



**Women's Experiences of Violence in I Am Nujood,
Age10 and Divorced by Nujood Ali and Delphine
Minoui**

تجارب النساء مع العنف في رواية: " أنا نجود، ابغ العاشرة ومطلقة" للكاتبة
نجود علي ودلفين مينوي

BY

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Women's Experiences of Violence in *I Am Nujood, Age 10 and Divorced* by Nujood Ali and Delphine Minoui

Abstract

This paper seeks to explore the relationship between orientation difference and gender-based violence in the novel *I Am Nujood, Age 10 and Divorced* (2010). It seeks to analyze the experiences of Nujood and the impact of this difference on her vulnerability to violence. Women in Yemeni families are subject to various forms of segregation and violence which can be attributed to various factors. However, it is generally accepted that the majority of these outcomes are due to the social inferiority of women due to the structural of force which results in their discrimination and violence. Feminist perspectives on the experiences of women who have been subjected to violence are explored using Galtung's Violence Theory (1990). The novel portrays the brutality and persecution Nujood faces in a rural area of Yemen. Nujood seeks the help of a Yemeni court in order to escape this terrible situation and expresses her sympathy towards the people. It is suggested that the violence Nujood experiences is both of a direct and structural nature, both of which are the result of cultural violence based on male-centrism.

المستخلص:

تهدف هذه الدراسة إلى استكشاف العلاقة بين التعصب والعنف الموجه ضد النساء في رواية "أنا نجود، ابغ العاشرة، ومطلقة" والتي كتبت عام (٢٠١٠)، كما تسعى الدراسة إلى تحليل تجارب نجود ومعرفة مدى تأثير ممارسة التعصب والعنف عليها. تخضع المرأة في بعض الأسر اليمنية لأشكال مختلفة من العنف وذلك لأسباب مختلفة منها العوامل الاجتماعية لمكانة المرأة الدونية بسبب البنية البدنية وطبيعتها الأنثوية. استخدمت الدراسة المنهج الوصفي التحليلي من وجهة نظر النسائية لتحليل تجارب النساء الذين تعرضوا للعنف باستخدام نظرية العنف لجالتونج (١٩٩٠). تصور الرواية مدى العنف والاضطهاد الذي عانت منه نجود والتي كانت تعيش في منطقة ريفية باليمن. لجأت نجود إلى محكمة يمنية للتخلص من العنف الذي لحق بها وأشادت عن

تعاطف القضاء والناس معها. وقد توصلت الدراسة إلى أن العنف الذي عانتة نجاد معنويا وجسديا كان نتيجة العادات والتقاليد القائمة على هيمنة سلطة الذكور.

1. Introduction

Violence against women has been identified as a male-motivated attempt to maintain power and control over women, and is a result of structural inequalities. Structural inequality results from the fact that men possess more autonomy. Gender inequalities are evident in the acquisition of educational and professional credentials, the accumulation of wealth, the feminization of poverty, etc., all of which contribute to the prevalence of violence against women. From a feminist perspective, and in accordance with feminist theories of the permissibility of patriarchy and gender, the understanding of gender roles that are imposed by male-dominated social structures and processes is a contributing factor to the investigation of gender-based violence and abuse. Heise (1998) states that men who possess traditional, rigid, and misogynistic views of gender norms, attitudes, and behaviors are more likely to perpetrate violence against women. The individual and collective attitudes of men towards various pre-existing gender norms and their reproduction are a contributing factor to men's recourse to violence against women. It is well known that gender norms are influential in the formation of violence, but violence also directs and dictates gender performance through the expression of fear, sanction, and remedial measures for the attainment of prescribed gender functions.

Violence against women is one of the most prevalent public health issues in the world, accounting for the majority of domestic infringements and acts of violence. This is due to the fact that women are often unable to assert their rights effectively due to the overwhelming prevalence of violence within the home. Gender inequality is a fundamental factor in the

achievement of justice and sustainable development. Violence against women is the primary cause of female death and disability worldwide, and must be regarded as a fundamental human right violation. Due to the male-centric nature of society, politics and economics, women are subject to inequalities in access and accountability, system of inferiority, and hierarchical structures which contribute to the occurrence of violence against women. This inequality of gender power is amplified by the social acceptance of male power over woman and is present on multiple levels, thus contributing to the diversity of inequality and violence.

Due to patriarchal structures that prevent women from accessing opportunities and material resources, the protagonist of the novel *Nujood*, a young girl, is subjected to a wide range of injustices. These injustices are made even more obvious in situations where she is confined to her home, has limited access to opportunities, and is either excluded or restricted from making decisions that have a direct impact on her life.

