THE GENDER DISCRIMINATION ON THE MAIN CHARACTER IN

SOUD'S BURNED ALIVE

SYIFA QURROTA A’YUNIN
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ENGLISH LETTERS DEPARTMENT
FACULTY OF ADAB AND HUMANITIES
STATE ISLAMIC UNIVERSITY (UIN) SYARIF HIDAYATULLAH
JAKARTA
2008
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A Thesis
Submitted to the Faculty of Adab and Humanities in Partial Fulfillment of the
Requirements for Strata One Degree (S1)

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ABSTRACT


In this research, the writer analyzed a novel entitled *Burned Alive*, written by a Palestinian woman, Souad. The research is aimed to examine how Palestinian woman was presented through the discrimination gender as described in *Burned Alive*. The research focuses on two problems: first, How is the main character, Souad described by the author in her novel? And the second, How did the main character experienced the gender discrimination to her social life? The novel is carefully and accurately analyzed using the intrinsic theory of Character and the image of gender discrimination in Palestine as a response to the research problem. The method that used in this research is qualitative method.

The research described gender discrimination which emerged from the patriarchal culture rooted from generation to generation in Palestine. Women were presented as inferior to men physically and intellectually, so that women were dominated by men in every aspects of their life. There are five kinds of gender discrimination described: Marginalization, Subordination, Stereotype, Violence (against woman physically, and psychology), and Job segregation by sex which is operated in private and public sphere. Gender discrimination really harms women and places them as inferior creatures and men as superior one.
APPROVEMENT

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JAKARTA
2008
LEGALIZATION

The thesis entitled “The Gender Discrimination on The Main Character in Souad’s Burned Alive” has been defended before the Adab and Humanities Faculty’s Examination Committee on January, 6 2009. The thesis has already been accepted as a partial fulfillment of the requirement for Strata One Degree (S1).

Jakarta, January, 6 2009

Examination Committee

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DECLARATION

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma of the university or other institute of higher learning, except where due acknowledgement has been made in the text.

Jakarta, December, 2008

Syifa Qurrota A.
ACKNOWLEDGEMENT

In the name of Allah, Most Gracious, Most Merciful

First and foremost, the writer would be especially grateful to Allah SWT, the lord of human and everything in the sky and the earth. Peace and salutation be upon the greatest Prophet Muhammad SAW, the “Avatar” of the human in the world, and to his family, his companions and his adherents.

With heartfelt gratitude that the writer acknowledges the following people for their kind support, timely help, mentorship, patience, pray, and smile in enabling her to come this far. The writer shall always remain indebted to them.

The writer would like to express her appreciation to

1. Prof. Dr. Komaruddin Hidayat, MA, The Rector of State Islamic University, Syarif Hidayatullah, Jakarta.

2. Dr. H. Abdul Chair, M.A, The Dean of Faculty Adab and Humanities

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A very special thanks goes to her parents, Drs. Mahfudz Faizal (she knows that love is always there, even in his silence) and Lilis Sopandi (for everything she given to her). And for her beloved Sisters and Brother Husnun Nisa, Nafisa Khairunn Nufus, and Ahmad Faiq R.

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In closing, all those words can’t fully express her deepest gratitude for everyone who was always being there for her and helped her not only when she finished this thesis, but also they are always there through her life. May Allah, the all-Hearer and all-Knower, bless them. Amen.
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CHAPTER I

INTRODUCTION

A. Background of The Study

Since hundred years ago, women have been intentionally made to be inferior to men physically and intellectually. Women were considered weak and more emotional that they needed protection and guidance from men. They could not and should not be superior to men in any fields. These have been socially constructed to women from generation to generation.

Biological differences between women and men caused gender discrimination. The society often refers to women’s biological condition as the reason for the lack ness or weakness of women’s intellectual and physical ability compared to men. Therefore, women are considered incapable of carrying public roles.\(^1\)

The issues of women that exist in the society always relate to the gender issues. Talking about gender is never apart from sex. Sex differences are biological, but gender encompasses all the traits that a culture assigns to and inculcates in males and females. “Gender,” in other words, refers to the

cultural construction of male and female characteristics. Gender problems had existed since long time ago and gender discrimination was a form of disproportion treatment based on gender motive, such as roles restriction, elimination or favoritism that caused violation.

Patriarchy is almost known as a prior reason that emerged gender discrimination. As a matter of fact, it is true that gender discrimination is a patriarchal “product”. Patriarchy is a political system ruled by men in which women have inferior social and political status. Ironically, the culture still exists mostly in Middle East countries, and also in some other countries in the world.

That poor condition stimulates the movement from women themselves. They called as women’s emancipation movement or women’s liberation, they are not against men as individual but they are against the oppressive and outdated social structure that forces both men and women into false and antagonistic positions.

They have campaigned for women's legal rights (rights of contract, property rights, voting rights); for women's right to bodily integrity and autonomy; for abortion rights, and for reproductive rights (including access to contraception and quality prenatal care); for protection from domestic

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3 Ibid. P. 198.
violence, sexual harassment and rape for workplace rights, including maternity leave and equal pay, and against other forms of discrimination. 

