

Forced Marriage of South Asian Women in Jasvinder Sanghera's *Daughters of Shame*

NahdiyaFaridatulHidayah

English Literature

Faculty of Languages and Arts

State University of Surabaya

nahdiyaefeij@yahoo.co.id

Prof.Dr. FabiolaDharmawatiKurnia, M.Pd.

English Department

Faculty of Languages and Arts

State University of Surabaya

xxx_XXXXX@yahoo.co.uk

Abstrak

Tujuan dari penulisan ini yaitu membahas novel *Daughters of Shame* karya Jasvinder Sanghera dengan menggunakan pendekatan feminisme melalui dua rumusan masalah. Rumusan masalah pertama dari penulisan ini akan membahas susunan kawin paksa pada wanita-wanita Asian selatan dengan menggunakan konsep kawin paksa yang disajikan oleh Noorfarah Merali. Rumusan masalah yang kedua akan mendiskusikan mengenai perjuangan wanita-wanita Asia selatan melawan kawin paksa dengan menggunakan teori radikal feminisme oleh Kate Millets. Dari analisis yang dihasilkan menunjukkan bahwa novel Jasvinder Sanghera ini menampilkan susunan kawin paksa yang menggambarkan bagaimana tradisi kawin ditampilkan termasuk dalam hal proses, persiapan dan mas kawin yang berkaitan dengan kawin paksa serta penyebab dan akibat dari kawin paksa. *Izzat* atau kehormatan, tradisi dan memiliki kekasih yang berbeda kasta merupakan penyebab kawin paksa yang dialami oleh wanita-wanita Asia selatan. Kekerasan secara emosional, fisik dan seksual, pemerkosaan, tindakan membahayakan diri sendiri dan pembunuhan merupakan hasil dari kawin paksa yang diimban oleh wanita-wanita Asia selatan. Penulisan ini juga menggambarkan perjuangan-perjuangan wanita Asia selatan terhadap kawin paksa yang didominasi oleh kekuasaan patriarki, terutama Jasvinder Sanghera, Shazia, Maya, Surjit, Kiren dan Yasmin untuk menghapuskan penindasan terhadap wanita melalui kerja paksa dalam rumah tangga, untuk mengakhiri dominasi dan kekerasan seksual serta subordinasi perempuan dan untuk menampilkan nilai-nilai feminis melalui mothering.

Abstract

The aim of this study is to discuss about Jasvinder Sanghera's *Daughters of Shame* novel by using feminism approach through two statements of problem. The first problem of this study will discuss about the arrangement of South Asian women's forced marriage by using the concept of forced marriage discussed by Noorfarah Merali. The second problem will discuss about the fight of South Asian women against forced marriage by using theory of Kate Millet's radical feminism. The analysis shows that this Jasvinder Sanghera's novel represents the arrangement of forced marriage which describes about how forced marriage tradition included the process, preparation and dowry related with forced marriage and the causes and impacts of the forced marriage. *Izzat*/ honor, tradition and having a different caste boyfriend are the cause of forced marriage that is experienced by the South Asian women. Emotional, physical and sexual abuse, rape, self harm and murder are the result of forced marriage that South Asian Women endure. This study also describes the fights of South Asian women toward forced marriage in the hold of patriarchy's domination, mainly Jasvinder Sanghera, Shazia, maya, Surjit, Kiren and Yasmin to eliminate women's oppression through domestic labor, to end men's sexuality assault and domination and women subordination and to represent women's feminine values through mothering.

Key words: forced marriage, radical feminism, patriarchy's domination, abuse, honor

INTRODUCTION

Patriarchy culture places father as a person who reigns in a family. One impact of father's reign is about marriage choice for their daughters and sons. Marriage is a legally and socially recognized union that entails sexual, economic, and social rights and obligations for the partners, with the expectation of a lifelong relationship (Bachrach, Hindin, & Thompson, 2000 in

Merali in Paludi, 2009:101). Marriage commonly occurs upon two people's desire, but the situation become different when a marriage occurs based on coercion mainly in patriarchal society like South Asian countries. In this modern era, it is impossible if there is still a practice of forced marriage. On contrary, there is still practice of forced marriage transformed in one of literature works, it is *Daughters of Shame* novel,

written by Jasvinder Sanghera. In the first publication of this novel in 2009 has surprised many people by its story within the novel. It is surprising that Sanghera dares to present forced marriage problems that became the secret of Asian families and communities all this time in the reality world into the straightforward prose style. *Daughters of Shame* becomes a must read novel which reveals coercion, abuse, rape, and murder as the result of forced marriage. She is able to present forced marriage problems faced by Asian women in easy way to be understood.

This novel has revealed the issues of forced marriage mainly are experienced by South Asian women. *Izzat* (honor) is the cornerstone of Asian community and it becomes women's job to keep it. Forced marriage becomes problems for South Asian women because the honor of South Asian families and communities was hold primarily by women. It had become the women's duty to keep the *izzat*/honor. Keeping *izzat* can be done with the way of marriage in the same caste. So, these women are threatened to be coerced into marriage against their desire in order to keep their honor. If women break the honor, they will get violence, raped, even murdered from their own families, mainly from their own fathers. South Asian people think that killing people is better than bring shame for their families.

