

## ABSTRACT

Hanardi, Levyn Gracia. 2012. *The Third World Feminism Revealed in The Actions of Jasvinder Against Women's Forced Marriages as Seen in Jasvinder Sanghera's Daughters of Shame*. Yogyakarta: English Language Education Study Program, Department of Language and Arts Education, Faculty of Teachers Training and Education, Sanata Dharma University.

This thesis analyzes the Third World Feminism revealed in the actions of Jasvinder against women's forced marriages as seen in Jasvinder Sanghera's *Daughters of Shame*. The novel *Daughters of Shame* is based on true events of the main character's own experience. It consists of thirty two chapters. The novel tells about Jasvinder Sanghera's actions to help South Asian women against forced marriages.

The problems that I discussed in this study are: The kinds of actions Jasvinder take to fight forced marriages and Jasvinder's efforts to fight forced marriages as a reflection of the Third World Feminism. Based on the problem, the aims of the study are to identify the actions that Jasvinder Sanghera takes to fight forced marriages and to reveal how the Third World Feminism is reflected in the actions of Jasvinder Sanghera's *Daughters of Shame*.

I used the feminism approach and the ideas of Third World Feminism in order to answer the problem. In this study, I conducted library research. Jasvinder Sanghera's *Daughters of Shame* is the primary source of this study. There are some secondary sources which are used in order to support the topic discussed, among others are the books related to the theories, articles and online journals. I also included the review of women in Pakistan and India.

From the analysis, it can be concluded that Jasvinder's actions in fighting against forced marriage clearly show the ideas of Third World Feminism. First, she opposes gender inequality faced by women in the Third World countries. She fights against patriarchal power and domestic abuse. Second, she builds a sisterhood between First World and Third World countries. Third, she becomes a women activist by building a charity named Karma Nirvana, choosing to work rather than taking a Ph.D degree, comforting the victims of forced marriage, doing preventive actions against forced marriage in schools, campaigning against forced marriage in public, being a speaker at Women's International Conference, changing her 'daughters' life and hope, and inviting others to continue her actions in fighting forced marriages.

*Keywords: forced marriage, third world feminism, Jasvinder's actions*

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Skripsi ini menganalisis Feminisme Dunia Ketiga yang terungkap dalam tindakan Jasvinder Sanghera menentang kawin paksa yang terlihat dalam novel *Daughters of Shame*. Novel *Daughters of Shame* ini berdasarkan kisah nyata pengalaman pribadi penulisnya. Novel ini terdiri dari tiga puluh dua bab. Novel ini mengisahkan tindakan Jasvinder Sanghera dalam membantu para wanita Asian Selatan untuk menentang kawin paksa.

Permasalahan yang saya diskusikan di dalam studi ini adalah: Berbagai macam tindakan yang Jasvinder lakukan untuk menentang kawin paksa dan bagaimana perjuangan Jasvinder tersebut terefleksi dalam Feminisme Dunia Ketiga. Berdasarkan permasalahan tersebut, tujuan dari studi ini adalah untuk mengidentifikasi tindakan Jasvinder dalam menentang kawin paksa dan menyatakan bagaimana Feminisme Dunia Ketiga terefleksikan dalam aksi Jasvinder Sanghera.

Saya menggunakan pendekatan feminism dan gagasan Feminisme Dunia Ketiga untuk menjawab permasalahan tersebut. Dalam studi ini, saya menggunakan metode studi pustaka. Novel *Daughters of Shame* menjadi sumber utama dalam studi ini. Ada beberapa sumber tambahan yang digunakan untuk mendukung topik yang dibahas, antara lain adalah buku-buku yang berkaitan dengan teori-teori, beberapa artikel dan jurnal *on line*. Saya juga mencantumkan ulasan tentang keadaan wanita di Pakistan dan India.

Hasil dari analisis tersebut dapat disimpulkan bahwa tindakan Jasvinder dalam menentang kawin paksa menunjukkan gagasan dari Feminisme Dunia Ketiga dengan jelas. Pertama, dia menentang ketidaksetaraan gender yang dihadapi para wanita di negara Dunia Ketiga. Jasvinder melawan kekuasaan patriarkhal dan Kekerasan Dalam Rumah Tangga. Kedua, Jasvinder membangun hubungan antara negara-negara Dunia Pertama dan Dunia Ketiga. Ketiga, Jasvinder menjadi aktivis wanita dengan: membangun sebuah yayasan bernama Karma Nirvana, memilih bekerja daripada mengambil gelar Ph.D, menghibur para korban kawin paksa, melakukan tindakan preventif dalam menentang kawin paksa di beberapa sekolah, mengkampanyekan perlawanannya terhadap kawin paksa, menjadi pembicara dalam Konferensi Internasional Wanita, mengubah kehidupan dan pengharapan “anak-anak perempuannya”, dan mengajak para penerusnya untuk melanjutkan aksinya dalam menentang kawin paksa.

*Kata kunci: kawin paksa, feminisme dunia ketiga, tindakan Jasvinder*