A number of factors, such as low social standing, illiteracy, economic dependence, and patriarchal culture, are blamed for the prevalence of violence against women in some Yemeni households. The persistence of this type of violence is influenced by a number of social and cultural constructs, including stigma, discriminatory socio-cultural structures, and gender inequality. Women in Yemen have a history of holding back violence for a number of reasons, including the potential for increased violence, the fear of ending relationships, the absence of family support, the fear of defying men, and the lack of trust in the legal system.

In the case of women, the problem of violence is not just confined to outside forces but also occurs at home, where the main goal is to protect the family from any disruption, especially for women. However, studies show that the majority of women

suffer harm in intimate relationships, such as becoming a wife, daughter, or other female. Additionally, this crime is becoming more prevalent each year and now targets both adults and children (Retnaningrum, 2009). Women and children are the most common victims of violence, and they frequently have poor educational and financial status. Additionally, because it views women as inferior and powerless to make their own decisions, the patriarchal culture can be detrimental to the relationship between men and women (Adhinata, 2012).

Galtung's Violence Theory (1990) is used to analyze the novel in order to investigate the unconscious phenomenon of violence. The majority of people are aware of acts of violence that directly affect them, either physically or psychologically, like homicide or child marriage. They might not be aware that they all have access to someone who has the authority to stop this violence and the culture that gave rise to it. The idea that the power of evil powerful people is extremely dangerous to another powerless person is also conveyed in this novel.

The researcher draws on liberal feminism, which embraces patriarchal ideology, as well as Galtung's (1990) typologies of violence, namely direct violence, structural violence, and cultural violence. The assumption is that structural and cultural violence combine to produce direct violence, which is the only type of environmental violence. Contrarily, cultural and structural violence are opaque, making it challenging to comprehend why acts of violence are not considered to be forms of violence. This paper contributes to the study of violence in Nujood Ali's novel, *I Am Nujood, Age 10 and Divorced*, which offers a fascinating look at the phenomenon of female violence. The novel, which was first released in French by Delphine Minoui in 2009, has been translated into twenty different languages and is translated into English by Linda Coverdale after being for Three River Press in 2010. The 64-page book has 11 chapters and tells the

tale of a young girl who is forced to wed a man who is three times her age and later suffers violence abuse from her husband.

Nujood has been successful in gaining powerful allies within the legal system, such as a well-known advocate named Shada, as well as support from feminist and human rights organizations on a global scale. Several other young women in comparable situations have already been motivated to seek justice by her story. It can also encourage people to believe in themselves and speak up for themselves.

2. Review of Related Literature

A. Feminism

Based on the idea that male dominance is ingrained in the specific social structure, economic system, and political system of modern society, feminism is a movement that aims to understand the disparities between men and women. The accomplishment of liberation and gender equality is the aim of feminism. Feminism, in its broadest sense, is a movement of women that opposes all forms of social, political, and economic marginalization that women experience at the hands of the dominant culture (Ratna, 2007).

A broad concept, feminism theory discusses a variety of subjects that examine social circumstances and experiences from a woman's perspective. Its three main goals are to investigate how women feel in various social contexts, look at issues from the perspective of women in relation to social life, and advocate for women's rights to enhance women's lives. Feminism Theory seeks to promote compassion for women (Ritzer& Goodman, 2007).

According to Djajanegara in (2004) feminism has come to be associated with the women's movement in modern times, which aims to end male oppression and improve the position of women in society. It is linked to the logical notions that describe how women should behave in culture and society. It is clear that

women want to succeed just as much as men do, at least in terms of the social sphere.

B. Feminist Literary Criticism

A literary criticism style that aims to close the theoretical gap is feminist literary criticism. The analysis of literary works from a feminist perspective, the expression of women's and men's ideologies, such as how they see themselves in the real world, the expression of women's and men's ideologies, and the identification of gynecological aspects, such as how a feminist author's creative process is reflected in their work, are the four main focuses that must be present in feminist literary discourse. Feminist approaches to literary analysis are the goal of feminist literary criticism (Endraswara, 2004).

C. Liberal Feminism

Liberal feminism is a broadly accepted set of social and political ideals that places a strong emphasis on the equality of people and the rights of both men and women, regardless of sexual orientation. It promotes a fair division of labor between the sexes and places a strong emphasis on the need to set up social, familial, and romantic ties in a way that supports women's aspirations for self-expression. It places more emphasis on the unique traits of men and women than on the relative differences between them, attributes the majority of personality and character variations to the social structure of gender, and encourages a shared set of masculine and feminine virtues for both sexes (Ratna, 2007).