The forced-marriage happens because it had becomes South Asian community's tradition to arrange and force their children marriage. It is not only the tradition that becomes the main reason, but also some cases that cause the forced-marriage. This *Daughters of Shame* is the next of Sanghera's work of *Shame* that tells about forced-marriage that is faced by South Asian women, especially Pakistan and India women who live in Britain. Even they lived in Britain, they cannot escape from the reality that they had to follow their families' tradition, they are forced to marry with a man whom they never saw and knew before. They have to leave school in young age and be locked in the room until the day of marriage came.

The domination of South Asian men toward women in a society also becomes the important issue in this novel. This patriarchy system that runs for South Asian people has given many advantages for men, because based on this system, men hold and control fully for everything in women's life. In this novel, the men are positioned higher than the women, they have role everything in their family without the intervention of women. In South Asian community, women are generally considered as the lowest beings. Meanwhile, men are the highest beings in the community. Many men often mistreat women, they suppose that women

are only an object for men to do violence and sexual. Some of them suppose women do not have same right with men. They think that women's participation in life is only cooking, cleaning and taking care family. Women do not have to get high level in education and job. Women are often insulted by their families that they may shame their families' honor by running from the forced-marriage, having a white boyfriend, having relationship with a man from different caste and religion, and adopting western style.

Based on the problems above, Javinder tries to voice the South Asia women's suffer about forced marriage. She also invites the women of forced marriage victims to find their courage to voice their sufferings. She shows that women also have same rights in education, job, and life. Women can voice their opinion that forced marriage is wrong. They should have choices in their life like choosing husband, having high level in education, doing normal activity like what white women do.

This novel also shows that women are able to collapse the authority of men. They run away from their fathers and husbands' oppressions to decide what life that they want without obeying the rule of their families again. Those women collapse the concept of honor and shame because they think that their rights are more important than the concept of honor. To analyze the image of the South Asian women's fight to the patriarchy system in this novel, it will use radical feminism by Kate Millett that focus on the women's fight toward men domination and the concept of forced marriage discussed by Noorfarah Merali to reveal the arrangement of forced marriage that is faced by South Asian women.

In accordance with background study above, it can be simplified to discuss between two problems that emerge as significant concern toward this novel, it is stated as below:

- 1) How is the arrangement of South Asian women's forced marriage in Jasvinder Sanghera's *Daughters of Shame*?
- 2) How is the fight of South Asian women against forced marriage revealed in Jasvinder Sanghera's *Daughters of Shame*?

RESEARCH METHOD

Research methodology that used in this study is qualified as an applying in literary appreciation. This thesis is regarded as a descriptive- qualitative study and uses a library research. This study uses a novel file entitled *Daughters of Shame* written by Jasvinder Sanghera, published in 2009 by Hodder & Stoughton

Ltd as the main data source in this study. The data are in the form of direct and indirect speech of the characters, dialogues, and epilogues which represent aspect of forced-marriage in the novel. The method of collecting data which is used in this study is library method. Data is derived by close reading particularly and analyze literary element both intrinsic and extrinsic. The references are taken from library and internet to support the theory. The data in this thesis will be classified according to problem statements. So, the discussion will not roughly talk relevant thing. It will ease to observe the story. The subsequently step is relating the data with acceptable theory of Radical feminism and forced-marriage concept.

FORCED MARRIAGE

A forced marriage occurs when parties are coerced into marriage against their will with both physical and emotional pressure that results in significant duress. Forced marriages violate both the basic human right to freedom of association in entering marital relationships and the right to personal security in the application of physical consequences for declining the proposed union. A daughter who sincerely believes that her parents are acting on her best interests and will identify the best marriage partner for her may voluntarily submit to a blind marriage. This willingness to participate in such an arrangement would make it consensual, and there would be no violation of the woman's human rights. In contrast, a daughter who has a desire to have personal input into the process may perceive the traditional or planned pattern of arranged marriage as coercive if she has voiced this desire and her desire has been disregarded. (Merali in Paludi, 2009:104)

PREPARATION AND CULTURE RELATED TO FORCED MARRIAGE

Raj and Silverman, 2002 explained that international arranged marriages most often occur when families who have immigrated to Western countries collaborate with relatives from abroad to identify husbands for their daughters from their home countries. The desire of many immigrants to retain their cultural heritage and ensure a traditional family life leads to the application of arranged marriages across national borders. In international arranged marriages, the marriage usually takes place in the family's country of origin. Subsequently, the female returns to her country of current permanent residence or citizenship and files a sponsorship application on behalf of his new bride to facilitate his immigration (Merali, in Paludi, 2009:116).

DOWRY RELATED TO FORCED MARRIAGE

Rastogi & Therl (2006) explained that another aspect of forced marriages that has been addressed through legislation is the exchange of money or goods in the marriage process. In South Asian nations, there has historically been a "bride price" or dowry that the family of the female has to provide to the family of the groom to accept their daughter into the new family she is joining. The amount of the dowry tends to depend on the man's qualities, in terms of his socioeconomic status, education, family background, and appearance. The greater the man's perceived worth, the greater the dowry that is demanded for acceptance of a particular bride as his wife. The dowry is usually given at the time of the marriage.

Despite the development of this law, the practice of dowry and related violence against women has continued to occur under the guise of "wedding gifts" being given to the groom's family based on their requests. These gifts may take the form of a down payment for a family home, a car, and so on. Demands for such so-called gifts have still tended to continue after arranged marriages, jeopardizing the welfare of the new bride if her family's financial resources have already been used up (Merali in Paludi, 2009:109).

