

PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI

**THE STRUGGLES AGAINST FORCED MARRIAGE OF  
INDIAN-PAKISTANI WOMEN IN JASVINDER SANGHERA'S  
*DAUGHTERS OF SHAME***

**AN UNDERGRADUATE THESIS**

Presented as Partial Fulfillment of the Requirements  
for the Degree of *SajanaSastra*  
in English Letters



By

**RIRIS TETTY**

Student Number: 074214084

**ENGLISH LETTERS STUDY PROGRAMME  
DEPARTMENT OF ENGLISH LETTERS  
FACULTY OF LETTERS  
SANATA DHARMA UNIVERSITY  
YOGYAKARTA  
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*A Sarjana Sastra Undergraduate Thesis*

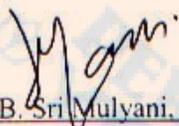
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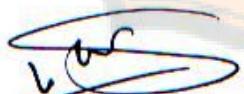
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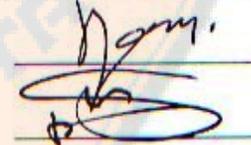
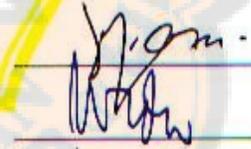
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Dr. F. X. Siswadi, M.A.

*But seek first His kingdom & His  
righteousness,  
and all these things will be given to you as  
well.*

*(Matthew 6:33)*

Keep smiling, because life is a beautiful thing

and there's so much to smile about

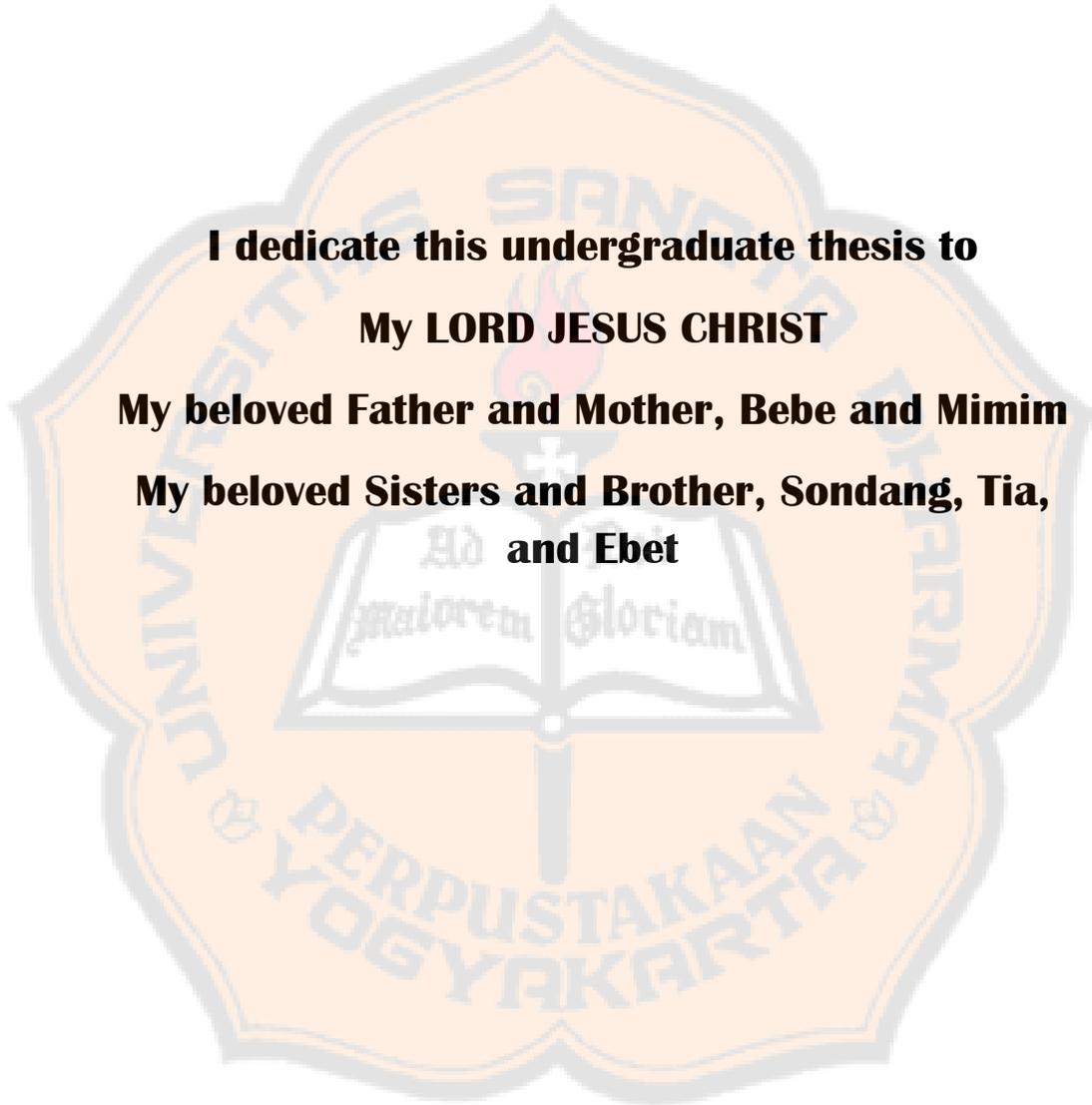
-Marilyn Monroe-

**I dedicate this undergraduate thesis to**

**My LORD JESUS CHRIST**

**My beloved Father and Mother, Bebe and Mimim**

**My beloved Sisters and Brother, Sondang, Tia,  
and Ebet**

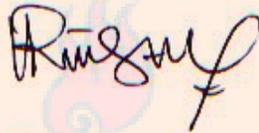


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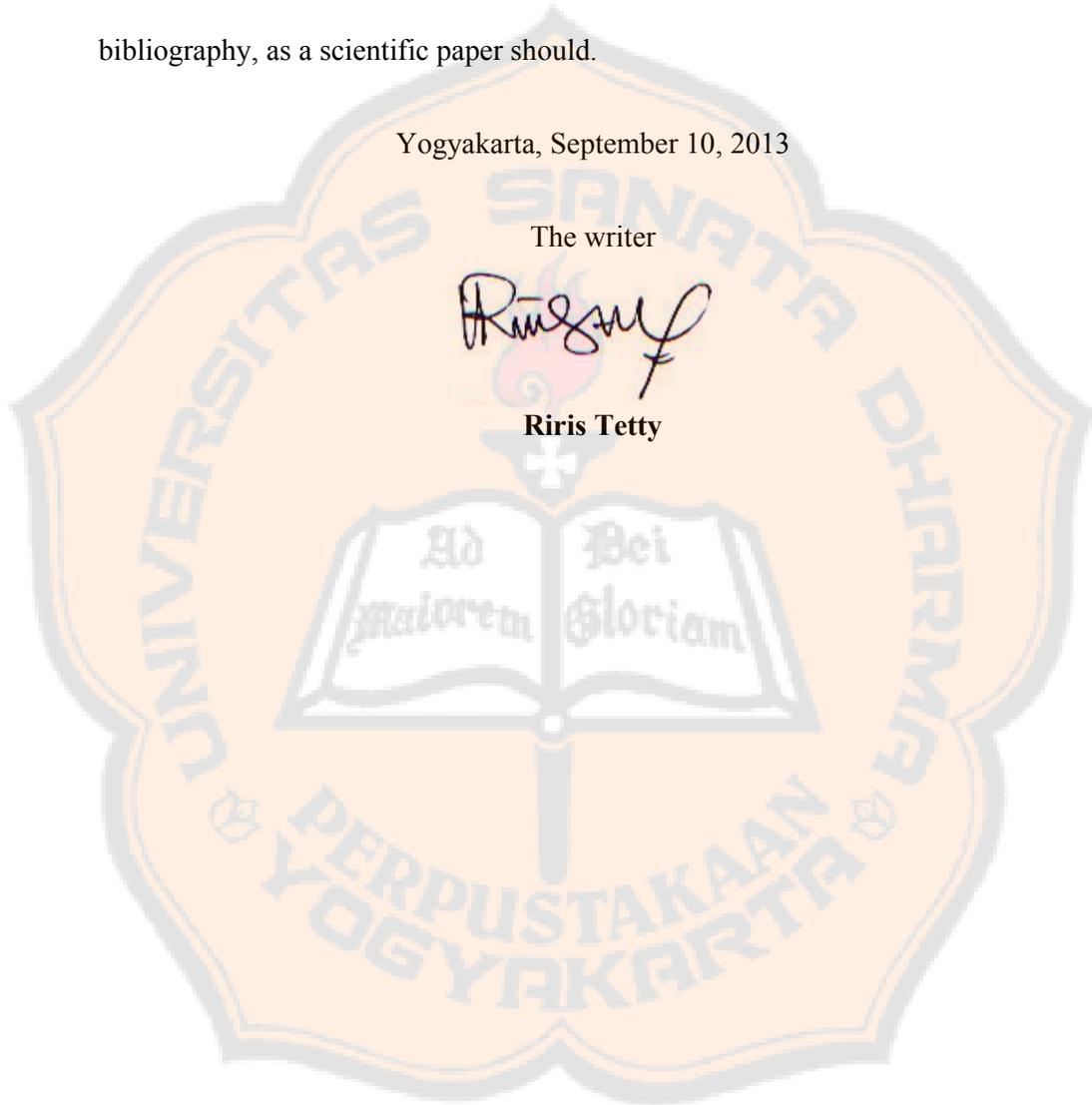
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Yogyakarta, September 10, 2013

The writer



**Riris Tetty**



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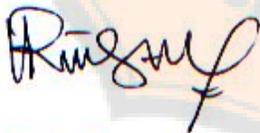
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Pada tanggal: 10 September 2013

Yang menyatakan



Riris Tetty

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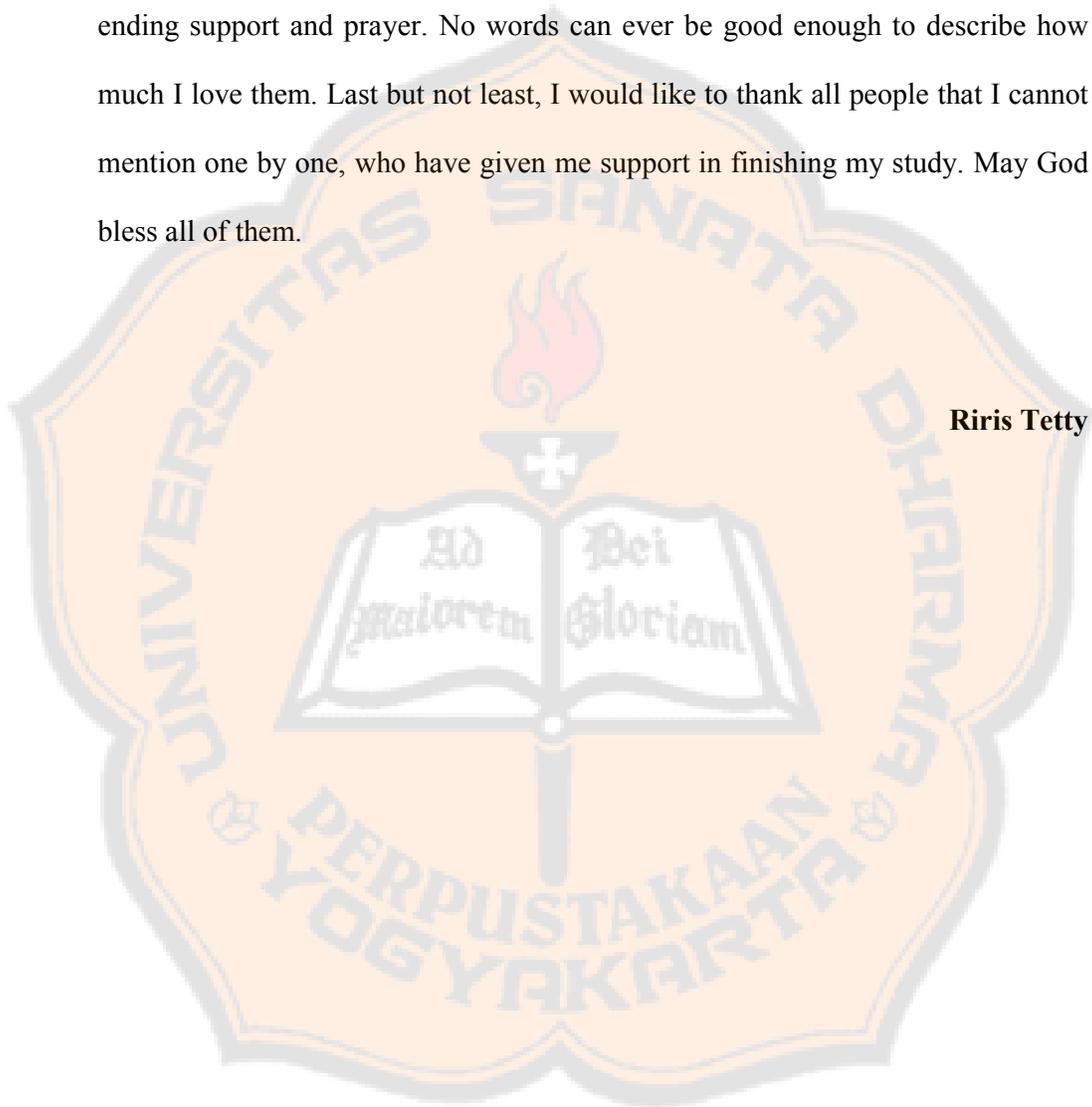
I am sincerely grateful to my parents, **Victor Gurning** and **Delviana Pangaribuan**. I thank them for their prayers and supports. I thank my Bebe for giving me advice and financial support and my Mimim who has given her attention and prayer for me every day. Also, I thank my sisters, **Sondang Gurning** and **Mutiara Gurning**, and my little brother, **Herbert Gurning** for their encouragements in my study.