Liberal feminists do not advocate any particular ideas of the ideal life for men or women, despite the fact that they reject strong arguments about sexual difference that could be used to defend differential rights and social hierarchies. Instead, they support a wide range of neutrality and autonomy where people are free to choose the paths in life that are best for them. Liberal feminists acknowledge that some of the choices made by women

are problematic because they are shaped by gender social structures, but they typically steer clear of materialism and any critique of those choices made voluntarily or without fear of punishment. According to Ritzer & Goodman (2007), liberal feminism encourages women to have equal opportunities in terms of education, political participation, family, and media.

Liberal feminists support offering women similar chances as men to have their voices heard in the media, in governmental issues, in the homeroom, in the family, and in different circles. The objective of liberal feminist remedy is to reduce how much violence that women experience. Until they grasp the reason and proposition a solution, it likewise plans to teach individuals about the different types of violence that women experience in homes, public spaces, and during clashes.

E. Violence

All forms of communication, including electronic and printed media, are infused with violence, which can take many different forms, such as murder, exploitation, and warfare. Additionally, the Third World is rife with disease, poverty, and malnutrition. In urban areas, kidnapping and robberies are also on the rise. According to the Latin alphabet and the Cambridge dictionary, violence is any action or word intended to harm another person and motivated by a sense of power. The word violence is derived from the Latin words "vis" (power) and "latus" (which is derived from the Greek word "ferre") (Windhu, 1997).

According to Galtung (1969), violence is defined as the monopolization of knowledge and resources by a specific group or class, followed by the actual level of violence falling below the "potential level" and the system imagining violence. The term "potential level of awareness" is used by Galtung to refer to the level of awareness that is conceivably possible given a particular level of information and resources. Direct violence and

indirect violence are two categories into which this violence can be divided. When the means of awareness are not concealed but are openly displayed, such as when a person is killed, murdered, or injured, direct violence occurs. When knowledge and resources are taken away from efforts to bring the current closer to the potential level of awareness, indirect violence results.

F. Previous studies

A number of earlier studies that address the prevalence of violence against women have served as inspiration for the researcher.

Protest Against the Dominance of Tribal Customs in Nujood Ali's and Delphine Minoui's *I Am Nujood, Age 10 and Divorced* Memoir (2010): A Critical Discourse Analysis was the title of a study done by Tri Maryati in 2012. His research aims to examine Nujood Ali's memoir's treatment of the idea of tribal custom resistance. Using a critical discourse analysis methodology, the study aims to examine the narrative structure of Nujood's memoir and pinpoint the dominant ideology throughout the book. The results of the study imply that Nujood is using tribal practices as a means of protest against the westernization of patriarchal culture. Further examination of the values in the memoir reveals that liberal feminism, which is based on the ideas of human freedom, marriage, women's rights, roles, and responsibilities, is the dominant ideology.

In order to investigate the sexual violence experienced by women, Sholichah (2015) conducted a study titled *Women's Struggle against Men's Oppression in Alice Walker's the Color Purple*. This study makes use of feminist theory, particularly radical feminist criticism. Feminist literary criticism is used to analyze the book and talk about how women are oppressed and subject to violence, as well as how they fight against this oppression. She explores the subject of violence, its causes, and the protagonist's personality. It is hoped that this earlier study

will be useful in the researcher's analysis given the similarities between feminist literary criticism and the analysis of violence experienced by women in this discussion topic.

Islam, Jahan and Hossain 2018 directed a concentrate under title Violence against women and mental disorder: a qualitative study in Bangladesh. The point of the review is to explore what viciousness has a huge negative mean for on the wellbeing, satisfaction, and privileges of women. Albeit quantitative examination associates it to poor emotional well-being, subjective investigation into what it means for women and how it connects with the psychological problems in Bangladesh is deficient. Grasping the circumstance and organizing a locally significant and socially touchy program rely upon this data. The specialists utilize 16 inside and out interviews, three casual meetings, a center gathering conversation, and a key source interview were undeniably directed utilizing a phenomenological way to deal with investigation information. Additionally, they use to investigated distributed reports and records. While picking the women with psychological instabilities who had encountered brutality, they utilized standard inspecting. They examined women's' information on the issues, their encounters with them, and the actual peculiarity. They found that men ruled Bangladeshi society and oftentimes constrained ladies into marriage. When something turned out badly in the family, women were regularly accused, and wedded women experienced social and close to home strain to keep up with the marriage notwithstanding its difficulties. All types of savagery were available. (physical, close to home, sexual, and so forth.) furthermore, every now and again found in various structures in women with psychological sicknesses.