FORCED MARRIAGE OUTCOMES

Werbner, (2007); Wilson, (2007) explained that the most common form of arranged marriage occurs among young adult daughters and sons. Although there may still be application of some coercion in these cases, adults may have some options for resisting the marriage attempt. Nevertheless, they may face serious consequences for their resistance, such as a loss of family honor, being socially ostracized by the cultural community, abuse, and in the worst case scenario, honor killings. (Merali in Paludi, 2009:105). Here some negative outcomes of forced marriage.

SPOUSAL ABUSE

In the extensive review of existing research, Raj and Silverman (2002) report that there is no difference in domestic violence rates across arranged and self-initiated marriages that occur in the same locality. However, international arranged marriages have been found to increase women's risk for various forms of spousal abuse, including physical battering, sexual abuse, and emotional abuse. Unique forms of immigration abuse have also been reported among women who have had international arranged marriages (Merali in Paludi, 2009:116).

Dasgupta, 2000; Merali, 2008; Raj & Silverman, 2002 state that he increase in women's risk of being

subjected to spousal abuse in international arranged marriages is attributed to lack in family immigration policies in Western nations. Some women who immigrate for international arranged marriages have become subject to violations of four basic human rights categories, as discussed by Merali (2009). First, Women's right to personal security may be compromised through physical battering. Women's economic right to material subsistence may be violated by sponsors' failure to provide adequate food and clothing, violation of women's right to cultural participation may occur as a result of sponsor-imposed barriers to learning English as a second language. Finally, a violation of women's right to freedom of association may occur when sponsors prohibit their interaction with other members of the host society (Merali in Paludi, 2009:116-118).

SELF HARM

Vijayakumar and Thilothammal (1993) analyzed police records of suicide pacts that were part of investigations related to the self-harm attempts in India. Marriage related issues, including arranged marriages were among the most frequently occurring reasons for suicide attempts. The previously discussed statistics on homicides of new brides in arranged marriages in India suggested that the pairing of arranged marriages increases the likelihood that women will be maltreated. Vijayakumar and Thilothammal's findings suggest that the phenomenon of bride price in arranged marriages may also jeopardize women's livelihood by contributing to their likelihood of self-harm when they are unable to cope maltreatment by others.

CRIMINALITY

Werbner, (2007); Wilson, (2007) explained that the most common form of arranged marriage occurs among young adult daughters and sons. Although there may still be application of some coercion in these cases, they may face serious consequences for their resistance, such as a loss of family honor, being socially ostracized by the cultural community, abuse, and in the worst case, honor killings. Cattell, 1992; Levesque, 2001; Tariq & Tariq, 1993 stated that child marriage may also violate children's right to personal security, as they most often occur through the application of force and can represent cases of sexual assault of minors (Merali in Paludi, 2009:105).

In Pakistan, thirty-four percent of the female had forced marriages, and 49 percent had marriages that occurred in childhood or adolescence. In 64 percent of their marriages, there was a sharp disparity between

their ages at the time of marriage and the ages of the husbands they were married to, with the men being significantly older. Eighty-eight percent of the women also reported problems with their in-laws in the form of maltreatment. In reality, women are much more likely to be killed by others than to kill others. (Merali in Paludi, 2009: 121)

CASTE RELATED TO FORCED MARRIAGE

Caste and marriage have close relationship in South Asia especially in India. When the term of "caste" is mentioned, one thinks of India, not because India has the only caste system, but because India has the most extreme one (Davis, 1958:377). In India, it is found caste system that reflects plurality characteristic of the society. Hutton noted that caste system in India is a combination from caste system that was brought by Aryan (Veda period) with origin stratification system of the society (Susanto, 1983:71).

Caste system in India is based entirely on inherited inequality, every individual would have exactly the status that his parents had. In India there is considerable mobility up and down the social ladder despite the ideal of fixity. The common features which together distinguish Indian castes from other types about marriage are; choice of marriage partners is strictly endogamous, for it must take place within the caste group and contact with other groups is further limited by restrictions on touching, associating with, dining with or eating food cooked by outsiders. (Davis, 1958:378)

Between persons of unequal status in the class hierarchy there invariably a formal or informal prohibition against marriage and hence against the formation of legitimate family bonds, for example, the marriage of a pariah and a Brahmin in India is strongly tabooed. But marriage within one's own stratum is encouraged. This means that members of the same class are drawn together by actual and potential family ties; whereas members of different strata are repelled by nonexistence and impossibility of such ties. (Davis, 1958:365)

RADICAL FEMINISM

To analyze the fight of the South Asian women characters against forced marriage problems in *Daughter of Shame* novel, it uses Radical feminism as the theory. That is based on the forced marriage as the main problems that happened in those women's private live. As Bryson stated, radical feminism claimed to go to the roots of women's oppression. Radical feminism analysis insisted that male power was not limited in the public worlds of politics and paid employment. It

means that it extended into private life, such 'personal' areas of life as the family and sexuality, both of which were seen as instruments of patriarchal domination. It was based firmly in women's own experiences and perceptions. It also saw the oppression of women as the most fundamental and universal form of domination, and its aim was to understand and end this; here 'patriarchy' was a key term. (1992:163).

Kate Millett (1934-1977) thinks that patriarchy is brought by culture and opinion control by men. This Millet approach gives attention for sureness institutional that underestimates woman in work place, education and family ideologically. In her other written, three universals is stated; biologic mothering, family with marriage basis and heterosexuality. According to Bouchier (1983), "marriage is an institutional source from the real exploitation". (Jones, 2003 in Syaifudin, 2010:129).