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## PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI

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**ABSTRACT**

RIRIS TETTY. **The Struggles Against Forced Marriage of Indian-Pakistani Women in Jasvinder Sanghera's *Daughters of Shame***. Yogyakarta: Department of English Letters, Faculty of Letters, Sanata Dharma University, 2013.

This study discusses Jasvinder Sanghera's novel, *Daughters of Shame*. The novel tells about the stories of Indian-Pakistani women who experience forced marriage and become its victims. Forced marriage is well known as oppression because the victims receive physical, verbal, and sexual abuses.

The aim of this study is to answer three problems. The first is to show how those Indian-Pakistani women experience forced marriage. The second is to show the psychological factors which influence those Indian-Pakistani women's struggles against forced marriage. The third is to show the events as the evidence in which the psychological factors influence Indian-Pakistani women's struggles against forced marriage as portrayed in *Daughters of Shame*.

In order to answer the problems, the writer employs a library research to collect the data related to the topic. The primary source is the novel *Daughters of Shame*. The secondary sources are several reference books and online sources related to the theory of character and characterization, motive and motivation, and relation between literature and psychology. Psychological approach is used in this study.

The result of this study shows that the Indian-Pakistani women experience forced marriage as a great oppression and they struggle hard to free them from forced marriage. The psychological factors as the factors which influence those Indian-Pakistani struggles against forced marriage are self defense mechanism and abuses. Self defense mechanism is the way how people out from unpleasant feeling, thought, or condition. Abuse is a treatment in a cruel or violent way. The actions which are taken by the Indian-Pakistani women clearly show that the psychological factors influence the Indian-Pakistani women to struggle from forced marriage. It is clearly seen from the events as the evidence in which those Indian-Pakistani women are committing suicide and run away from home.

**ABSTRAK**

RIRIS TETTY. **The Struggles Against Forced Marriage of Indian-Pakistani Women in Jasvinder Sanghera's *Daughters of Shame***. Yogyakarta: Jurusan Sastra Inggris, Fakultas Sastra, Universitas Sanata Dharma, 2013.

Skripsi ini membahas tentang sebuah novel yang berjudul *Daughters of Shame* yang ditulis oleh Jasvinder Sanghera. Novel ini bercerita tentang kisah-kisah yang dialami oleh wanita-wanita India-Pakistan yang mengalami dan sekaligus korban dari kawin paksa. Kawin paksa dikenal sebagai tekanan karena korban-korban dari kawin paksa menerima kekerasan fisik, kekerasan verbal, dan kekerasan seksual.

Tujuan dari skripsi ini untuk menjawab tiga pertanyaan. Pertama, untuk menunjukkan bagaimana wanita-wanita India-Pakistan mengalami kawin paksa. Kedua, untuk menunjukkan faktor-faktor psikologi yang mempengaruhi wanita-wanita India-pakistan itu untuk berjuang melawan kawin paksa. Dan yang ketiga, untuk menunjukkan kejadian-kejadian sebagai pembuktian yang mana faktor-faktor psikologi tersebut telah mempengaruhi wanita-wanita India-Pakistan berjuang melawan kawin paksa seperti yang tergambar dalam *Daughters of Shame*.

Untuk menjawab masalah, penulis menggunakan penelitian pustaka untuk mengumpulkan data-data yang terkait dengan topic. Sumber utamanya adalah novel yang berjudul *Daughters of Shame*. Sumber yang kedua adalah buku-buku referensi dan sumber-sumber online terkait dengan teori karakter dan karakterisasi, motif dan motivasi, pengambilan keputusan, dan hubungan antara sastra dan psikologi. Pendekatan psikologi digunakan untuk menganalisa skripsi ini.

Hasil dari skripsi ini menunjukkan bahwa wanita-wanita India-Pakistan mengalami kawin paksa dengan penuh tekanan dan mereka berjuang sangat keras untuk bisa bebas dari kawin paksa. Faktor-faktor psikologi yang mempengaruhi mereka berjuang melawan kawin paksa adalah mekanisme pertahanan diri dan kekerasan. Mekanisme pertahanan diri adalah cara untuk keluar dari perasaan, pikiran maupun kondisi yang tidak menyenangkan. Kekerasan adalah cara memperlakukan orang lain dengan cara yang kejam dan kasar. Dan keputusan-keputusan yang diambil oleh wanita-wanita India-Pakistan benar-benar menunjukkan bahwa faktor-faktor psikologi tersebut mempengaruhi wanita-wanita India-Pakistan untuk berjuang melawan kawin paksa. Hal itu dapat terlihat dari kejadian-kejadian sebagai pembuktian yang mana para wanita-wanita India-Pakistan tersebut memutuskan untuk bunuh diri dan lari dari rumah.

## CHAPTER I

### INTRODUCTION

This chapter consists of four parts. They are background of the study, problem formulation, objective of the study, and definition of terms. The background of the study explains the reason of choosing topic. Problem formulation presents the formulation of problems analyzed in the form of questions. The objective of the study describes the purpose of writing this undergraduate thesis. The definition of terms explains some important key terms mention in the undergraduate thesis.

#### A. Background of the Study

Human being's life is full of actions. Every action they make delivers reason why it is taken. Based on the reason, the action which is taken can be divided into positive or negative action. To make the process of taking action more clearly, finding out the factors behind the action needs to be examined.

Hilgard (1979) states in *Human Motivation and Emotion*, "human motivation is influenced primarily by learning and the kind of society in which the individual is raised; they have little basis in the physiological needs of the organism" (in Atkinson, 1979: 315). In the other word, the acceptance from people around us is important to influence the motivation that someone will build. Furthermore, the fact that every human action surely is based on what motivates them is also proven by John Jung's theory. According to John Jung in *Understanding Human Motivation*, he mentions, "motivation is used in human behavior to decide what action they would make in

their life” (Jung, 1978: 110). In other words, motivation takes a great part in human way of thinking. It is motivation that leads human to decide some actions which human would do in life.

Jutta Heckhausen and Heinz Heckhausen (2008) in *Motivation and Action* point, “the concept of action is seen in opposition to such learned habits and automatic responses; it is restricted to those human behaviors” (Heckhausen & Heckhausen, 2008: 272). In the other words, the action which is done by a person is limited by his or her daily behavior. Human makes decision in their life based on their own personality and way of life.

Besides, Max Webber (1921) also states,

“action” is all human behavior that the actor deems to have “meaning”. Likewise, external observers apply the criterion of “meaning” to determine whether or not another person’s behavior constitutes “action” (in Heckhausen & Heckhausen, 2008: 273).

In other words, every action made in human life must be meaningful. A person must think several times before making a decision. In the process of thinking, another person’s behavior can influence someone’s decision making.

Bernard Weiner (1980) in *Goal-Incongruent (Negative) Emotions* states, “Emotion which is involved in goal-directed behaviors can produce negative effect, whereas goal-congruent emotions are generally positive” (Weiner, 1980:272). In other words, if the emotion is not handled properly, it can produce a negative effect in human process of making action. The emotion becomes a positive thing when it leads a person to do something positive too. Bad experience or trauma is the example of

negative reason which then leads people to take negative action as the result. Therefore, people do crimes, commit to suicide, and kill each other as the result of negative experiences that people experience. Then, those can motivate people to take negative action nowadays.

Literature, as the mirror of human life, also represents the human being life into the works. Wellek and Warren (1956) in *Theory of Literature* state,

Literature is the reflection of human feeling toward his life. It is closely related to human experience through which we can learn the image of human beings that is expressed in the written way. It can also be defined as the work of arts which represents human life (Wellek and Warren, 1956: 94).

As the experts say above, literary works are influenced by the human beings' life. Both human life and literary works are connected to one and other. Human beings can learn from literary work and literary work can adopt the human beings life to be inspiration.

The reflection of human beings life and action is revealed in *Daughters of Shame* by Jasvinder Sanghera. This novel was written based on true stories, told by Indian-Pakistani women who are the victims of forced marriage to Sanghera in her foundation named Karma Nirvana which Sanghera built in order to help forced marriage's victims. *Daughter of Shame* tells about the experiences of Indian-Pakistani women who experience honor-based violence and also forced marriage. In this non-fiction novel, Sanghera describes how those women refuse forced marriage and struggled against forced marriage. Besides, *Daughter of Shame* also tells true stories about victims who cannot survive from honor-based violence.

In *Daughters of Shame*, Sanghera portrays the experiences of Indian-Pakistani women who struggle hard to free from the violence they face from their husbands and families. After facing honor-based violence and forced marriage, then those women decide several different actions. Most of them are committing suicide, escaping from their houses, and doing crimes. In *Karma Nirvana*, those desperate women have shared their shame experiences.

This novel is important to be discussed because it tells the true stories of social culture in Indian-Pakistani which has never been told before, especially the actions of the victims refuse forced marriage and still survive. Thus, the true stories about how cruel the violence that the victims faced also touches the emotion of the writer then choose this novel as the object of this study.

The struggle of Indian-Pakistani women against forced marriage is the important topic for the writer to do this study deeply. In this study, the writer wants to show some psychological factors that lead the major characters to struggle against forced marriage and what are the actions that those women decide as seen through Jasvinder Sanghera's *Daughters of Shame*. By analyzing the experience and the psychological factors, hopefully, the readers can understand why uncomfortable condition can lead a person to decide to make a certain action in their life.

## **B. Problem Formulation**

According to the explanation above, the problem formulation is needed to analyze this study deeply. The questions are:

1. How do the major characters experience the forced marriage?
2. What are the psychological factors that influence the major characters' struggles against forced marriage?
3. In what events, as the evidence, do the psychological factors influence the major characters' struggles against forced marriage?

## **C. Objective of the Study**

There are some objectives in this study. First of all, the writer wants to show the experience of the major characters toward forced marriage. Based on the experience above, the writer wants to reveal the factors that lead the major characters to decide a certain action after facing forced marriage. The last, in the process of decision making, the writer wants to explain how the factors can influence the major characters' decision making.

## **D. Definition of Terms**

In this part, the writer explains a term which is used in this study in order to avoid misunderstanding in analyzing this study.

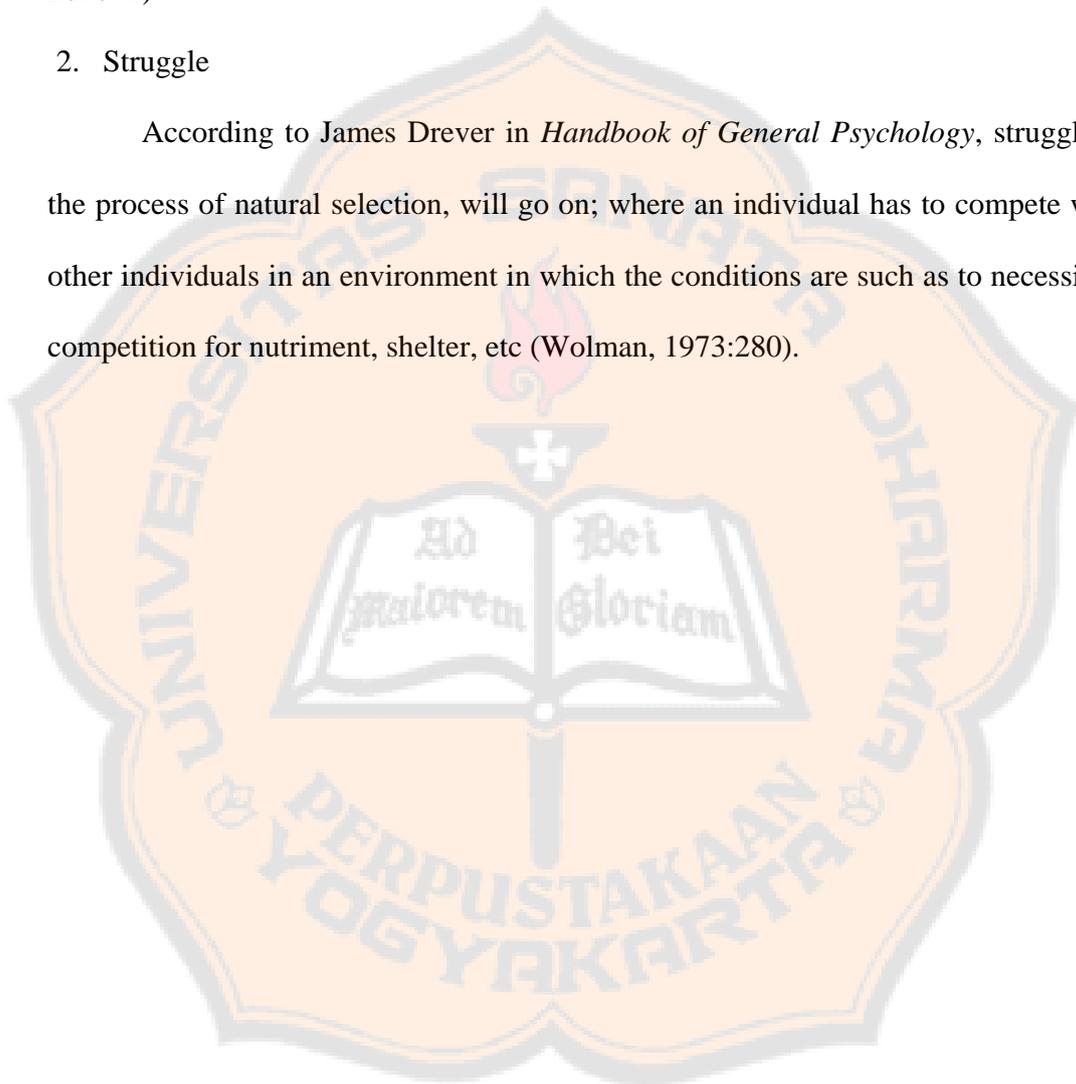
### **1. Forced Marriage**

According to *Forced Marriage India*, forced marriage is a marriage that is performed under duress and without the full and informed consent of the couple.

