

CHAPTER 2

LITERATURE REVIEW

2.1 Theoretical Framework

In analyzing this novel, theory of sexual politics by Kate Millet will be used as the core concept to present the domestic violence in the novel. For the second time, the theory will be applied to know the position of women in public and private sphere, as they are related to domestic violence.

2.1.1 Sexual Politics

In *Sexual Politics*, Millet says that “Patriarchy’s chief institution is the family. It is both a mirror of and a connection with larger society; a patriarchal unit within a patriarchal whole” (23). Patriarchy is the main problem in differentiating women and men based on biological appearance. Patriarchy clearly treats women in inferior position. Gender becomes a crucial thing between men and women (25). Based on it, family is the first social institution where patriarchal is applied. It means family is the reflection of social culture. In the family, as the domestic sphere occur any possibilities such as woman oppression, especially domestic violence.

Millet states that traditional patriarchy grants the father nearly total ownership over wife or wives and children, including the power of physical abuse and often even those of murder and sale (34). It means in traditional patriarchy, a father has a legal permission in abusing his wife or his children, even killing them. Physical abuse is done as the form of ownership. Classically, as the head of the

family, a father is both a begetter and an owner in a system in which kinship is property (34). According to Maine via Millet, “the eldest male parent is absolutely supreme in his household. His domination extends to life and death and is as unqualified over his children and their houses as over his slaves” (35). As what Millet thought about the father dominancy, the writer will present the forms of abuse toward the main character and the other women in the novel.

According to Millet, patriarchy gives a psychological effect for both sexes (40). Man and woman are actually become the victims of patriarchy in the psychological sphere. It drives men to act as ‘the aggressive’ and women to be ‘the passive’ (11). This condition forces both sexes react differently in every single of social condition. The title of ‘aggressive’ for man is believed as the power to control the ‘passive’ side. Therefore, both sexes have a great number in psychological friction. Man with the symbol of ‘aggressive’ against woman (passive). If a woman accepts her social condition as a passive side, it drives her to defenseless both physical and emotional toward man’s assault (36). Intimidation is always live in patriarchal society (107). Implicitly, to survive in patriarchal sphere woman has to be passive or to be ‘feminine’, if not she will get cruelties and barbarities custom (49). What millet says toward woman and patriarchy above can be seen in some parts of the novel, and the worst is when the main character is burned alive as the honor killing for her family.

Ideology of patriarchy, as Millet says that biological differences force man’s role as masculine and dominance, and woman’s role as feminine and inferior. The power of this ideology drives man to push woman in concurring what man want (46). Based on this theory, the writer will see the role of woman in

private and public sphere in order to know their position as they are related to domestic violence.

Millet says that, “In terms of activity, sex role assigns domestic service and attendance upon infants to the female, the rest of human achievement, interest and ambition to the male. The limited role allotted the female tends to arrest her at the level of biological experience (5).

It means that sex has determined woman and man. Women are forced to accept what patriarchal states. As related to biological experience, it implies that the existence of woman is oriented in physical experience, such as sexual activity and domestic activity. They have a limited role in increasing other capabilities as human that have the same right as men. The writer use it to know deeper the position of women in education, family and marriage, and right to live. These three segments of life are clearly described in the novel.

Traditional patriarchy permitted occasional minimal literacy to women while higher education is closed to them (44). Formal education is largely does not exist for women in some traditional patriarchy area. They do not allow women to get a better education. Women have to stay at home, and are forced to live only in private sphere. Millet says that if knowledge is power, power is also knowledge, and a large factor in their subordinate position is the fairly systematic ignorance patriarchy imposes upon women.

In family and marriage the role of women are limited, whether they are mother or daughter. Father has the dominant position in the family. As the witer has mentioned before that father has nearly total ownership to his wife or wives and children (34). Patriarchy decrees the status of both a child and a mother to

depend on male or father. Then, the writer will depict through her statement to recognize woman in the family and marriage sphere.

The right to live normally for women in the novel is nothingness. They are always intimidated. As Millet says that in patriarchy, there is always an intimidation for women (107). Besides, patriarchy allows a man (father or brother) to kill a woman, if she has made a sin to her family. Millet states that the father is the head master of a family. He has the dominant and powerful position to decide his wife and daughter, to be killed (107). It is an easy way to kill women in traditional patriarchy; hence women are intimidated physically and psychologically. They cannot live properly as men do.

2.2 Review of Related Study

Burned Alive is a best seller novel in 29 countries and has been translated into 29 languages. This novel is truly shocking story. Hence there are many studies that have been done toward this novel. First is a study done by Meghan Lambourne. She analyzes this novel by using sociological conceptual framework. She applies the theory of Ella L. J. Edmondson Bell and Stella M. Nkomo. They create a sociological conceptual framework relating race, social class, gender, culture and history. They state that gender, race, and social class overlap each other and together create the core elements of identity. The sociological imagination makes the point that the life of an individual or the history of a society can not be understood without understanding both (Bell and Nkomo, 16-18). In her study she tries to describe how the social background or culture affects

Souad's life. She concentrates on various cultures that related to Souad's Life, such as Islam, Jewish and Christian. Violence is influenced by social life. She concludes that culture as one of sociological framework affects Souad's drastically in her first and second life (Lambourne, Meghan. "Burned Alive Souad's Story". <http://www.saintmarys.edu/~socio/Stratification/Meghan%20paper2.doc>. (25 June 2008)).

Another study toward this novel is done by Jamie Glazov. He is a Frontpage Magazine's Managing Editor. In his article, he focuses on the effect of Islamic culture. He tries to criticize about the Islamic culture which is applied. His article asks many people who live in Palestine to re-interpret the Islamic thought. His article is truly criticizing the Islamic thought. In his article, he states "Arab tribal culture and militant Islam are both founded on the dehumanization of females. Their social structures are desperately -- and ferociously -- dependent on it. To allow a woman equality and personal free choice necessarily means the disintegration of their social orders. It is no coincidence, therefore, that the Arabic word *fitna* has two interchangeable meanings: *a beautiful woman* and *social chaos*". He thinks what happen toward Souad is caused by a psychopathic culture. It seems that he thinks Islam is a problematic religion, because he also implies how the September 11, 2001 tragedy is related to Jihad Islamic culture (Glazov, Jamie. "We are All Souad". 9 June 2004. 25 June 2008. <www.FrontPageMagazine.com/articles/Glazov/we_are_all_souad.html>