduct research better. Lastly, the researcher hopes this research can serve as a source of information to guide and inform future researchers, especially those interested in similar topics.

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