Being under duress includes feeling both physical and emotional pressure. Their families trick some victims of forced marriage into going to another country (Bray, 2010: 1).

## 2. Struggle

According to James Drever in *Handbook of General Psychology*, struggle is the process of natural selection, will go on; where an individual has to compete with other individuals in an environment in which the conditions are such as to necessitate competition for nutriment, shelter, etc (Wolman, 1973:280).



## CHAPTER II

### THEORETICAL REVIEW

This chapter covers the review of the related study, *Daughters of Shame*, and the theories applied to analyze this study.

#### A. Review of Related Study

This chapter discusses two studies which discuss Jasvinder Sanghera's *Daughters of Shame*. The first review is reviewed by Cheryl Jorgensen in her article entitled *Crimes of Honour* (2009) and the second is reviewed by India Knight which was published in *The Sunday Times* on January 30, 2010.

In her review, Cheryl Jorgensen (2009) clearly states her idea of *Daughters of Shame* that

*Daughters of Shame* explains the work of Karma Nirvana and tells of Muslim women, often of Pathan or Kurdish origin, living in Britain, who are the victims of shocking violence, family-sanctioned rape, and sometimes even murder - because they do not comply with the wishes of their husbands or even distant male relatives (emsah.uq.edu.au, 2009).

Cheryl Jorgensen's article discusses *Daughters of Shame* as a great evidence of forced marriages issue. From the quotation above, forced marriage happens in the community of Indian-Pakistani culture in Britain. Indian-Pakistani people still bring their culture even they live in another country. There is always a victim after forced marriage because of the bad treatment of the culture itself. Jasvinder Sanghera

successfully collects the victims' stories then brings the issue into the public eyes in her novel.

In this article, Jorgensen also reviews the differences between *Daughters of Shame* and Sanghera's first bestselling book, *Shame*. In the first book, *Shame*, tells about Sanghera's journey to escape from her own family who has forced her and arranged her to marry a man that she has never met before. Because of her action against that marriage, Sanghera has been isolated from her family and society. In her mother's eyes, "Sanghera is already dead because she had "shamed" the entire family" (www.emsah.uq.edu, 2010).

While Sanghera's second book, *Daughters of Shame* is the collection of stories which is told to Sanghera by the forced marriage victims who are facing violence, the brutality, and being imprisoned by their own family. In this article, Jorgensen describes about the real life time, focusing on one character named Fatima as the example. Jorgensen states that Fatima is one of the women who do not want to be forced to do that marriage. Fatima's family, especially her brothers totally has forced her to marry. Being imprisoned in her own house is the most exact violence that she has ever experienced before. Fatima has complained it. Though she finally accepts the marriage, she keeps doing action in order to against the superiority of man in family. She has reported the treatments to the government and asked for her rights and security. After struggling and fighting, finally, she gets her rights and freedom. She can go to the library by herself, to read a book she likes; she can even watch East

Enders on television; and also she can go to the gym without any worries of bullying when Fatima at home (www.emsah.uq.edu, 2010).

The second study which reviews Sanghera *Daughters of Shame* is a community named India Knight who collects testimonies from young Indian-Pakistani women as the subject of forced marriage and honour-based violence. In this study, both of them review this non-fiction novel based on the setting of all the brutal events.

This sequel to *Shame* tells the stories of some of the thousands of women that Sanghera has subsequently met through Karma Nirvana, the organisation she founded in 1994 to help Asian women in similar situations: victims of forced marriage and “honour-based” violence, usually at the hands of family members, who see shame in an Asian girl touching a white boy but none in abusing, beating, raping, torturing or murdering their own flesh and blood (multiply.com, 2010).

In this article, India Knight describes the social historical background of Indian-Pakistani culture and also the forced marriage itself. In Indian-Pakistani culture, woman has no right in their life or in the family. When they have not married yet, their lives are in the father’s hands, and when they are married that right will be transferred into the husband’s hands. India Knight has noticed that those young women have no choice to decide their life.

This book shows with horrifying clarity, there are also many families for whom the aim is simply to marry a daughter off, and if that involves beatings, rape, torture (with the whole family joining in), a slave-like degree of obedience, well - too bad. *Daughters of Shame* is filled with their brutal, blood-soaked, hair-raising stories (arna23.multiply.com, 2010).

Both of those two articles review about Sanghera *Daughters of Shame*, but each of the authors describes their ideas in a different point of view. The first article describes her point of view about the novel, *Daughters of Shame*, compares it with the previous novel, *Shame*. The second article describes the novel by using social culture historical of the Indian-Pakistani background. In this study entitled *The Struggles against Forced Marriage of Indian-Pakistani Women*, the writer describes all the experiences of the major characters when they experience forced marriage. Based on those experiences, then the writer analyzes the psychological factors which are revealed from the major characters' decision making to end the forced marriage. Finally, the writer shows the events of the major characters' experiences which show those psychological factors influence the major characters to end forced marriage. Unlike the other reviews, this study focuses on the psychological background of the major characters in the novel. The story, the factors why the Indian-Pakistani women struggle against forced marriage and the action which taken as their struggle against forced marriage will be the main focus of this study.

## **B. Review of Related Theories**

In this study, there are several theories needed to support the analysis. They are theory of character and characterization, theory of motive and motivation, theory of decision making, and the relation between literature and psychology.

### **1. Theory of Character and Characterization**

Van de Laar and Shoonderwood say,

There are two sources upon which a novelist can and must draw for his work. They are through their own creative imagination or straightly from life. A novelist never merely duplicates a real living person. The character must be like actual human beings, only they are not actual human beings. They only exist in the novel in which they have a function. Their function becomes a mean of transferring some messages (1963: 164-166).

In other words, human life is a great source inspiration for a novelist to create a character or a condition in their works. There must be any message which can be delivered by the novelist from the real human life to their work.

In *A Glossary of Literary Terms*, M.H. Abrams states,

Person presented in a dramatic or a narrative work that are interpreted by the reader as being endowed with moral and dispositional qualities that are expresses in what they say-the dialogue-and they do-the action. The grounds in a character's temperament and moral nature for his speech and actions constitute his motivation. A character may remain essentially "stable", or unchanged in his outlook and dispositions, from beginning to the end of the work, or he may undergo a radical change, either through a gradual development or as a result of an extreme crisis (1981: 20).

In his theory, the theory of characterization is presented in two ways. The first is the author simply presents his character talking and acting and letting the reader grasp what motives and disposition lay behind what they say or do. The second is the author himself interferences in order to describe and often to evaluate the motives and dispositional qualities of his characters (Abrams, 1981: 21). In the other word, the reader is given space to interpret the character for a literary work. And also the reader is involved to feel the emotion of the character, so they can understand the character, not merely interpret how the characters are depicted.

Meanwhile, the theory characterization is also defined in Murphy's *Understanding Unseen* as a process in which author describes the characters in their work, with the aim to convey to the reader what sort of the characters are and make the reader get to know and understand them (1972: 161). According to Murphy, there are nine ways how the author depicts the character in a story. Those nine ways are: the personal description, the others characters' views, the speech of the character, the past life of the character, the conversations of the others, reaction, direct comment, thoughts, and mannerism (1972: 161-173). But, in some story, we cannot find all of those ways.

## 2. Theory of Motive and Motivation

In human process of thinking, both of motive and motivation cannot be separated. Vandebos in APA Dictionary of Psychology state motive as an affective-conative factor which operates in determining the direction of an individual's behavior towards an end or goal, consciously apprehended, or unconscious (Vandebos, 2007:175). And motivation as an impulse that gives purpose to human behavior and operates at a conscious and unconscious level (Vandebos, 2007:174). Therefore, both motive and motivation are related to each other. McClelland, Koester, & Weinberger (1989) in *Motivation and Action* state,

Individual motive dispositions, which have recently been labeled implicit motives as distinguished from explicit motives or goals, are affectively charged preferences for certain kinds of incentives that are acquired in early childhood. In contrast to implicit motives, explicit motives reflect the conscious, verbally

represented self-images, values, and goals that people attribute to themselves (in Heckhausen & Heckhausen, 2008:3-4).

In other words, there are two kinds of motive in every individual's motive. There are implicit and explicit motive. Implicit motive related to the personality of an individual which is already build since childhood. An explicit motive related to another person image, values, and spirit which influence one individual's motive.

Motivation is something that can push someone to do something that aims to influence their life. Gorman in *Motivation and Emotion* defines,

Motivation is concern with goal-directed behavior, what it is pushes us towards certain forms of behavior. When we ask why a person acts in a particular way, we are asking about their motivation. Motivation is an attempt to explain the 'why' of behavior (Gorman, 2004: 1).

In other words, motivation takes a big part in human behavior. The quality of human life can be seen through the motivation in their life. A good motivation in human life can produce a good quality of someone's life.

Heinz Heckhausen in *Motivation and Action* (2008) extends the cognitive model of motivation and representation in the basic model of "classical" motivation psychology.

An individual's motivation to aspire to a certain goal is influence by person factors and by situation factors, including the anticipated outcomes of actions and their consequences (Heckhausen, 2008:3)

In other words, the extrinsic elements which influence a person's motivation are the influence by another person and also the condition when the motivation is going to make.

When we talk about human process of thinking, there are many needs which can be factor for human to decide something in their life. If the needs unfulfilled, there will be some actions followed in order to fulfill the needs. Maslow in *Hierarchy of Needs* (1997) describes motivation as a pyramid consist the lists of human needs, with the lowest level is in the basic of the pyramid followed by the higher needs. It is divided as

a. Physiological needs

Physiological needs are the basic needs. They are the primary requirements for human survival, such as air, water, sleep, food, and sexual activity. For example, when a person lacks of food, self-esteem and love, he or she is going to demand food first. He or she will ignore the other needs until the need of food is fulfilled. In other word, physiological needs are the most important needs in human life. The physiological cannot be replaced and the priority than the other needs.

b. Safety needs

In this level, human is looking for stability and security. It includes personal security, financial security, health, well beings and safety against accident or illness. These needs occur after physiological needs maybe fully satisfied. In other word, safety needs are the important needs in human life after physiological needs.

c. Love needs

Love needs are on the third level. This needs deal with emotionally based on human relationship namely friendship and intimacy. Love needs relate with acceptance, affection, giving, and receiving love. Humans have a desire to belong to

group such as clubs, work groups, religious groups, family, and gangs. People need to be loved, accepted, and needed by other.

d. Esteem needs

Esteem needs presents human desire to be respected and valued by others. There are two distinctions of esteem needs, a lower and a higher one. A lower one is the needs for gaining status, fame, prestige, and recognition by others. The higher one is the needs for self-esteem, self confidence, independence, and freedom.

e. Self actualization

The needs for the self actualization are considered the final needs. It may occur when the lower level of needs have been satisfied. These needs are the identification of the physiological needs for growth, development, and utilization of potential (Maslow, 1997: 368-374).

### 3. The Relation between Literature and Psychology

Both literature and psychology use human's life as the media to explore. According to Kalish in *The Psychology of Human Behavior*, he states, "literature holds the mirror up to the man. A good writer or novelist can communicate the feelings of their characters and make them seem more life-like than the real people whose behavior the psychologist attempts to describe" (1973: 8). In other words, literature and human real life have an exact similarity. Literature must be a reflection of human real life and human real life is an inspiration for an author or a novelist.

Wellek and Warren also state, “Characters in plays and novels are judged to be “psychologically true”. Sometimes a psychological theory held either consciously or dimly by an author, seems to fit a figure or situation” (1956: 91). In other words, psychological truth is a naturalistic standard without universal validity.