Kate Millett insisted that the roots of women's oppression are buried deep in patriarchy's sex/gender system. Patriarchal ideology exaggerates biological differences between men and women, making certain that men always have the dominant, or masculine, roles and women always have the subordinate, or feminine. In *Sexual Politics* (1970), she claimed the male-female sex relationship is the paradigm for all *power* relationships: Because male control of the public and private worlds maintains patriarchy, male control must be eliminated if women are to be liberated. (Tong, 2009:52).

DOMESTIC LABOR

Patriarchal society places women in marginal position. These women are expected to stay at home and to do house duties. They are also taught to be real women with feminine concepts, gentle, passive and obedient. They must keep their heart and satisfy the demand of society (De Beauvoir, 1989: 231). According to Millet, a family that follows patriarchal system gives the boys a chance to get higher education more than the girls. Commonly, the parents emphasize the boys to study in the high level, meanwhile the girls are asked to stay at home, so that the girls are difficult to get knowledge access (1972:42). (http://pustaka.unpad.ac.id/wpcontent/uploads/2011/03/perempuan_dlm_kuasa_patriarki.pdf)

Delphy claimed that marriage is a labor contract through which men exploit women's labor and become their economic masters and that, because most women perform this unpaid labor, the position of all women in the employment market is depressed and marriage continues to appear their most viable economic option. (Bryson, 1992:177)

SEXUALITY, MALE DOMINATION AND FEMALE SUBORDINATION

In radical feminism, patriarchy is based primarily upon male violence and control of women's sexuality, for some feminists, high levels of domestic violence and the sexual abuse of both women and children within the home meant that the family was seen as the cutting edge of patriarchal oppression where many women faced male power in its crudest and most aggressive form. From this perspective, individual acts of abuse are linked to wider patterns of power, so that it is unsurprising that authorities have been reluctant to interfere in 'private' domestic affairs or to provide adequate support for women trying to escape domestic violence (Bryson, 1992:177).

Heterosexual is about male domination and female subordination that stick into stage for pornography, prostitution, sexual abuse, rape, and violence toward women. They conclude, heterosexual relationship as understood in patriarchy is wrong women's adventure. Therefore, in radical-cultural feminist, the key of women emancipation is by eliminating all of patriarchy institutions (pornography, rape, prostitution, family, and compulsory heterosexual) and sexual practices like lesbian (Tong, 2009:67).

MOTHERING AND ECOFEMINISM

According to Rich, in a patriarchal society, the solution to the pains of childbearing is a woman must not give up on her body before she has had a chance to use it as she thinks best. Likewise, the solution to the impositions of child-rearing in a patriarchal society is not the renunciation of children; the solution is for every woman to rear children with feminist values (Tong, 2009:87). This saw motherhood and the care of the young as positive experiences to be celebrated and as giving rise to 'womanly values' to do with nurturing, co-operation and peace, in contrast to male attributes of self-interest, competition and aggression (Bryson, 1992:185).

Such writers as Susan Griffin (*Woman and Nature*, 1984), Andrée Collard (*Rape of the Wild*, 1988) and Caldecott and Leland (eds, *Reclaim the Earth*, 1983) have equated men's treatment of women with their treatment of nature. Claiming that both have been raped, exploited, abused and hated, they assert that it is only women's values that can save the planet from ecological disaster. (Bryson, 1992:185)

DESCRIPTION OF FORCED MARRIAGE OF SOUTH ASIAN WOMEN

Although Jasvinder, Shazia, Kiren, Yasmin, Surjit, and Maya lived in England, these women characters must still follow their families and communities origin tradition for an arranged marriage. These characters are the victim of forced marriage both of parties who have been forced into marriage and parties who are in the process of forced marriage. Their parents match them with a man that they choose for their daughters. Even, their parents do not give opportunity to their daughter's to voice about the arranged marriage and to choose the man that they want. By showing the picture of the man that their parents chose, their parents force their daughters to marry with the man that their daughters never see before.

These women may have a chance to see their husband to be in the engagement day or in the wedding party. If these women refuse with the marriage, they will suffer with the coercion and threat of forced marriage, their parents will coerce them with physical, sexual and emotional pressure to agree with the marriage, and it contradicts with these women's willing. These women are also forced to leave their school in their young age, which they actually still need education for their future. They will also be locked in their room until the marriage day comes. Their parents suppose that marriage was more important than education.

Those explanation shows that these women's parents violate their daughter's rights and opportunities to experience and to facilitate their daughters' emotional, educational, and social development.

SOUTH ASIAN WOMEN AS THE VICTIMS OF FORCED MARRIAGE

Honor is the cornerstone of the South Asian families and communities. Since long time ago, in South Asian tradition, women had an important duty for *izzat*/ honor in their families and communities. The honor of South Asian families and communities was hold primarily by women. It had become the women's duty to keep the *izzat*/honor. Keeping *izzat* can be done with the way of marriage in the same caste.

In South Asian tradition, parties who propose for a marriage are the women. It becomes the duty of the daughters' parents to seek a potential husband who has same caste with them for their daughters. It is done to maintain their ancient's honor/*izzat* tradition with an arranged marriage. If the daughters reject the parent's demand about the arranged marriage, the parents will force their daughters into the marriage. It is done by the parents in order to keep their *izzat*/ honor. That's why

the women become the victims that are harmed in the tradition of arranged and forced marriage because they do not have any right to involve in seeking their potential husbands.