3. Purpose of the Study

This study looks to acquire a more profound comprehension of the violence experienced by women in the

novel *I Am Nujood, Age 10 and Divorced* 2010, through the usage of Galtung's violence hypothesis 1990 and women's activist viewpoint. Moreover, the reason for this study is to raise women's' attention to advocate for orientation fairness corresponding to men. Thusly, by accomplishing fairness with men, women can at this point not be ignored and can be freed from the abuse of men.

4. Objectives of the study

The objectives of this study are:

1. To evaluate the various forms of violence encountered by the protagonist, Nujood, in the novel *I Am Nujood, Age 10 and Divorced*.
2. To explore the experiences of women in the face of acts of violence.

5. Methodology

In order to conduct this study, the researcher employed qualitative research, which is a form of investigation that involves the examination of the spoken or written language of individuals and objects that can be perceived in order to create descriptive data. As part of the data collection process, the researcher read the novel *I Am Nujood, Age 10 and Divorced* in order to gain a better understanding of the novel's content, which is closely linked to the theme of violence within the novel. Furthermore, the data are classified according to the Galtung (1990) violence theory and the liberal feminist perspective.

Galtung's theory isolates violence into three classifications, in particular direct, structural, and cultural. cultural violence depends on Galtung's speculations of religion, language, and workmanship, as well as belief system, exact and formal sciences. Direct and structural violence depend on four classifications of human essential necessities, which should be met for violence to happen. These fundamental necessities incorporate endurance, prosperity, character, and opportunity.

Moreover, violence is likewise connected with orientation disparity, which is to a great extent because of man centric society culture, which straightforwardly affects the subjection and minimization of women. In this study, the researcher uses liberal woman's rights as an examination apparatus to investigate the justifications for why women are dependent upon violence.

6. Results and Discussion

It tends to be construed from the exploration directed on the longing for Nujood and the satisfaction related with the separation that Nujood is driven by the violence, embarrassment, and segregation experienced by his family in his marriage. Conversely, his joy in the separation depends on his opportunity to seek after his inclinations, like playing, going to class, and so forth. Besides, Nujood is portrayed as a survivor of intimidation, viciousness, and embarrassment by the man he weds, and his longing to neglect is his very own image hardship and misfortune.

The novel contains two particular classifications of characters: major and minor. The fundamental person, Nujood Ali, is a little girl who is neither a sovereign nor a princess, but instead an ordinary person with guardians and kin. She has an affection for playing find the stowaway and chocolate, as well as drawing and shading. She frequently fantasizes about turning into an ocean turtle. Furthermore, Nujood has a slight dimple to her left side cheek when she grins. As far as mental characteristics, she is an offspring of optimism, with many dreams, like turning into a legal counselor, and having a positive soul. On the ethical side, she is a submissive kid, continuously complying with her father's requests. As indicated by her father's guidance, Nujood had to wed a man multiple times her age.

Faez Ali Thamer, the minor person, is Nujood's husband. He was a deliveryman who went around on his cruiser, conveying bundles. As far as actual qualities, he is a small

person with a mustache, short, tangled hair, earthy colored eyes, and a rumpled, shaven face. His appearance isn't especially alluring (Coverdale., 2010, p. 19). Nujood's marriage is ethically unpardonable, as he is harmful, severe, and vindictive. This is proven by the way that he exposed Nujood to physical and mental violence.

The story starts with a juncture of occasions, starting with the residents blaming Nujood's family for discoloring Khardji's standing and driving them away from their town for Sana'a. This was intensified by the abrupt marriage of Nujood's sister, Mona, who was just thirteen years of age at that point, and the flight of Mona's husband and Jamila from the family home. Accordingly, Nujood and his family found it hard to stay in the capital city of Sana'a, as her father's compensation couldn't accommodate his family's necessities and they were reliably late in paying their home lease.

The proprietor of the home taking steps to extradite the family, Fares taking off from the house because of his father's failure to address his needs, Nujood's father requesting Nujood's marriage to a man multiple times her age, Her father losing his employment as a sweeper for the disinfection authority, Nujood's family moving to Dares, the family's background of leaving Khardji, the unexpected marriage of Mona and Jamila, Jamila's delivery from jail, the arrival of Charges, and Nujood's re-visitation of school with his more youthful sister Haifa. The novel comes full circle with Nujood's husband's execution of violence against her, trailed by the separation being concluded by an appointed authority. In February 2009, another regulation was passed by the Yemeni parliament raising the age of assent for both young girls and young boys to seventeen.