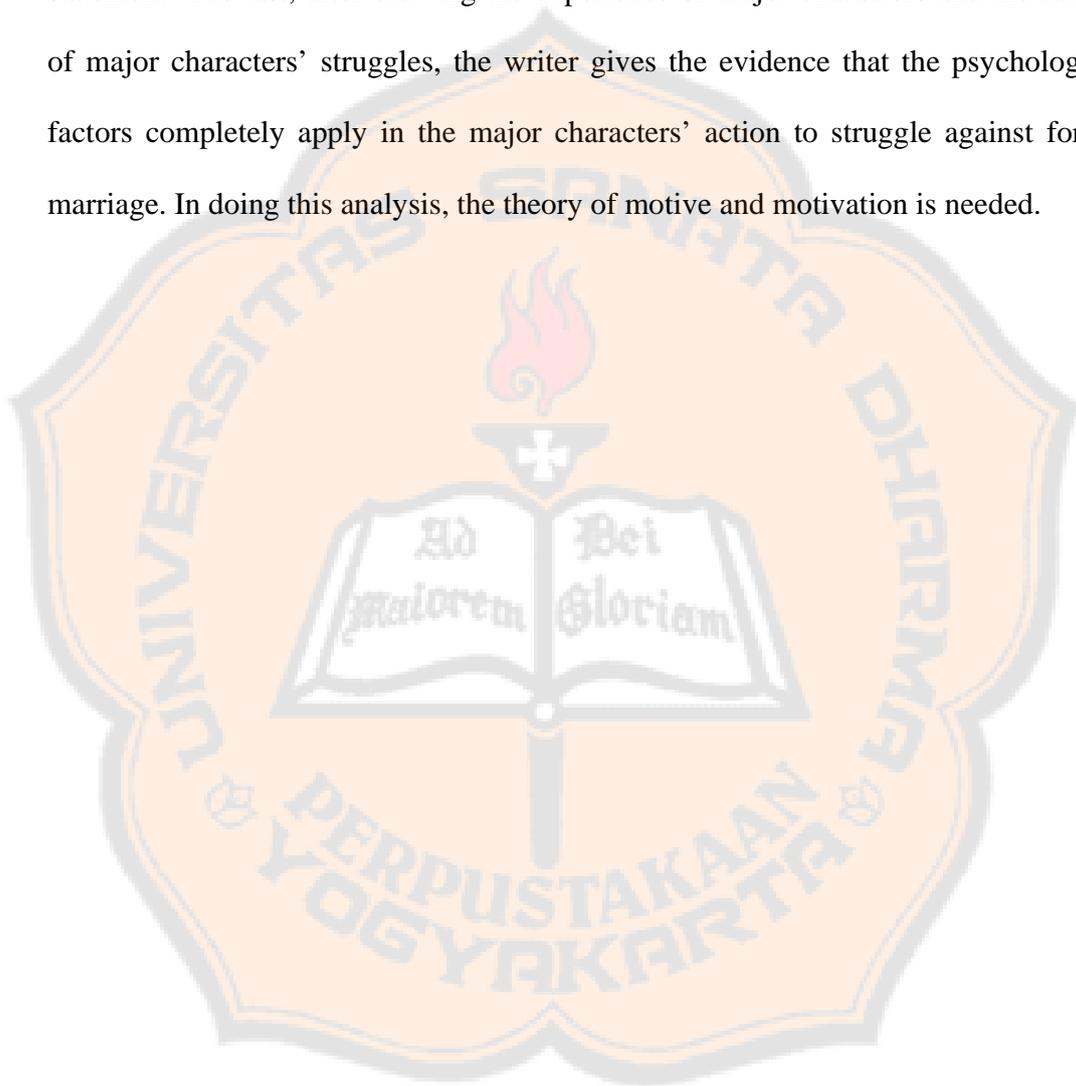
Lindauer in *Psychology and its Allied Disciplines* mentions, “literature is the best at describing the human condition in a dramatic form while psychology has the strength to investigate human’s character or behavior in systematic ways” (1984: 144). In the other word, literature is the picture of human real life which is depicted in dramatic way while psychology studies and human characteristics are systematically in the same way.

### **C. Theoretical Framework**

The primary source data in this study is Jasvinder Sanghera’s *Daughters of Shame*. This study also uses other sources like articles, books, and online sources dealing with psychology. In this study the writer uses three theories. They are theory of character and characterization, theory of motive and motivation, and theory of relation between literature and psychology.

Theory of character and characterization is used to answer the first problem formulation. In the first problem formulation, the writer wants to describe the characteristic and the experience of the major characters in facing forced marriage. After describing the characteristic and the experience of the major character after facing the forced marriage, the writer wants to analyze the factors that lead the major

characters to struggles against forced marriage. In doing this analysis, the writer uses the theory of relation between literature and psychology to support the writer statement. The last, after drawing the experience of major characters and the factors of major characters' struggles, the writer gives the evidence that the psychological factors completely apply in the major characters' action to struggle against forced marriage. In doing this analysis, the theory of motive and motivation is needed.



### CHAPTER III

#### METHODOLOGY

##### A. Object of Study

The object of this study is a non-fiction novel or novel based on true story by Jasvinder Sanghera *Daughters of Shame*. According to *American Heritage Dictionary of the English Language* (1996), the non-fiction novel defines as a factual or historical narrative written in the form of novel. This genre is consisted of creative, narrative, and reporting (Soukhanov, 1996:1230). Here in this study, the writer says *Daughters of Shame* as non-fiction novel. *Daughters of Shame*, which was published in London in 2009 by Hodder & Stoughton, is the sequel of her previous Top 10 Bestseller novel entitled *Shame*. *Daughters of Shame* contains 228 pages and is divided into 32 chapters.

*Daughters of Shame* focuses on Jasvinder's journey in Karma Nirvana, the organization that Sanghera found in 1994. This organization aims to get the public sectors and government so that they become more knowledgeable on honour killings and forced marriages. This non-fiction novel reveals the stories of Indian-Pakistani young women such as Shazia, kidnapped and taken to Pakistan to marry a man she had never met; and Banaz, murdered by her own family after escaping an abusive marriage.

In *Daughters of Shame*, Jasvinder reveals the previously hidden stories of some of these women, and tells how she helps them to escape from not just

oppression but also in some cases of great danger. In simple and straightforward way, by *Daughters of Shame*, Jasvinder tells the reader about the stories of a thousand women who come to Karma Nirvana, the organization that she founded. This organization aims to help Asian women who are the victims of honor-based violence and forced marriages.

### **B. Approach of the Study**

The main focus of this study is to know what factors that lead the major characters in their struggles against forced marriage. Therefore, the psychological approach is needed in this study. By using the psychological approach, the writer can analyze the major character's psychological aspects. The psychological of human beings presents the value of relationship in their interaction with other people in the society. Lewis Lerry in *A Study Research Guides* says, "Psychological approach is an approach that applies principles of modern psychology to characters or situations within a literary work or to the person who wrote the work" (1976: 57).

Rohrberger and Woods in *Reading and Writing about Literature* state, Psychological approach is an approach to literature which involves the effort to locate and demonstrate certain recurrent patterns, and which refers to a different body of knowledge. It is applied when the attention is focused on the psychological interpretation for enhancing the understanding and appreciation of literature. In applying this approach, psychological theories are generally used as the interpretive tools (1971: 13).

In order to analyze the factors of Indian-Pakistani women struggles against forced marriage, it is correct that psychology is the best aspect which exists in this study. The fact that human behavior is influenced by motivation becomes the main idea of this study. The influence of motivation into human behavior itself is revealed in major characters' behavior in this novel. In this study, the writer describes each of characters who are showed by different behavior. The writer is interested to analyze it by using psychological perspective.

### **C. Method of the Study**

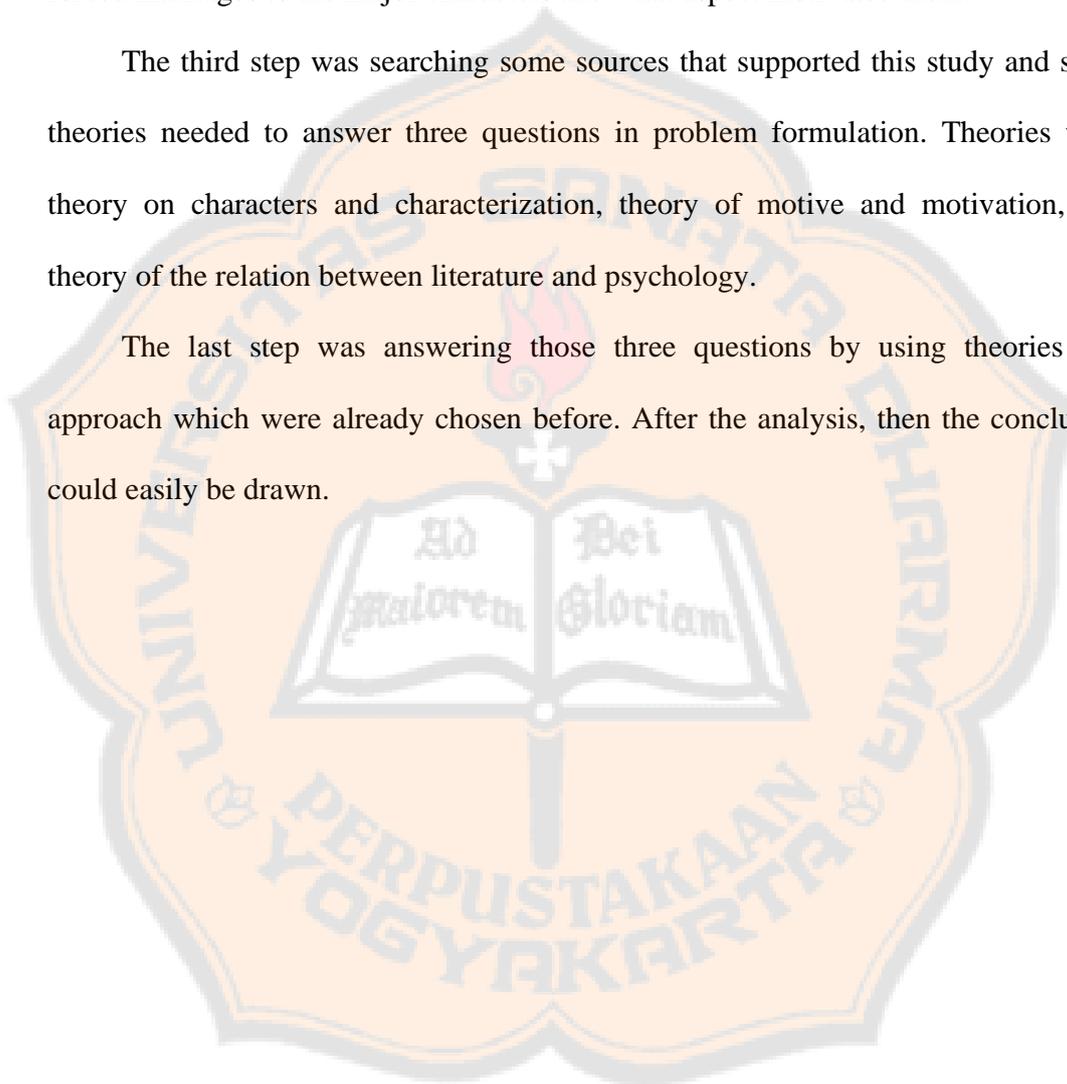
In analyzing this study, the library research method is the appropriate method for this study. There are many sources which the writer needs to support this study. Theory of character and characterization, psychological theories such as theory of motive and motivation, and theory of relation between literature and psychology are the important theories for this study. The sources of those theories were collected from the library. For further data, the writer also collects the data from the internet.

In answering question of problem formulation, the writer took some steps. The first step was reading the novel which was the main source of data in this study. Reread the novel was needed in order to decide psychological issue of the major characters as the main focus in this study.

The second step was formulating the problems in this study, which were divided into three questions, and those three questions showed what the impact of forced marriages to the major characters and what aspect motivated them.

The third step was searching some sources that supported this study and some theories needed to answer three questions in problem formulation. Theories were theory on characters and characterization, theory of motive and motivation, and theory of the relation between literature and psychology.

The last step was answering those three questions by using theories and approach which were already chosen before. After the analysis, then the conclusion could easily be drawn.



## CHAPTER IV

### ANALYSIS

This chapter discusses the three problems that have been formulated in the first chapter. This chapter is divided into three subchapters. First, the writer discusses the experience of the major characters when they face forced marriage. Second, the writer discusses the psychological factors revealed from the major characters' struggles against forced marriage. Third, the writer discusses the events of the major characters' experiences that show how those psychological factors influence the major characters' struggles against forced marriage. The main focus of this study is to show the factors that lead those Indian Pakistan women to struggle against forced marriage from psychological view.

#### **A. The Forced Marriage Experienced by the Major Characters**

Characters are life-like, portrayed in a story and interpretable by the reader from their speeches, dialogues and actions (Abrams, 1981: 20). Further, the characters are classified into major and minor characters. Roger B. Henkle in *Reading The Novel: An Introduction to The Techniques of interpreting Fiction* states that the major character is created to carry out ideas or messages in a story to readers through the characters' feelings, thoughts, actions, and reactions. Minor or secondary characters are those who appear in a certain setting as the background to support the major characters (Henkle, 1977: 88).