PREPARATION AND CULTURE BEFORE MARRIAGE

In forced marriage, generally these daughters were asked to learn about a preparation before marriage. In this stage, they will learn their origin culture to be the good Asian women. They will be taught about their origin language, religion, sewing skill, how to cook, serve food and do house works well. In the engagement and wedding day, these women's parents would force their daughters to wear their best Asian suit. These women were also asked to reflect Asian etiquette by acting polite and shy, their head had to go down and no smile and eye contact.

The marriage usually takes place in the origin of the women's countries. The parents of these daughters send their daughter to their origin countries like in Pakistan and India. It is done to make the marriage works. The parents know that their daughters will reject their demand, so they will leave their daughters in the family in law for adapting with their new families. It is also used to facilitate their daughters' husband to get passport when they come back to England.

Surjit who was just thirteen, she was prepared by her parents to learn how to be a good Asian women, she was not allowed to go to school regularly by her parents. She had to do all of house works such as cleaning, cooking, taking care of family elders and children, and sewing. She felt to be treated as a slave. Even, when she was seven years old, she was sent to India to learn the Indian system. That's all done by the command of her parents in order to prepare her to be a good Asian girl. Until one day she was driven to a house she never saw before. She was told to sit in a room and asked to shy, with no eye contact and smile, and kept her head down. At that time, she knew that she was forced into marriage which her parents never announced before

Maya who was a forced marriage victim, she was kidnapped to a place that she didn't know before. There, she was locked in her room and prohibited going outside of the house. Her parents put Maya in a temple and made her pray, they wanted her to be a religious and good woman. She learnt to write and read Punjabi, she was also asked to show off her cooking and practicing sewing skill. Then, her father met a *Bachola* or matchmaker for arranging Maya's marriage. Maya was dressed up and forced into a

marriage with a man, called Param. Her marriage took place in India.

Yasmin was also threatened into forced marriage. After her sister engagement, she knew that it would be her turn. Her parents prepared and trained her to be a good woman for her marriage CV. Yasmin activity was also limited by her father. She was not allowed to go out on the weekends. Yasmin was sent to her father's shop to help her father. She might not have eye contact and talk with the customers. At home, if there are guest who came, it becomes her duty to serve dish. If there were children present she was expected to play with them, it was all done to prepare her good marriage CV.

DOWRY RELATED TO FORCED MARRIAGE

In an arranged marriage of South Asian culture, the women parties have to provide dowry or bride price for the family of the groom to accept them into the new family that they will join. The greater the man's perceived worth, the greater the dowry that is demanded for acceptance of a particular bride as his wife. In this novel, Maya's husband to be, Param, he came from modern family in outlook.

Knowing that Maya's family is a rich family and live to England, it made Param parties asked valuable goods as his dowry such as televisions, video players, cars and a house. In this case, Maya was harmed with this situation, which she was not happy with her family coercion to married with Param. On the other hand, actually Param did not love Maya, what Param needed just using Maya as his ticket to England and using Maya's dowry for his own pleasure.

THE CAUSE OF FORCED MARRIAGE

1. TRADITION/ IZZAT

In the novel of *Daughters of Shame*, the theme of marriage is the main idea within the story. Marriage in South Asian culture is supposed having high important value. An arranged marriage becomes the main priority, which this marriage will suppose unite two families rather than two individual. In addition, an arranged marriage brings honor for their families because they suppose that they keep continuing their ancients' tradition so that the tradition of an arranged marriage does not extinct. Living in another country such as in London, it may be supposed that they don't want to lose their origin tradition even they have moved. *Izzat* or honor becomes the main reason of the arranged and forced marriage happens. Families who keep doing an arranged marriage, they will be considered keeping their *izzat* or honor. In South Asian community, *izzat*

is the most important thing in their lives. That's why they are willing to do everything to keep their *izzat* included forcing their daughter to be married. If there is a daughter who rejects to be into arranged marriage, their parents will force her to keep the *izzat*.

WESTERNIZED RELATED TO HONOR/IZZAT

Izzat or honor becomes the main reason in arranged and forced marriage in South Asian families and communities. Westernization has close relationship with *izzat*/ honor. Speaking English, wearing lipstick, wearing tight clothes and jeans, cutting hair, owning a mobile phone etc are all signs that a girl was getting westernized. Commonly, South Asian communities consider westernization as a bad thing for their honors, it means that westernization brings dishonor for their families and communities.

They consider that westernization is a dirty thing that can blot their honors. Even, the South Asian families fight hard to against westernized activities. The parents locked up their daughters for months instead of letting their children absorb western ways. Living in England, it means that their daughters will adapt with western culture, that's why the parents do not want their daughters also imitate western's life style. It is depicted in Jasvinder's experience, her mother was always warning her against white people, her mother supposed that every western ways are dirty ways. When she wanted to buy a pair of jeans, her mother prohibited and slapped her.

Surjit was also ruled fully by her parents to avoid westernization. Even she lived in England, she might not speak English, have English friends, wear western dress and see western TV. She felt like being pinned to the wall which, every her activity was monitored by her father. It was done by Surjit's father to keep her behavior well as suitable as Asian manner. Her family did not want Surjit brought shame because of all the things about westernization.