This regulation additionally looks to deter the development of families that are not monetarily ready to accommodate their girls, like Nujood's. It specifies that a man might wed more than

one women provided that he can support the extra monetary weight. Yemeni women's' freedoms associations have kept a mindful position with respect to this triumph, as the law, which was supported by most of parliamentary delegates, presently can't seem to be executed by Yemen Government (Coverdale., 2010, p. 56).

At the point when Nujood communicated her disappointment with her marriage, she mentioned a separation from her husband. Nonetheless, her relatives, including her father, would not permit her to separate from her husband, accepting that it would harm the family's reputation. The novel then depicts women roles as restricted to being a wife, unfit to go to class and finish her education, housekeeping, really focusing on kids, and accommodating her husband. Some families in Yemen, forestall their young girls to enter colleges, and complete their studying and only male students are accepted.

Because of the absence of admittance to business open doors, some Yemeni women stay uneducated. In spite of the fact that Nujood's kin can go to class, she and her mother stay at home to plan feasts for the family. The novel outlines the hardship of women's freedoms in certain families in Yemen, where some of women are unskilled. On account of Nujood, this is confirmed by the way that her father doesn't allow his girls to go to class, just permitting his son to do as such to keep up with the security of his girls. Furthermore, Nujood's mother and sisters couldn't peruse. In the novel, *I Am Nujood*, composed by Nujood at 10 years old and after her marriage, it is clear that women are less inclined to be associated with public life, and financial issues. In some Yemeni families, the essential sources of power are the father and the elder brother.

The novel analyzes the feminist issue of women violence endure, which was capable by Nujood when she was living with her husband and mother in law. Nujood was exposed to physical

and sexual violence, with her husband driving her to have sex very early in life of nine to ten. In the event that she didn't stick to his orders, Nujood was dependent upon actual violence. This injury lastingly affects Nujood's psychological state. Nujood's diary investigates the women's activist prescriptive of women violence endure, relating her encounters of physical and sexual maltreatment during her union with her husband and mother in law. This horrendous experience has left an enduring mental engraving on Nujood.

According to a women's activist perspective, the essential issue of violence against women is the quest for their freedoms. This incorporates the right to a superior personal satisfaction, a feeling of safety and affection from one's accomplice, and acknowledgment in the public eye. Notwithstanding, in this novel, these privileges are frequently dismissed. Women are supposed to conform to their husband's requests, regardless of whether they experience hardships in the home. In the event that a woman wishes to separate from her mate, it can adversely affect the family's standing.

Nujood's insight of violence depended on Galtung 1990 violence theory. Direct violence proposes that violence is the consequence of an absence of correspondence between a couple and the family framework. For Nujood's situation, there was no correspondence and no acquaintance earlier with her marriage. Social violence, proposes that the reason for brutality is upheld and displayed by the family and the social climate of society. Because of this hypothesis, Nujood experienced violence from her husband and afterward was upheld by her parents in law.

Structural Violence is a hypothesis which expresses that violence is an outflow of imbalance among women and men with regards to culture and institutional help. For instance, that's what Nujood perceived, because of the male centric culture of certain families in Yemen, all regulations are implemented by men when

women wed, and as a woman, she decided to live with her husband regardless of the way that he causes enduring upon her.

7. Conclusion

This paper has inferred that the basic role of the novel is to pass on the message that women have privileges and essential opportunities that can't be detracted from them. The principal character Nujood, brought into the world in Yemen in 1998, isn't made to help the story, yet rather to act as the storyteller. The subject of *I Am Nujood, Age 10 and Divorced* novel is an infringement of women's privileges and crucial opportunities, which is expected to exhibit how women violence endure can prompt the hardship of women's freedoms, especially that of a youngster. women who are dependent upon male persecution look for freedom from any type of violence. To accomplish this, they should battle to destroy any framework or power that has made them be dependent upon mediocrity. To do this, they should take part in various activities.

Nujood Ali's novel is an impression of the feminist perspective examination of direct, structural and cultural violence. It records direct violence like physical and mental savagery. Nujood experienced from her husband and mother in law, as well as the sexual violence her husband exposed her to. The impacts of this violence can prompt injury in her psychological state, driving Nujood to announce that she could at absolutely no point ever wed in the future because of the impacts of marriage on those impacted. Feminist perspective of violence incorporates the quest for women's privileges and opportunities, while likewise perceiving the freedoms of women to live in security, get love from her accomplice, and be recognized in the public eye.

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