In this part, the writer discusses how the major characters experience the forced marriage. According to Angelica Bray in *Forced Marriage India* states,

Forced marriage is a marriage that is performed under duress and without the full and informed consent of the couple. Being under duress includes feeling both psychological and emotional pressures. Their families trick some victims of forced marriage for going to another country. Victims fall prey to forced marriage through deception, abduction, coercion, fear, and inducements. A forced marriage may be between children, a child and an adult or between adults. A forced marriage is considered to be a domestic violence and an abuse of human rights (www.mightystudents.com/essay/Forced.Marriages.India 16614, 2010:1).

From the expert's quotation above, the writer can see that the victims of forced marriage are being forced to do the marriage. It also clearly shows that forced marriage contains the value of threat and pressure. The victims of forced marriage which are happened to children or adults are facing violence, kidnapping, fear, and also cheat during the forced marriage. Therefore, forced marriage is known as oppression and an unfair treatment.

Forced marriage does exist in India and Pakistan culture. *Daughter of Shame* also states the evidence:

Baroness Butler-Sloss gave worrying figures from the NSPCC showing that in one year ten per cent of calls to the Asian child protection helpline were about forced marriage. (Sanghera, 2009: 109)

There were two police officers, an Asian guy and a white guy who said, forced marriage is what happens in Asian families. (Sanghera, 2009:22)

Those quotations above show how forced marriage occurs in Indian Pakistani culture very commonly. The rule of the culture is parents will take control in deciding the future husband and the future wife for their son or their daughter. Parents or another family member make and choose the future husband or the future wife without agreement from their son or their daughter.

“That’s why I didn’t tell anybody when my mother showed me a photograph of the man she said I had to marry.” (Sanghera, 2009: 1)

“When I was about your age I came home from school one day and my mum showed me this photograph. She said, “Look here, this is the man you are going to marry. What do you think?” I can remember that day as if it were yesterday. The man had a really stupid haircut, and he was much smaller than me.” (Sanghera, 2009: 13)

“Surjit dared to look out of the corner of her eye at the man sitting in the middle of the room full of people. Without even knowing his name or how old he was, her first thought was, ‘what an ugly bastard’. On the way home, her father mentioned for the first time that this was her future husband.” (Sanghera, 2009: 192)

Those quotations above clearly show that parents take control in deciding and arranging their children’s marriage. Consider forced marriage is a tradition which Indian Pakistani people completely give honor on it, they cannot refuse forced marriage. They have no choice but to accept the forced marriage.

“I said, “No way, that is not going to happen.” And she said, “You have no choice. You have to go through with it. You can’t say no, it’s a question of honour.” (Sanghera, 2009:87)

In *Daughters of Shame*, there are five major characters. All of the major characters that the writer discusses are female; they are Robina, Shazia, Yasmin, Navjeet and Surjit.

### **1. Robina**

Robina is one of the victims of forced marriage in this novel. Robina is also the elder sister of the author of *Daughters of Shame*, Jasvinder Sanghera. She is a Pakistani. Robina’s parents treat her have no right to choose her mate by herself. Robina’s parents are forced her into marriage to a man who is supposed to marry Jasvinder. Jasvinder has already tried to speak to Robina in order to make

Robina refuses the forced marriage, but she does not want. “I wanted to, I tried to, but Robina wouldn’t listen to me because I’d been disowned” (Sanghera, 2009:8). Unfortunately, Robina’s marriage does not run well, she finds no happiness in her marriage because her husband often slaps her and strikes her if she does not do what her husband wants her to do. Robina realizes that forced marriage is not a natural marriage and she will never find her own happiness in a loveless marriage (Sanghera, 2009:62). Robina is going to have a great depression because of violence and abuse that she faces every day in her life, and then she commits to kill herself.

“Try as I might I couldn’t stop my mind flicking back to Robina my precious sister who found herself trapped in a tormented marriage and chose as an escape route a horrible death. Robina set fire to herself and died of burns to ninety-five per cent of her body,” (Sanghera, 2009: 62).

The quotation above describes the condition of Robina how she faces a very bad marriage which then leads her to do a horrible death. Robina’s terrible experience about forced marriage then inspired Jasvinder to build a foundation named Karma Nirvana.

“Out of this morass of emotion came my vision for a charity that would help women like Robina and my mum, women whose lives were being blighted by cultural and language difficulties. Karma Nirvana was in their honour and their memory.”

...

“the women who came to us for help were suffering honour-based violence – appalling cruelty meted out by whole families, not just by their husbands – and forced marriage.” (Sanghera, 2009:9)

“The charity I run, Karma Nirvana, helps women overcome cultural and language barriers. Most of them contact us are South Asian. A lot of them are being abused at home by their own families, or their laws. Some of them are afraid of being forced into marriage.” (Sanghera, 2009:12)

Jasvinder discovers that forced marriage is an unfair treatment, not a natural marriage, and person who goes through forced marriage will not find their own happiness because of the arranged marriage has involved an element of force.

## 2. Shazia

The second major character who experiences forced marriage is Shazia. Shazia's parents have already arranged marriage for her to a man that she never met until the wedding. Shazia's parents take her to Pakistan and say that it will be a holiday.

“The following year Shazia's parents took her out of school and kept her at home in readiness for the marriage they were planning for her.”

...

“She was seventeen when she was taken to Pakistan by her parents and forced into marriage with a man she did not meet until the wedding.” (Sanghera, 2009:36)

Shazia stays in Pakistan for two weeks then her parents tell her that she is getting married. Shazia is really shocked and afraid. She begs to her parents that she does not want to marry or even live there.

“She begged them not to leave her there, but they did: ‘You need time to make this relationship work’, they said, confiscating her passport and with it any hope of escape. Shazia refused to give in and relinquish control of her life. She struck a deal with her husband: if you don't force me to consummate this marriage I will do as you wish and fill in forms to sponsor you into England. ‘He didn't mind,’ she said.” (Sanghera, 2009:36)

From the quotation above, it can be concluded that Shazia's parents obviously forces Shazia into marriage. Because of her braveness and not finding her own happiness in her marriage, Shazia then decides to run away from her husband.

“Her husband started trying to kiss and cuddle her, she decided to leave. She called the police and asked to be given safe escort from her home and

although she had smuggled some of her things into plastic bags in readiness, when the moment came with mother wailing and shrieking at the door and her father standing yelling by the police car, she left the bags behind. ‘I took almost nothing with me, but I did have Samina’s cardigan, I was wearing that.’ (Sanghera, 2009:37)

Shazia plans her life after she runs away from her marriage, Shazia then starts her new life by working in Karma Nirvana with Jasvinder in order to do something good by helping people.

“The thing is Jasvinder, I want to make something of myself. It’s all I think about. I’ve given up everything and I don’t want that to have been for nothing. I’d like to help people – like you do.” (Sanghera, 2009:37)

“That was three years ago; twelve months later Shazia started working with me at Karma Nirvana. She’s brilliant at it. I watch her supporting other women and she shines with radiance and compassion.” (Sanghera, 2009:38)

“I’ve often watch Shazia supporting distraught girls like Tarvinder: she’s calm, unhurried, so full of warmth and empathy. I could imagine her sitting beside the poor girl, gently outlining all the options open to her, never rushing her decision.” (Sanghera, 2009:143)

According to the quotations as the writer presents above, it clearly depicts how Shazia wants to start her new life. She has a strong willing to help people; in this situation is the victim of forced marriage. She wants to help people she understands how bad the forced marriage itself and the victims of forced marriage must get a treatment and support in order to make them still survive.

### **3. Yasmin**

Yasmin is one of major characters who experiences forced marriage depicted in *Daughters of Shame*. Yasmin lives in a restrictive and conservative family with a socio prominent of her father. “Yasmin grew up in awe of her family. He was a very senior figure in the local community and established the town’s first Asian club” (Sanghera, 2009:117). Because of that, her family’s life

totally holds their tradition very tightly. Her family runs many strict rules in their family.

“At home they only spoke Pustho, and her life was very strictly regulated. At school she was a boisterous and popular English girl; at home she was quiet and submissive, the dutiful Muslim daughter. Her weekends were spent at home, indoors, except for the two hours on Saturday and Sunday when she would be sent to work in her father’s shop. Those were her moments of freedom, even though while she was there her move was monitored. ‘My dad did not want me to talk to the customers or even make eye contact.’” (Sanghera, 2009:117-118)

Considering that Yasmin lives in a very strictly regulated family, she knows that one day her parents will arrange a marriage for her and force her to do it, like what they did to Yasmin’s eldest sister, Madeeha.

“Although marriage was never mentioned Yasmin and her sisters knew that was what their parents had in mind for them. Her eldest sister, Madeeha, was sent aged thirteen to spend a year in Pakistan. ‘We were all supposed to go through that at some point, it was a good thing to have on your marriage CV.’” (Sanghera, 2009:188).

Yasmin is a prisoner in her own house because her parents discover Yasmin’s relationship with her boyfriend, Abdul. “Really it was a bizarre relationship that just took place in his flat. If my parents hadn’t found out about it, it would never have lasted” (Sanghera, 2009:120). Yasmin is not allowed to go anywhere but her own bedroom. Yasmin has to take care of the household in her house as the punishment.

“Yasmin only never saw her younger brothers at meal times, when she served them their food and cleared their plates away. No longer allowed to go to college or have any contact with the outside world, Yasmin carried out her household duties and then retired to bed as early as sis-thirty. ‘I started sleeping for a long periods of time, just because it was another day of my life that was gone.’” (Sanghera, 2009:122).

Yasmin faces some terrible experiences in her own house that are done by her own parents and siblings. Yasmin's father also arranges a plan to force her into a marriage, then Yasmin decides to run away from her house.

“For me it was a moment of careless: my sister, Lucy, forgot to lock the door keeping me in. I knew I had to get away. I did not have a time to think about the fact I had no money, no documents, that I was only sixteen. I just did my instinct told me. I rang a taxi and I tried to pack some things” (Sanghera, 2009:123).

Although she has to face the risk of her action that she would be disowned by her parents and her siblings because she runs away from house, it is better than undergoes forced marriage and to marry a man that she never loves.

#### 4. Navjeet

Navjeet is another major character in *Daughters of Shame* who experiences forced marriage. Navheet Sidhu experiences forced marriage when she was twenty years old. “She was born and brought up in Southall and then, at the age of twenty, taken to India where she underwent an arranged marriage.” (Sanghera, 2009:61).

Navjeet is not happy with her marriage and she needs help from somebody. In her marriage, she has to earn money for her children and takes care of the children by herself without any contribution from her husband.

“She had spent six years working as a receptionist at Sunrise Radio, but in 2004 she gave up in order to care for her children; thereafter the family survived on her husband's postal worker's salary.” (Sanghera, 2009:61)

...

“When her husband went back to Punjab, Navjeet, left in England, was isolated and lonely, battling to bring up their two children alone. Still, he refused to return until Navjeet had promised he would not have to help with any of the household chores.” (Sanghera, 2009:62)

Those quotations above clearly show that Navjeed is really depressed with her marriage. In her marriage, her husband is not a caring person at all. She cannot share what she feels to anybody; she just keeps all the problems alone in her heart. There is also any record state that she is desperately unhappy and needs help. Some reports said that she is taking medication for a depression that starts when her first child was a girl (Sanghera, 2009:62). Besides the pressure from her husband, another pressure that she feels during her marriage comes from her husband's family. There was speculation that she was grown down by the traditional Sikh values of her Indian-born husband and his family and they bullied her because her mother was divorced (Sanghera, 2009:62).

Navjeet accepts the practice of forced marriage, but finally she finds no happiness in her marriage. After all pressures and stresses she feels along her marriage, and then she commits suicide as the best way to escape from her marriage. "Navjeet found herself trapped in a tormented marriage and chose as an escape route a horrible death. She hung around on the station platform for two hours before she made fatal jump with her son and daughter in her arms." (Sanghera, 2009:61)

## **5. Surjit**

Surjit was born in India. She came to England when she was a year old with her parents. She comes from a restrictive family. Their family is far away from western culture, they totally hold their eastern tradition.

“There was no speaking English, no English friends, no western dress, no western TV. It was like being pinned to the wall: having eyes to see and a heart to feel but being unable to use them.” (Sanghera, 2009:189)

The quotation above shows that her family is completely conservative. In their perception, there is only eastern culture. Surjit also often gets physical violence from her parents. She is often hit as a child, without quite understanding why, perhaps she walks into a room where a man is sitting or had spilled some food (Sanghera, 2009:189). Besides, her mother had her cooking, cleaning, sewing, and taking care of family elders and children in preparation for what she called the life of the good daughter in law (Sanghera, 2009:191).

When Surjit was sixteen, her parents took her to visit their relatives. Surjit is sitting in silence while all round her the wedding was planned and, the deal was sealed. “On the way home her father mentioned for the first time that this was her future husband. ‘What do you think?’” (Sanghera, 2009:192).