CASTE SYSTEM RELATED TO FORCED MARRIAGE

Caste becomes the important thing in these South Asian women's families and communities, because caste shows social stratification and social segregation. For them, caste is used to define marriage, working possibilities and social life, it keeps their families and communities from the chaos in their system of caste. That's why Jasvinder, Maya, Yasmin and Surjit's parents chose their daughters' partners strictly, they matched their daughters within the caste group. They also prohibited their daughters to contact, touch and associate with other groups.

In Surjit's story, her father constantly reminded and shouted in her face to not interact with western

children because it would bring shame on their families. It would also diminish her marriage prospect. Even, her father had her brother and male cousin to watch and to check her behavior all the time at school.

In their parent's sight, having different a boyfriend from different caste brings dishonor for their families. So, the parents forced their daughter to married with the man whom they chose by themselves for their daughters without the agreement from their daughters. Jasvinder who was a *jat* caste, she has a boyfriend from different caste, a *Chamar*. She ran away with her boyfriend when she was forced into marriage. It's proven by this quotation:

Status, social and respect also become the reasons. The example is Maya, when she was trapped by a boy who gave her a drink and raped her, she was pregnant. She was very afraid if her parent knew, then, told her best friend. Unfortunately, her best friend told everybody about her pregnancy and said other bad about her. Maya's family went mad with the news and hit her over and over. Before finally, her father found a matchmaker and forced Maya with a man called as Param. There was a man who willing to married Maya but, the problem was he came from different caste from Maya. Of course, her father rejected it because for Maya's father, it concerned with social status and respect.

Another case was when she ran away with her boyfriend, a Goan, but within two days, they were arrested by the police. Fixing the problems, the two of families, Maya's family from Sikh caste and Peter's family from Goa had a meet. In the meeting, Maya's family was faked to agree marrying Peter and Maya. In fact, they kidnapped Maya because they did not want their families brought shame for the marriage from different caste

In Yasmin's story, she had a relationship with a boy called Abdul who was a black Pathan caste man. One day when she was out in the street with Abdul, a police who knew Yasmin's father swooped and was arrested on suspicion to them. The police took Yasmin and Abdul to his station and told Yasmin's father. When Yasmin was at home, her father was angry to her because her relationship with Abdul brought dishonor for the family. Then, her parents planned to take her to Pakistan for a marriage. She was not allowed to go out of house and forced to leave college.

ABUSE

The result of forced marriage has caused dangerous risks for South Asian women, the risks are included physical abuse, emotional abuse and sexual

abuse. Those risks happen in the time of before marriage and after marriage. The agents of abuse action for before marriage are usually done by the women's family themselves such as father, mother and brother or sister. Meanwhile, the agent who is doing abuse after marriage is the husband. This abuse commonly happens when a daughter rejects their fathers' and families' command to be married. Having a boyfriend can also be the cause of abuse that a daughter will get.

Kiren who was one of the victims of forced marriage, before her marriage, she was used to get abuse from her stepfather and mother. Kiren's mother who was afraid of her husband, she obeyed all of her husband command, included tortured Kiren. After her engagement day, her stepfather had Kiren do all of housework, if she refused, he would beat her and locked her in her room. So did her mother. Because she could not stand with that treatment, she planned to run away with an Asian friend who also experienced the same case. Kiren and her friend run away to Southampton and spent one night in a hotel. One day they were rung by an uncle, and offered a flat to stay.

Kiren and her friend agreed with the offer and went to the flat. Unfortunately, her uncle trapped them and fetched her parent to the flat. When, Kiren and her parent were at home, Kiren experienced emotional abuse, physical abuse and sexual abuse from her parents. She was scared and frightened. Her mother and stepfather maltreated her, her mother shout her and threat her with a knife and had her stepfather rape her. Her mother let her husband rape and torture Kiren, she even didn't help her daughter and she just stood and saw it happened.

Maya as the forced marriage victim, she felt not happy with her marriage with Param, a man whom her parent chose for her. Maya suffered for the emotional violent that was done by her husband. It was shown when Param controlled her, he prohibited her went out of house alone, and prohibited her to socialize. He even called Maya with "fat bitch", and insulted her in front of his family. Physical and sexual abuse were also done by her husband who was an alcoholic, he was violent enough toward her at the first time their marriage. Param often frightened Maya when he drunk, her husband would slap her and twist her wrists. One evening, Maya was dragged into a shower room and violently raped by her husband. He also threw his slippers at her head, the worst thing was when her husband forced to abort Maya's pregnancy, he accused Maya that the child was not his own child, it was another man's child.

Surjit who was forced with an alcoholic man also experienced emotional and sexual abuse. Surjit who did not love her husband felt uneasy with her marriage. She felt depressed and lost her dignity, because she was raped over and over for eight –and-a-half years by her husband whom she considered a stranger. She felt humiliated and degraded because her husband treated her like a piece of meat. She was forced to do things that revolted and frightened her when her husband drunk. She felt a lot of pain and bled badly because of the rape.

Shazia as the victim of forced marriage also experienced abuse by her parents when she was in her childhood. The abuse continued when she was forced into marriage. She was often got cruel treatment from her parents because she rejected to be married with a man that she never knew before. After her marriage, she also got sexual abuse from her husband, her husband started to force kissing and cuddling her although they had made a deal not to consummate the marriage.

SELF HARM

In this novel, forced marriage related closely to suicide reason that was done by some of South Asian women. It occurred when these women were unable to cope maltreatment from their husband or their families in law. Many of them supposed that suicide was one of the ways to escape from their families' pressures in forced marriage. Navjeet, who was a victim of forced marriages, she could not overcome her marriage problems well. She decided to jump on the rail of station and rushed herself and her children against a train in England. Not only Navjeet who did it, but also many Asian did the same thing, they chose to suicide in the station as the solution.