Surjit is forced to accept that marriage. Her parents do not care whether she likes it or not, she has no rights to say no, she is going to marry that man. “Whether you like it or not you are marrying him in a few weeks and if you think about run away I will find you and kill you. I am prepared to go to prison.” (Sanghera, 2009:192). The statement from Surjit’s father clearly shows that her parents take control in choosing her mate and her father will kill her if Sujit refuses that marriage. Surjit has no choice and she does not know what to do, she finally decides to do forced marriage. Because of her marriage is containing an element of force, and then she finds no happiness in her marriage.

“I woke up feeling humiliated and degraded, knowing I’d been raped by a stranger and feeling I had lost my dignity. The nights of rape were repeated over and over again. I was treated like a piece of meat.” (Sanghera, 2009:194)

Surjit’s husband treats her very bad; most of them are sexual violence.

“He would drink and then, with alcohol-induced confidence, would forced to do things that revolved and frightened her. Or he might come home late and demand sex before ordering her out of bed to make food. She never fought her husband because always there were the voices of her parents in her head and the fear that she might be found out and killed.” (Sanghera, 2009:195)

Surjit’s husband does not only do sexual violence but also emotional violence.

Surjit cannot refuse her husband because her mother’s voice always rings in her head. “You are now your husband’s property and I don’t want to hear any bad reports about you coming from this family. You must do everything he wants.” (Sanghera, 2009:194). Her husband’s family also gives pressure to Surjit, “After another two years Surjit is given immigration documents, which they force her to sign, to grant his indefinite leave in this country.” (Sanghera, 2009:195)

Another violence that Surjit accepts during her marriage is her third times miscarriage. Surjit is too painful and lives on nervous energy. The years of mental and emotional trauma leave her in mental illness.

“She became pregnant three times, but her frail body could not cope, the babies didn’t grow, the rapes continued, and each pregnancy ended in miscarriage. The first time, she was carrying twins. The second time, her mother in law flew over from India to tell how useless she was. The third miscarriage she was sitting in hospital having driven there alone.” (Sanghera, 2009:196)

The quotation above clearly shows how terrible her marriage is. Besides feeling unhappy, Surjit also experiences violence; physical violence, sexual violence and

also mental violence. After facing those all horrible experiences, then Surjit tries to see doctor in order to ask for help.

“She went to her GP, an Asian women, and told her she was feeling depressed. She was desperate. The doctor didn’t press her for any more details but prescribed tranquilisers and sleeping pills. Sometimes they helped to numb her body so that she didn’t have to feel him, but his demands on grew her.” (Sanghera, 2009:194-195)

In fact, those pills are not helping her at all. Surjit still feel dishonored, afraid, depressed, and sick. Because of that, Surjit finally decides to run away from her marriage. “She planned her escape meticulously with the help from a friend at work who provided an address for letters and a new bank account,” (Sanghera, 2009:197). Surjit still continues her escape even she knows the consequences if she runs away from her marriage. Surjit does not care what will happen next after she runs away but she realizes that this is the only way for her to get her own freedom and her own happiness.

“She knew she would be killed. She knew nothing about refuge provision and lived her life looking over her shoulder and avoiding Asian communities. As she puts it, “I never made one brown friend.’ She was out in the cold, disowned by her family and set up to fail.” (Sanghera, 2009:197-198)

## **B. The Psychological Factors that Influenced the Major Characters’ Struggles against Forced Marriage**

In this part, the writer wants to explain the psychological factors which influence the major characters struggles against forced marriage. There are two main psychological factors which are the reasons why the Indian-Pakistani struggles against forced marriage discussed in this part: self defense mechanism and abuse.

Literary work can be a mirror of human real life. What is happening in the real life can inspire the author to make a literary work. Lindauer has already mentioned before in the second chapter that “literature is the best at describing the human condition in a dramatic form while psychology has the strength to investigate human’s character or behavior in systematic ways” (1984:144). This study also focuses on investigating the psychological factors as the background why the major characters struggle against forced marriage.

In *Daughters of Shame*, those Indian-Pakistani women are depicted as the victims of forced marriage. Those women face bad experiences during the forced marriage. Suffering from the abuses the women receive from their husband and family during the forced marriage lead the women to struggle against forced marriage. The women struggle from forced marriage in order to be free and find their own happiness and security. In psychology, it is called as self defense mechanism.

### **1. Self Defense Mechanism**

Self defense mechanism is the first psychological factor that the writer has found in this study. According to Lindauer, he states, “literature is the best at describing the human condition in a dramatic form while psychology has the strength to investigate human’s character or behavior in systematic ways’ (1984:144). In the field of psychology, the psychologist experts talk about defense mechanism as one way looking or how people distance themselves from a full awareness of unpleasant thoughts, feelings, and behaviors. In the other word,

defense mechanism is a behavior or thinking in certain ways to better protect or defend them from the unpleasant situation or condition.

Ernest Hilgard, Richard Atkinson, and Rita Atkinson (1979) in *Introduction to Psychology Seventh edition* categorized defense mechanism into:

**a. Repression**

Repression is forcing a dangerous or threatening memory or idea or feeling out of consciousness and making it unconscious with one or more defenses. In the other word, repression is the unconscious blocking of unacceptable thoughts, feelings, and impulses. The key point of repression is that people do it unconsciously, so people often have little control over it (Hilgard, Atkinson & Atkinson, 1979:446). The positive effect of repression is a positive goal for those who successes walking through repression defense mechanism.

Repression, if completely successful, results in a total forgetting – a total absence of awareness of the personally unacceptable motive and a total absence of behavior result from such a motive (Hilgard, Atkinson & Atkinson, 1979:447).

The brief example of repression is clearly seen in the novel, *Daughters of Shame*. One of the woman characters who implies the value of repression is Yasmin. Yasmin is forced into a marriage to a man that she has never met yet as a tradition in her family culture. Yasmin refuses the marriage and makes a dangerous forbidden and hidden relationship with Abdul. "She was fifteen and he was in his early thirties. Initially they were very careful. They never walked down the street together, if she got into his car she always pushed her seat flat back" (Sanghera, 2009:119). Yasmin is a prisoner in her own house when her father discovers her relationship with Abdul because it is a shame.

**b. Displacement**

Displacement is the redirecting of thoughts feelings and impulses directed at one person or object, but taken out upon another person or object. People often use displacement when they cannot express their true feelings in a safe manner to the person they are directed. It means you are transferred your feelings into something quite harmless or innocent that will not give you revenge because you cannot express your feeling openly to real target (Hilgard, Atkinson, & Atkinson, 1979: 447).

The example of displacement is seen by the experience of Navjeet Sidhu. Navjeet is one of Indian-Pakistani women who experienced forced marriage. Navjeet is really depressed facing her marriage. She has to care her children and earn money for the family alone without her husband contribution. In her depression, Navjeet often beats her children. In the top of her depression and loneliness, Navjeet commits to make a fatal jump by hanging around on the station platform and brought her children (Sanghera, 2009:61-62).

**c. Denial**

Denial is explained as the behavior that refuses to acknowledge certain aspect of reality; refusing to perceive something because it is painful, distressing or threatening. Many people use denial in their everyday lives to avoid dealing with painful feelings or areas of their life which they do not wish to admit (Hilgard, Atkinson & Atkinson, 1979:442). In other words, denial is an action of

someone who tries to block out disturbing realities by refusing to acknowledge them.

The category of denial is seen by the life experience of Yasmin. Yasmin tells that she is very happy when she is in school. School is the only place that she cannot see her parents, her parents' strict rules, and school is the only place where Yasmin can be free.

In the face of all this, Yasmin was the rebel in her family from an early age. She was suspended from her primary school for smoking. 'School was my one chance of being naughty. Seven hours in school was all I had and I was going to make the most of it.' (Sanghera, 2009:119).

From the quotation above, it is clearly shown that Yasmin denies her real problem by doing whatever she wants in school. Yasmin cannot be free because Yasmin's father is very restrictive at home but in school, she can be free.

#### **d. Rationalization**

Rationalization is finding an acceptable excuse for something which is really unacceptable which preserves yourself image or someone close to you. People who are in rationalization category put something into a different point of view or offering a different explanation for one's perceptions or behaviors in the face of a changing reality (Hilgard, Atkinson, & Atkinson, 1979:443).

The example of rationalization process is also seen in *Daughters of Shame*. Robina, one of the major characters in *Daughters of Shame* accepts forced marriage in order to make her parents satisfy (Sanghera, 2009:62). Even forced marriage is an unacceptable thing for Robina but she still has to receive it in order to not make a shame to people close to her, in this case is her parents.

**e. Reaction Formation**

Another defense mechanism which is explained in this part is reaction formation. Reaction formation is the converting of unwanted or dangerous thoughts, feelings or impulses into the opposites. Consciously feeling or thinking the very opposite to what you truly unconsciously feel or think; the conscious feelings or thoughts are experienced as quite genuine. In the simplest way, reaction formation is being considerate or polite to someone you strongly dislike, even going out of your way to be nice to them (Hilgard, Atkinson, & Atkinson, 1979:443).

In *Daughters of Shame*, the example of reaction formation is clearly seen in the forced marriage victims. The victims have no choice but to accept the forced marriage, even forced marriage is really frightening them and they want to refuse the forced marriage if they are allowed to be honest. The acceptance of those victims toward forced marriage clearly shows how they defend themselves by using reaction formation mechanism.

**f. Projection**

Projection is the misattribution of a person's undesired thoughts, feelings or impulses onto another person who does not have those thoughts, feelings or impulses. The aim of projection is used especially when the thoughts are considered unacceptable for the person to express, or they feel completely ill at ease with having them. Projection often becomes the result of a lack of insight and

acknowledgement of one's own motivations and feelings (Hilgard, Atkinson & Atkinson, 1979:444).

The example of defense mechanism projection happened in Robina's experience. As depicted in the novel, Robina is one of the Indian-Pakistani young women who are the victim of forced marriage. Robina is forced to marry a man by her parents. The man that Robina should marry is a man who is actually prepared by her parents to marry Jasvinder. Because Jasvinder has refused the marriage, then Robina should marry him. Robina is angry at Jasvinder, even when Jasvinder tries to help her, she refuses it because Jasvinder feels being disowned by Robina. "I wanted to, I tried to, but Robina wouldn't listen to me because I'd been disowned" (Sanghera, 2009:8).

## **2. Abuse**

The second psychological factor that the writer found in this study is abuse. Abuse becomes a psychological factor because abuse irritates people mentally. Bassam Imam in *Feminology: Woman Abuse* state that "abuse can be physical, emotional, or sexual between members of a family who may or may not be biologically related this can include a married couple, children, a live-in couple, a boyfriend-girlfriend relationship, and any companion animals in the household" (2012:1).

Forced marriage puts Indian-Pakistani young women to experience many bad treatments as the victims of Indian-Pakistani tradition. It is common in Indian-Pakistani society that a husband abuses his wife. Indian-Pakistani society considers that woman's position is lower than man, women have to face the

demands from husbands, family, and society which discriminate them. Every day, those women receive many bad treatments from their family or husband, even the brutal ones.

In this part, the writer wants to discuss the abuse that those Indian-Pakistani young women experience during their life. There are three types of abuse done to Indian-Pakistani young women; they are physical abuses, verbal abuses, and sexual abuses.

#### **a. Physical Abuse**

Dr. Lynn Margolies (2006) in [www.psychcentral.com](http://www.psychcentral.com) mentions that physical abuse refers to striking or beating another person with the hands or an object, but may include assault with a knife, gun, or other weapon (<http://psychcentral.com/lib/2006/types-of-abuse/>, 2006:1). In the non-fiction novel, *Daughters of Shame*, there are many evidences of physical abuses experienced by Indian-Pakistani young women. The first example of physical abuse in *Daughters of Shame* is seen from Uzma Rahan. She is beaten to death by her own husband. Uzma's husband kills her because Uzma has western life style. She works as a beautician and a dinner lady, she cuts her hair, and she starts wearing western clothes. Uzma's husband does not like her lifestyle because in his perspective it is a shame, then he kills Uzma. "Uzma was battered to death by a baseball bat wielded by her husband, who had bought it specifically for the purpose" (Sanghera, 2009: 6).

From Uzma Rahan's experience, it can be concluded that physical abuse occurs in forced marriage. Even, the kind of abuse is done by her own husband

then sent her to death. In Uzma Rahan's case, she faces both forced marriage and honor-based violence.

Another example of physical abuses happened to Heshu Yones. She receives physical abuse by her own father who finally sent her to death. "Her father killed her. He stabbed her seventeen times before slitting her throat and leaving her to bleed to death in the bathroom of their council flat in Acton. The knife he used was twisted, bent, and the tip of it was broken off with the ferocity of his attack" (Sanghera, 2009:24).

The quotation above clearly shows that Heshu Yones is abused physically. It is a tragic and brutal reality that a sixteen years old teenager is killed very brutally by her own father in the name of honor. Heshu's father did it because her father saw Heshu did a shame by having a special relationship with a Christian boy.

The physical abuse is also experienced by Maya. She receives the physical abuse during her marriage. Her husband is an alcoholic and often slaps or beats her. Maya is very frightened, lonely and helpless; her father is in Africa and forbids her to go back. Maya's father considered it as a proper action in a family (Sanghera, 2009:216-217).

According to the evidence above, it can be concluded that Maya receives physical abuse. Maya's condition becomes worst for her that the physical abuse she receives from her husband and she is abandoned by her own family.

#### **b. Verbal Abuse**

Dr. Lynn Margolies (2006) in [www.psychcentral.com](http://www.psychcentral.com) explains verbal abuse refers to regular and consistent belittling, name-calling, labeling, or ridicule of a

person. Verbal abuse also includes spoken threats. Verbal abuse can occur in schools as well as in families (<http://psychcentral.com/lib/2006/types-of-abuse/>, 2006:1).

Verbal abuse is a common case in a marriage. As explained before by the expert, verbal abuse occurs in a family. The example of verbal abuse which occurs in *Daughters of Shame* is seen from Sanah's experience. Sanah receives verbal abuse from her own mother.

She told me what had happened when she rang the next day, and her voice was still thick with tears. 'It's not like me to cry, Jas. I'm not a crying person but I can't seem to stop, I was crying all night. When I went home to get my stuff my mum was there and she was shouting things like: "You'll never be happy" and "You'll never be successful," and my sister was there too and she was shouting, "Do you hear what she is saying, are you listening?" That's when the fact of leaving them really hit me hard (Sanghera, 2009:59).

It is clearly depicted that her mother presses her with the hunting words such as she will not be happy or successful. Not only Sanah's mother but also Sanah's sister does the same to her. Because of it, Sanah is crying all night long.

Another example of verbal abuse is shown by Surjit's experience. Surjit is one of Indian-Pakistani women who face forced marriage. Surjit also experiences forced marriage because her family is very strict to their culture. One day, her parents bring her into their relatives' house in order to arrange her marriage. Surjit refuses to marry the man that her parents already choose.

"What do you think?" he asked. Surjit replied believing she was being given a choice. 'He is not for me Dad.' The response this time was brutal. 'You had better get used to it,' he bellowed. 'Whether you like it or not you are marrying him in a few weeks and if you think about running away I will find you and kill you. I am prepared to go to prison' (Sanghera, 2009:192).

According to the quotation above, it is clearly stated that Surjit also receives verbal abuse just like Sanah receives too. Both of those Indian-Pakistani young women receive verbal abuse in their own family, done by their own parents. Both of the verbal abuse that their parents do through their words gives a bad impact to Sanah and Surjit.

### c. Sexual Abuse

Dr. Lynn Margolies (2006) in [www.psychcentral.com](http://www.psychcentral.com) explains sexual abuse is an inappropriate sexual contact between a child or an adult and someone who has relation in family. Sexual abuse may include verbal remarks, fondling or kissing, and the victims of sexual abuse are also suffering completed intercourse (<http://psychcentral.com/lib/2006/types-of-abuse/>, 2006:1).

There are several victims who suffer sexual abuse in *Daughters of Shame*. One of the examples is Kiren. Kiren's family comes from Afghanistan. Kiren is forced to do marriage by her mother but she refuses to do it. Kiren runs away from home in order to escape from the marriage. Unfortunately, her parents finally can find her and take her home. Kiren is really frightened because she clearly knows the consequences.

“We went home and it was bad, I was really frightened and scared. The first thing was, Mum held a knife to my throat and she was like, ‘I’ll cut your tongue off. If you don’t listen to us and do what we say, your stepdad is going to rape you” (Sanghera, 2009:53).

Kiren is being raped by her stepfather and Kiren's mother stood there and watches her stepfather rapes her. The sexual abuse which is experienced by Kiren is very tragic and ironic. From the evidence above, Kiren is suffering from sexual abuse

in the name of honor, because she has shamed her parents, and the one who gives the order to rape Kiren is her own mother.

Another example of sexual abuse that occurs in *Daughters of Shame* is shown by Sujit's experience. Surjit experiences both physical and sexual abuses during her life, but sexual abuse she experiences in her marriage.

“Her mother's voice telling her, ‘You are now your husband's property and I don't want to hear any bad reports about you coming from this family. You must do everything he wants.’ She was given some milk and advised that it would help her. After drinking it, she felt drowsy and later realized that she had been drugged. ‘I woke up feeling humiliated and degraded, knowing I'd been raped by a stranger and feeling I had lost dignity, which was something I hadn't even know I had until this time. The nights of rape were repeated over and over again for the next eight-and-a-half years. ‘I was treated like a piece of meat and the British Government gave him a passport to do this” (Sanghera, 2009:194).

From the evidence of Surjit's experience above, it can be concluded that Surjit is abused sexually by her husband whom she is forced to marry with. Even that man is Surjit's husband, but still, Surjit feels him like a stranger because her marriage contains the element of force, without agreement from both of the couple. The quotation above also shows that in Indian-Pakistani society, the position of woman is the object of sex, the position of wife is the property of the husband who always must do everything that her husband's ask them to do.

### **C. The Events as The Evidence In Which Psychological Factors Influenced The Major Characters' Struggle**

The bad treatment during forced marriage which experienced by the Indian-Pakistani women motivates them to struggle from forced marriage in order to get a better life. This motivation underlying the struggle of Indian-Pakistani women is

seen through Maslow's theory of motivation. As Maslow states in *Hierarchy of Needs*, there are five kinds of motivation that he has already classified. The lowest of which is psychological need which deals with human's needs of the most basic things such as food, air, and water. If these most basic needs are unable to fulfill, automatically, a person cannot satisfy the love needs or safety needs which are the highest level of needs.

The motivation that lead the major characters to struggle against forced marriage for the better life concerns safety needs and love needs. They feel insecure and lack of attention from their family because they have to do forced marriage. Their feelings about insecurity come from the fact that they have to live with someone that they do not love or even know before. The major characters also feel betrayed by their family because their family sells them to the strangers to whom they have to marry in the name of honor.

The safety needs that motivate the major characters to struggles against forced marriage can be seen in the example of Yasmin's experience that she runs away from her house after being imprisoned by her own father because she has a relationship with a man that she chooses and also Yasmin refuses to do forced marriage. Yasmin considers that her safety is insecure. Because of that, Yasmin decides to run away from her house and tries to seek security and help from her boyfriend (Sanghera, 2009:122-123). There are certain situations that allow people to experience some kind of struggles. It may be the form of unpleasant conditions, stressful relationship with someone, or having bad treatments from someone. These struggles involved a process called defense mechanism.

According to Ernest Hilgard, Richard Atkinson & Rita Atkinson, defense mechanism is one way looking or how people distance themselves from a full awareness of unpleasant thoughts, feelings, and behaviors (Hilgard, Atkinson & Atkinson, 1979:445). Further, Hilgard, Atkinson & Atkinson state there are six categories of defense mechanisms, namely repression, displacement, denial, rationalization, reaction formation, and projection.

By looking in defense mechanism process which state by Hilgard, Atkinson & Atkinson, it can be seen that those psychological process are the factors which influence the major characters to struggle against forced marriage. Stress and depression is the main key of reaction that occurs when the major characters are unable to overcome their bad experience which they have to face in the name of their family honor. Self defense mechanism can be done in a form of problem solving and has the factor which leads the major characters to act depend on the situation in which the individuals experience. In *Daughters of Shame*, the treatments that the major characters receive from their husbands, families, and society impact heavy suffering for them. Those situations then encourage them to struggle from forced marriage. In this part, the writer discusses the struggle of all the major characters by using the theories which are already provided in the previous chapter and shows the evidences of how the factors of defense mechanism and abuses are revealed from the action to struggle from forced marriage.

## 1. Robina

The first major character who suffers from forced marriage is Robina. Robina is Jasvinder's elder sister. Robina is forced into marriage by her parents but she finds no happiness in her marriage because her husband often slaps her and strikes her if she does not do what her husband want her to do. Robina realizes that forced marriage is not a natural marriage and she will never find her own happiness in a loveless marriage (Sanghera, 2009:62). Robina is physically abused by her husband in her marriage life. According to Dr. Lynn Margolies (2006), physical abuse is striking or beating person with hands or an object. In Robina's experience, those physical abuses that she receives from her husband was the factor which lead her to struggle from her condition. In Robina's case, commits suicide is the very best way to go out from her unpleasant condition.

Robina goes to a great depression because of violence and abuse that she faces every day in her life, thus, Robina commits to kill herself.

“Try as I might I couldn't stop my mind flicking back to Robina my precious sister who found herself trapped in a tormented marriage and chose as an escape route a horrible death. Robina set fire to herself and died of burns to ninety-five per cent of her body,” (Sanghera, 2009:62).

The quotation above shows that Robina faces a terrible situation in her life which leads her to do a tragic suicide in order to struggle from forced marriage. Committing suicide is an evidence of the sense of helplessness because no one supports her struggle or shows sympathy to her. By committing suicide, Robina expresses her desperation rather than being abused continually by her husband, family, even the society. In her unhappy marriage, she feels that she has no hope to get a better life because everyone around her treats her very badly. The reason

leads her to commit to suicide by burning herself (Sanghera, 2009:8-9). From Robina's experience, it clearly shows that she expects both of esteem needs and safety needs in her life marriage.

According to Maslow in *Hierarchy of Needs*, esteem needs are human desire to be respected and valued by others. The goal of the needs is for self-esteem, self-confidence, independence, and freedom (Maslow, 1997:368-374). She does not feel comfortable with her marriage because her marriage contains the value of force. Her husband, who is expected to make her happy and feel secure, is actually the one who abuses her.

## **2. Shazia**

The next major character who also experiences forced marriage and then decides to struggle from it is Shazia. Shazia was seventeen when she is taken to Pakistan by her parents and forced her into marriage to a man that Shazia never meets yet until the wedding (Sanghera, 2009:36).

Shazia is really frightened and also frustrated at that time. She does not want to stay in Pakistan and does the marriage. Shazia begs her parents not to leave her there. Unfortunately, Shazia's parents refuse her willing. Shazia's parents still want Shazia to go through the marriage and make the relationship works. Shazia does not want to do what her parents want her to do, then she chooses run away from her marriage. She does it in order to get her own happiness and to be free.

“Her husband started trying to kiss and cuddle her, she decided to leave. She called the police and asked to be given safe escort from her home and although she had smuggled some of her things into plastic bags in readiness, when the moment came with mother wailing and shrieking at the door and her father standing yelling by the police car, she left the bags behind. ‘I took

almost nothing with me, but I did have Samina's cardigan, I was wearing that." (Sanghera, 2009:37)

Based on the quotation above, it clearly shows that Shazia is not happy with her marriage, and Shazia is frustrated because her own parents do not help her. According to Dr. Lynn Margolies (2006), Shazia experiences verbal abuse from her parents. It shows when Shazia begs her parents to not leave her there, but her parents said: "You need time to make this relationship work" (Sanghera, 2009:36). Shazia parent's statement contains verbal abuse because verbal abuse refers to regular and consistent belittling, name-calling, labeling, or ridicule of a person (<http://psychcentral.com/lib/2006/types-of-abuse/>, 2006:1).

Shazia also does activity after she runs away from her family and her husband. She works in Karma Nirvana, the foundation that Jasvinder build in order to help Indian-Pakistan women survive from forced marriage. "I've often watched Shazia supporting distraught girls like Tarvinder: she's calm, unhurried, so full of warmth and empathy," (Sanghera, 2009:143).

Shazia escapes from her unpleasant condition, forced marriage, then comes out and starts a new life. In her new life, Shazia does a positive activity that helps the victims of forced marriage by supporting them.

### **3. Yasmin**

Another major character who experiences forced marriage then struggles from it is Yasmin. Yasmin comes from a conservative and restrictive family which holds their tradition very tightly. Because of that, Yasmin's parents also want Yasmin to marry a man that they already choose. Yasmin refuses to do that

marriage but has a relationship with a man named Abdul. Yasmin is a prisoner in her own house by her own parents because of that. “Yasmin herself slunk upstairs to her bedroom, knowing it would now become her parents’ prison” (Sanghera, 2009:122). Yasmin then decided to run away from her home.

“For me it was a moment of careless: my sister, Lucy, forgot to lock the door keeping me in. I knew I had to get away. I did not have a time to think about the fact I had no money, no documents, that I was only sixteen. I just did my instinct told me. I rang a taxi and I tried to pack some things.” (Sanghera, 2009:123)

The quotation above shows how Yasmin suffers from her family life tradition.

In Yasmin’s case, she experiences both physical and verbal abuses.

Yasmin receives physical abuse when she is imprisoned in her own house.

“Yasmin herself slunk upstairs to her bedroom, knowing it would now become her parents’ prison. Yasmin only never saw her younger brothers at meal times, when she served then their food and cleared their plates away. No longer allowed to go to college or have any contact with the outside world, Yasmin carried out her household duties and then retired to bed as early as sis-thirty. ‘I started sleeping for a long periods of time, just because it was another day of my life that was gone.’” (Sanghera, 2009:122).

The quotation above is depicted how Yasmin suffers from physical abuse done by her own parents in her own house. Beside physical abuse, Yasmin also experiences verbal abuse from her parents. It also happens when Yasmin’s parents discover her forbidden relationship with Abdul.