Despite jumping on the rail, suicide was also done by burning self. Suicide as the result of forced marriage was also experienced by Robina, Jasvinder's little sister. She lit the match and burnt herself in front of her husband. She set fire to herself and died of burns to ninety-five percent. She did it to escape from her tormented marriage.

Surjit who felt depressed and desperate because of her husband's rape, she intended to suicide as a way to escape from her marriage. In the beginning of her husband' rape, she was consuming tranquilisers and sleeping pills. It helped her to numb her body so that it could help her not to feel her husband when she got rape but, at last it did not work and it caused her as a nonentity and no one took care of her. It made her to think about suicide.

CRIMINALITY

In *Daughters of Shame* story, it is indicated that most of the forced marriage women victims attained the age of teen, between 15-17 years old, meanwhile the men attained the age of 17-19 years old. This showed that the difference of age between the man and women is the men are older than women. For example, Yasmin and Jasvinder are in 15 years old, Yasmin, Maya, and Surjit are in 16 years old, and Shazia is in 17 years old, with all of their potential husband's age is average for 19 years old. At that young age, they feel that they are too young to be married, not rarely they do resistance. As the consequence of their resistance, they can get risk to get abuse, lost their family's honor and honor killings.

Honor killing is the form of criminality action done by the women's father or husband. The relationship between forced marriage and honor killing is very close. It can be said that many forced marriages result murder done by these women's fathers and husbands because there is resistance or culture's violation. That resistance and culture's violation would bring shame for their families. As consequence bringing shame for family, these women are better killed than bringing shame for their families, that is why it called as honor killing.

It can be given example from this novel like the case of Heshu Yones who was killed by her own father. It happened because Heshu had chosen a Christian boyfriend and it was supposed bringing shame for her father. Ironically, although this case is categorized as criminality according to the values of western society, but in traditional Kurdish values, it is supposed as keeping family's honor.

It is also almost same with Banaz Mahmud' case, she became the criminality action of her own father and brother. She got abuse and rape before she was killed by her father and brother. It happened because Banaz had the audacity to avoid the marriage that was arranged by her parents. Not only this reason, but also having a boyfriend from different caste became the reason of Banaz murder. Before she was killed, she ever reported the abuse and rape to the police four times but, she was ignored. This showed how little of the police's response to combat forced marriage that resulted honor killing.

THE FIGHT OF SOUTH ASIAN WOMEN AGAINST FORCED MARRIAGE

Forced marriage actually is a form of the real South Asian women's oppression and exploitation which this patriarchy system has caused the men's parties enjoy benefit and harm the women's parties.

The oppression toward women that happens in their communities through family which sexuality is the instrument of patriarchal domination. That's why these women characters within the novel mainly Jasvinder Sanghera, tries to help the other victims of forced marriage to ward off and to extirpate this oppression.

To end this oppression, Jasvinder and the other women had to eliminate the men's control in arranging and forcing marriage as the source of oppression toward South Asian women such as sexual abuse, violence toward women, infraction of women's rights in education, social life and personal life, women exploitation, and criminality. This is done in order to give women not in the subordination position and to give them rights in deciding their mate to build a harmonic family.

In this novel *Daughters of Shame*, it is described that the women characters like Jasvinder, Yasmin, Shazia, kiren, Maya, and Surjit have been forced into marriage with a man that they do not love. In addition, many of them get abuse both of physical and mental by their families and husbands as the consequence of the forced marriage. But then, when these women face these problems, they are not only holding peace, but also making against toward the tradition of forced marriage. Although they get abuse when they refuse to be married, they still struggle to fight the forced marriage. Bravely, they do not care about their family honor and they do the things that are supposed shaming for their families, they fight and try to erase the forced marriage culture. Here, how these women fight the forced marriage tradition.

DOMESTIC LABOR

In *Daughters of Shame* novel, it is described that marginalization of women that related with forced marriage is about utilization toward women with domestic labor ways. Besides these women are forced to be married, they are asked to stay at home when they are waiting the process of the marriage comes. They had to do all of house works.

In this marginalization, the South Asian women who come from patriarchal family, their parents forbid them to go to school because of the marriage. They suppose that a girl need not go to school to get higher education. It is caused that their parents think that the marriage will come, and their daughters will be a housewife that their job are only doing house works and caring the children. Meanwhile, it is described that only the men who are allowed to get higher education.

SEXUALITY, MALE DOMINATION, FEMALE SUBORDINATION

In *Daughters of Shame* novel, forced marriage is actually a source of men's violence and control toward women's sexuality. Forced marriage is also seen as the source of men's oppression toward daughters and mothers in the family. The domination of patriarchy system in this novel is shown by South Asian's culture that considers women are placed in the lowest position, meanwhile men are placed in the highest position. It is described that women are considered as the lowly beings. They are supposed as the possessions first of their fathers, second, their husbands. This thinking shows how patriarchy system lords over in South Asian communities. From that opinion, it makes the men feels arbitrary toward women, so that they have to conscience to do violence like sexual abuse, rape and murder toward the women characters in this novel.