“Her voices rising and louder as her father reeled off her crimes: “You have a black boyfriend. You are arrested with him while walking down Glen Fern Road together. You gave the police a false address. You tried to involve PC Ahmed in your deceit. PC Ahmed – a respectable member of our community – you asked him to conceal your filthy, dishonorable ways” (Sanghera, 2009:121).

From quotation above, it shows how Yasmin’s father does verbal abuse to his daughter by yelling at her. As explained before in the previous chapter, verbal

abuse does not use instrument, it is done by using words. Based on those terrible experiences that Yasmin receives from her own parents, it then leads her to struggle in order to find her own happiness and safety. In the theory of motivation, Yasmin's action to run away from her house is because Yasmin tries to fulfill her safety needs. In *Hierarchy of Needs*, Maslow describes safety needs as:

“Safety needs is process of human in looking for stability and security. It includes personal security, financial security, health, well beings and safety against accident or illness. These needs occur after physiological needs maybe fully satisfied” (Maslow, 1997:368).

To fulfill Yasmin's safety needs, then she decides to run away from her house and tries to ask help from her boyfriend, Abdul, because Yasmin cannot find her happiness and her safety from her family.

Beside her boyfriend, her school also gives her happiness and freedom instead her family. It is clearly show from her statement in *Daughters of Shame* “school was my one chance of being naughty. Seven hours in school was all I had and I was going to make the most of it” (Sanghera, 2009:119). Yasmin already know very well what is happy and free from her school. Therefore she tries to seek her own happiness and freedom by herself out from her family. In contrary, her family treats her like a prison in her own home.

#### **4. Navjeet**

Navjeet is another major character in *Daughters of Shame* who experiences forced marriage. Navheet Sidhu experiences forced marriage when she was twenty years old. “She was born and brought up in Southall and then, at the age of twenty, taken to India where she underwent an arranged marriage.” (Sanghera, 2009:61).

“When her husband went back to Punjab, Navjeet, left in England, was isolated and lonely, battling to bring up their two children alone. Still, he refused to return until Navjeet had promised he would not have to help with any of the household chores.” (Sanghera, 2009:62)

Those quotations above clearly show that Navjeed is really depressed her marriage. From Navjeed’s case, it contains verbal abuse which not only done by her husband, but also by her mother in law. She was speculating that Navjeet was grown down by the traditional Sikh values of her Indian-born husband and she bullied her because her mother was divorced (Sanghera, 2009:62). According to Dr. Lynn Margolies (2006), verbal abuse also includes spoken treats.

All of those abuses and pressures then motivate her to make a fatal jump which sends her and her children to death. Before she committees to suicide, Navjeet has ever tried to find way out by seeing a doctor. “Some reports said that she was taking medication for a depression then started when her first born child was a girl” (Sanghera, 2009:62).

##### **5. Surjit**

The last major character in *Daughters of Shame* who experiences forced marriage is Surjit. She comes from a restrictive family. Their family is far away from western culture, they totally hold their eastern tradition.

During her life, Surjit suffers from many abuses. She experiences all of abuse types, physical abuse, verbal abuse, and sexual abuse. Tragically, Surjit suffers from all of those abuses done by person who is exactly close to her; her own parents, her own husband and her mother in law. “She was often hit as a child, without quite understanding why – perhaps she had walked into a room

where a man sitting or had spilled some food. Nobody ever explained, they just hit her” (Sanghera, 2009:189).

The quotation above shows that Surjit suffers from physical abuse since Surjit was a kid. Unfortunately, those abuses Surjit receives for unclear reason by her own parents. As a kid, Surjit’s life must be full of learning and playing. In fact in her family, Surjit has to do some works like cooking, cleaning, sewing, and taking care of family elders and children in preparation for what she called the life of the good daughter-in-law (Sanghera, 2009:191). The sexual abuse that Surjit has experienced is happen in her marriage. Her husband treats her very badly, most of them are sexual abuse.

“I woke up feeling humiliated and degraded, knowing I’d been raped by a stranger and feeling I had lost my dignity. The nights of rape were repeated over and over again. I was treated like a piece of meat.” (Sanghera, 2009:194)

...

“He would drink and then, with alcohol-induced confidence, would forced to do things that revolved and frightened her. Or he might come home late and demand sex before ordering her out of bed to make food. She never fought her husband because always there were the voices of her parents in her head and the fear that she might be found out and killed.” (Sanghera, 2009:195)

Besides feeling unhappy, Surjit also experiences violence; physical violence, sexual violence and also mental violence. After facing all those horrible experiences, then Surjit tried to see a doctor in order to ask some help. In fact, those pills do not help her at all. Surjit still feels of being dishonored, afraid, depressed, and sick.

“She went to her GP, an Asian women, and told her she was feeling depressed. She was desperate. The doctor didn’t press her for any more details but prescribed tranquilisers and sleeping pills. Sometimes they

helped to numb her body so that she didn't have to feel him, but his demands on grew her." (Sanghera, 2009:194-195)

Because Surjit already suffered from all of abuse during her life, Surjit finally decides to run away from her marriage. "She planned her escape meticulously with the help from a friend at work who provided an address for letters and a new bank account," (Sanghera, 2009:197).

In Surjit's action to escape from her marriage and her family in order to fulfill the safety needs, love needs, and esteem needs. According to Maslow in *Hierarchy of Needs* (1981), safety needs is a personal security, financial security, health, well beings and safety against accident or illness. Safety needs shown by Surjit's action to escape from her marriage and also from her family. Thus, love needs is late with acceptance, affection, giving, and receiving love. In Surjit's marriage, she was never happy at all because her marriage was containing the value of force. The last, esteem needs is human desire to be respected and valued by others; the needs for self-esteem, self confidence, independence, and freedom (Maslow, 1981:368-374). By looking at those needs, it is clear that the bad treatments such as verbal and sexual abuse that Surjit has experienced during the forced marriage are the reasons why Surjit then decides to run away from home.

## CHAPTER V

### CONCLUSION

This study discusses the struggle of Indian-Pakistani women against forced marriage in *Daughters of Shame* by using psychological approach. There are five major characters which are described in this study as the victims of forced marriage; they are Robina, Shazia, Yasmin, Navjeet, and Surjit.

The first problem formulation discusses the experiences of the major characters when facing forced marriage. In the theory of character and characterization by Van de Laar and Shoonderwood, the character must be like actual human beings and they have a function becomes a mean of transferring some messages. The messages which the major characters transfer are their experiences about forced marriage. All of the major characters experience the forced marriage as a bad treatment in their life. Most of them suffer from forced marriage. Because of those terrified treatments which they suffer from, then the major characters decide some actions, such as committing suicide or running away from house. There are two major characters who have committed suicide, they are Robina and Navjeet. The major characters who decide to run away from house are Shazia, yasmin, and Surjit. Those two actions that the major characters decide based on one motivation, to be free.

The second discussion is the psychological factors revealed from the major characters struggles. There are two psychological factors which the writer uses in this

study; they are defense mechanism and abuse. Knowing that defense mechanism as one way looking or how people distance themselves from a full awareness of unpleasant thoughts, feelings, and behaviors, it can also be applied in this study in order to get a better understanding in scope of the struggles of Indian-Pakistani against forced marriage.

By using defense mechanism theory, the writer than maps the factors of the majors characters struggles against forced marriage. It is told that defense mechanism is the tools of a person who wants to distance themselves from depression. All of the tragic and brutal treatments which the major characters suffered during the marriage then lead them to take some actions in order to defend themselves.

By looking at the abuse factors which the major characters suffered during the forced marriage, it clearly shows how brutal the forced marriage is. All of the major characters suffer from all of the three types of abuses. The first type is physical abuses which involve beating and raping that cause physical and psychological injuries. The second abuse is verbal abuse done in the form of insult, scorn, and threats. The third is sexual abuse which inflicts damage to the major characters both physically and mentally. All of the abuses received by the major characters motivate them to decide some actions in order to get freedom and get their own happiness.

The third is about the events in the major characters' life as the evidence that the psychological factors which have already explained in the previous chapter

clearly shown by looking at the action that they decide. In the non-fiction novel *Daughters of Shame*, it is told that women are treated unfairly, women have no right toward their own selves, they receive abuse from men, and also they are treated as an object of sex. Because of those tragic facts about forced marriage, then the major characters struggle against forced marriage. The way of major characters to struggle from forced marriage is by taking different actions. Robina and Navjeet have committed suicide to end their forced marriage. Shazia, Yasmin, and Surjit have run away from house in order to get their own freedom and happiness.

As the conclusion, all of the major characters suffer from forced marriage. All of the major characters receive abuse and other unfair treatments done by their own parents and their own husbands. The major characters are forced to do a marriage with a man that their parents has chosen, they are taken out of school, and they have to do all that their husband wants. Because all of the sufferings which the major characters experienced during the forced marriage, they finally decide to struggle from forced marriage. The major characters do those actions in order to get their own freedom because their family is taking control of their life before. Besides, the reason of the major characters to struggle is also because they want to get their own happiness. In forced marriage they find no happiness at all because their marriage involves the value of force.

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## APPENDICES

### **Appendix 1: Summary of the Jasvinder Sanghera's *Daughters of Shame***

*Daughters of Shame* is written by Jasvinder Sanghera and published in London in 2009 by Hodder & Stoughton. *Daughters of Shame* tells us the stories of Indian-Pakistani women who struggle hard against forced marriage. Most of them flee from their houses because they are tortured by their husbands. In *Daughters of Shame* Jasvinder reveals the previously hidden stories of some of these Indian-Pakistani women, and tells of how she helps them to escape not just oppression but in some cases great danger.

They meet Jasvinder through Karma Nirvana, a foundation that Jasvinder found in 1994 in order to help Indian-Pakistani women escape from similar situation, find support or protection from their families (particularly in situations where the women's lives are danger), and get a new start life. From Karma Nirvana, the Honor Network Helpline is formed and in the first four months of its operation, Karma Nirvana receives one thousand and sixty-nine calls for support. Eighty percent are from victims of forced marriage and in seventy-one percent of these cases, the perpetrators are immediate family. Jasvinder risks her own life doing such work. *Daughters of Shame* explains the work of Karma Nirvana and tells about the victims of shocking violence, family-sanctioned rape, and sometimes even murder – because they do not comply with the wishes of their husbands or even distant male relatives.

In *Daughters of Shame*, forced marriage is portrayed as an unfair treatment. There is no woman's right in Indian-Pakistani culture as the aspect of life. Those Indian-Pakistani women also get honor based violence from their own husband or their own parents in the marriage. Forced marriage put Indian-Pakistani women suffers from as physical abuse, verbal abuse, and sexual abuse. Those abuses received by Indian-Pakistani women from their husband, families, and society bring suffering for them and it encourages them to struggle hard against forced marriage for their life.

The action they took is their struggle from forced marriage such as committed suicide and run away from their house, family, husband, and marriage. Most of those Indian-Pakistani women realize that forced marriage is oppression then they choose to run away from their house and being disowned by their family because they have already shamed their family. But the other Indian-Pakistani women totally experience forced marriage because they are being cheated by their parents and they have no choice at all.

*Daughters of Shame* depicts Indian-Pakistani women that have no choice in their life. Forced marriage which happens in Indian-Pakistani culture and is experienced by the victims are clearly shown with horrifying clarity. There are also many families for whose aim is simply to marry a daughter off, and involves beating, rape, torture (with the whole family joining in), a slave-like degree of obedience in *Daughters of Shame*.

## Appendix 2: Jasvinder Sanghera's Life

Jasvinder Sanghera is the co-founder and an activist of Karma Nirvana, a community based project that support Indian-Pakistani women where several refuge centers across the United Kingdom serve as safe-housing affected by domestic violence called forced marriage. Jasvinder was born in Derby and allowed the British education system. Jasvinder is the leader of Karma Nirvana who raises the voice of victims and survivors who experience forced marriage.

Jasvinder tells her own story in her first novel entitled *Shame*. Jasvinder has brought the issue of forced marriage into the public eye and helped the Forced Marriage Bill to go through Parliament by her first novel, *Shame*. In *Shame*, Jasvinder tells her experiences when she was a teenager and how Jasvinder escape from her family and an arranged marriage at age 15 to a man she had never met. When she was fourteen, Jasvinder was shown a photo of a man chosen to be her husband. She was terrified, so she ran away from home, grief-stricken when her parents disowned her.

In 2007, Jasvinder received one of prestigious Women of the Year Awards for her work. Jasvinder also received the Mc Whirter Foundation Award 2007, Best Magazine Bravest Women Award 2007, and the Inspiration Award for Women 2008. Jasvinder was made an Honorary Doctor of the University of Derby in 2008. She appeared on the Jeremy Kyle Show in 2008 to discuss her experiences on the topic of forced marriage. Further, Jasvinder awarded an Honorary Doctor of the University of

Derby as individual has attained distinction and eminence in the field of forced marriage and honor based violence. Jasvinder has been nominated for the Public Service Award 2009 by First Women Awards.

In her second book, *Daughters of Shame*, Jasvinder tells the inspirational stories of thousands of women that she has met in Karma Nirvana to help them in similar situation, which are forced marriage and honor based violence.