REFLECTION OF MOTHERING AND ECO-FEMINISM IN SOUTH ASIAN WOMEN

In *Daughters of Shame* novel, the South Asian women characters who became the victims of forced marriage mostly suffered of their husbands or fathers domination. Many of these women got sexual abuse and rape from their own husband. As a woman, they were threatened to be pregnant from their husband's rape. This had caused these women felt the pains of childbearing from their husbands. Although they suffered from their husband's domination and sexual violence, they still tried to fight to rear their children with womanly values. While a father usually gave aggression toward their children and they were self-interest. On contrary, these women characters cared their children more like doing with nurturing and giving peace. One of the South Asian women who stood with the values of mothering and eco-feminism in this novel was Maya character.

Maya who was one of the victims of forced marriage in this novel got violence from her husband since the start of their marriage. Although she bore two children from the man who she did not love, she loved her daughters so much. Maya tried to give her best as a mother, by rearing her children, protecting them and giving peace to them. It was shown when Param could not give money for food fully, because he often drunk, meanwhile Maya was willing to work in Boots factory although she was pregnant her second child.

Giving peace was also shown by Maya. Although Param's treatment toward Maya was like disaster such as hating, giving abuse, exploiting, and raping her, Maya chased Param's friends who were drinking and making noisy sound at night, she hit them to protect her husband and daughter. She also called the police to report the case and asked for protection meanwhile

Param was angry with what Maya did. It showed that Maya chose peace meanwhile Param chose aggression.

CONCLUSION

Based on the analysis, this study can be concluded in two main parts. The arrangement of South Asian women's forced marriage is the first main part. The second is the fight of South Asian women against forced marriage problems. The arrangement of forced marriage in this novel is described through Jasvinder, Shazia, Kiren, Yasmin, Surjit, and Maya characters experiences. It is described that forced marriage is about marginalization of women that related with utilization toward women with domestic labor ways. It happens when these women are locked in their room, prohibited go outside alone and have to do all of house works by their fathers and husbands. They forced to leave their school in their young age by their fathers. It indicates that the men violate their women's rights and opportunities to experience and to facilitate their emotional, educational, and social development.

Forced marriage is also actually a source of men's violence and control toward women's sexuality. Forced marriage is also seen as the source of men's oppression toward daughters and mothers in the family. The domination of patriarchy system in this novel is shown by South Asian's culture that considers women are placed in the lowest position, meanwhile men are placed in the highest position. It is described that women are considered as the lowly beings. They are supposed as the possessions first of their fathers, second, their husbands. This thinking shows how patriarchy system lords over in South Asian communities.

From that opinion, it makes the men feels arbitrary toward women so that they have to conscience to do violence like sexual abuse and murder toward the women characters in this novel. The men's domination and sexuality oppression is also shown when these women characters must still follow their families and communities origin tradition for an arranged marriage. Their parents don't give opportunity to their daughter's to voice about the arranged marriage and to choose the man that they love. If these women refuse with the marriage, they will suffer with the coercion and threat of forced marriage, their parents will coerce them with physical and emotional pressure included physical, emotional and sexual abuse to agree with the marriage.

The fight of Jasvinder and the other South Asian women against forced marriage is shown when they try to eliminate the men's control in arranging and forcing marriage as the source of oppression toward South Asian women such as sexual abuse, violence toward women, infraction of women's rights in education, social life and personal life, women exploitation in domestic labor, and criminality. This is done in order to give women not in the subordination position and to give them rights in deciding their mate to build a harmonic family.

By Jasvinder's struggle, these South Asian women dare to voice their sufferings that they keep silent before. They prosecute their families included their husbands to end the root of men's oppression. By Jasvinder's help through Karma Nirvana, they start to build their better life. They suppose that honor that is held by their culture all this time is wrong. They also unite and make a community to prevent and fight forced marriage. Through the victims of forced marriage's voice, the other parties in England such as police department, House of the lords and the other organization are more enthusiastic to prevent and fight forced marriage problems. It is proved with the increasing of the punishment of criminality agent in forced marriage and the new rules about the prohibition of forced marriage in England.

REFERENCES

- Bryson, Valerie. *Feminist Political Theory*. New York: Palgrave Macmillan, 1992.
- Davis, Kingsley. United States of America: *Human Society*. Columbia University: The Macmillan Company, 1958.
- Jones, Pip. 2010. "Radical Feminism." Saifudin A. Fedyani (ed). *Pengantar Teori-Teori Sosial*. Jakarta: Yayasan Pustaka Indonesia.
- Millett, K. 1985. "Sexual Politics". Bryson, Valerie (ed). *Feminist Political Theory*. New York: Palgrave Macmillan
- Merali, Noorfarah. 2010. "Arranged and Forced Marriage". Michele A Paludi (ed). *Feminism and Women Worldwide's Right: Volumes 3, Feminism as Human Right*. California: ABC-CLIO, LLC.
- Rich, Adrienne. 2009. "The Case for Biological Motherhood." Rosemarie Putnam Tong (ed). *Feminist Thought, A More Comprehensive*. United States of America: Westview Press.
- Sanghera, Jasvinder. *Daughters of Shame*. Great Britain: Hodder & Stoughton, 2009.
- Susanto, Phil Astrid. S. *Pengantar Sosiologi dan perubahan Sosial*. IKAPI: Binacipta, 1983.
- Tong, Rosemarie Putnam. *Feminist Thought, A More Comprehensive*. United States of America: Westview Press,
2009. (http://pustaka.unpad.ac.id/wpcontent/uploads/2011/03/perempuan_dlm_kuasa_patriarki.pdf)