This movement rapidly developed in the West and also in Middle East countries and this movement had given many progression and modernism in those countries in the end of 10th centuries. Many of them had been struggled for gender equality, and they did it with many ways, one of the ways was through literary work.

A good literary work was often appeared from turbulent condition, tradition dominance, war, colonialism, and miserable life. Therefore, so many literary works were born from flare war, tradition dominated by men, and colonialism. Because of that unstable condition, authors seemed like challenged through literary work.

_Burned Alive_ is one of the novels based on the true story, written by Souad which is also the major character in this novel. This novel was like the memoir of her life when she was still in her country, Palestine. _Burned Alive_ emerged from injustice because of Palestinian tradition dominance. It is raising Palestine as a picture of conservative Islamic country, which has a law system that discriminates women. In fact, Islam is a religion of justice. It

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treats both male and female fairly as human being. The prophet Muhammad SAW said “Treat your women well, and be kind to them.”

*Burned Alive* tells about the life of women that discriminates by the law of men and patriarchal culture rooted from generation to generation in Palestine. *Burned Alive* with flashback plot narrated Souad’s life started from her childhood in west bank, Palestine. In the country where Souad was born, women were still considered not more than a donkey. The birth of the girl was damnation. There was no choice, if not killed at their birth, they would be treated unfair, didn’t get the opportunity like other son and tragically, law determined that killing women was not a sin. Moreover, if that woman was judge as a *charmuta* (prostitute), so in the name of honor, tradition had permitted her to be killed!

Being born as a girl was not Souad’s fault and she accepted it as her destiny. But she never knew why her village’s tradition treated women more inferior than an animal. If she did just a little mistake, so it was not a peculiar way if she got a physical violence from his father. Moreover she did a big mistake – pregnant before she got married. Tragically, Faiez, the man who made her pregnant left her because he didn’t want to be responsible and he didn’t want to lose his dignity and respect. So, Souad had to pay the honor of her family by burned alive by her brother in-law, Hussein. That was a legal thing and no one excoriated him as a murder, because tradition required him
to kill her. But Souad didn’t die, she was saved by Jaqueline who worked for humanity organization and she moved Souad to Swiss. The effort of that homicide by the name of family honor made Souad want to bear witness for her unfair life by writing *Burned Alive* novel.

Until today, Souad’s identity is still hidden because her family is still looking for her to be killed. Therefore, there is no details information about her.

In this novel, we can find various types of gender discriminations such as: marginalization, subordination, and stereotype, violence against woman, and job segregation by sex which is operated in public and private sphere. And in this research, the writer is interested in analyzing novel uses Intrinsic Theory of Character and gender discriminations experienced by Souad, the female main character.

B. Focus of the Study

In this research, the writer would like to analyze the gender discrimination on Palestinian woman through the main character in *Burned Alive*. 
C. Research Questions

Based on the focus of the study, the statement of problems is as follows:

1. How is the main character, Souad described by the author in her novel?
2. How did the main character experienced the gender discrimination to her social life?

D. Objectives of the Study

Referring to the research questions, the study objective is as follows:

1. To analyze the main character that described in *Burned Alive*.
2. To analyze the gender discrimination that experienced by the main character in *Burned Alive*.

E. Significance of the Study

1. The writer hopes that this research can be one of many other references using gender approaches on literary works. From this research, the writer would like to show that gender discrimination still happens in our public sphere.
F. Research Methodology

1. The method of the research

The method of the research used is qualitative method.Qualitative method is the research that is using verbal and non-numeric data as an analysis base and as a problem solving for the problems investigated. The result of the research will be written in descriptive-analysis.

2. The data analysis

In this research, the writer uses the intrinsic theory of Character to analyze the main character in Burned Alive and the gender discrimination in order to analyze the inferiority of woman in Palestine.

3. Instrument of the research

Instrument of the research is the writer herself. The writer reads the novel by scanning the whole texts that will be analyzed carefully and accurately, then will be elaborated with the intrinsic theory of Character and the brief view of gender discrimination in Palestine to response the research problems above.

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7 Muhammad Farkhan, Proposal Penelitian Bahasa dan Sastra (Jakarta: Cella, 2007), P.2
4. The unit of analysis

The unit of analysis that is used in this research is *Burned Alive* the novel by Souad, printed in 2003 by Bantam Press, London. This first published on 2003. This novel consists of 334 pages.

5. Place and time of the research

The research was conducted on June 2008 at English Letters Department of Adab and Humanities Faculty, Syarif Hidayatullah State Islamic University, Jakarta.
CHAPTER II
THEORETICAL FRAMEWORK

This chapter focuses on the theory that will be uses in this research. The writer will analyze the main character in the novel and also analyze the gender discrimination of Palestinian Woman described in *Burned Alive* novel. Therefore, in this chapter there will find the intrinsic theory of Character and a brief view about woman in Palestine.

A. Intrinsic Theory of Character

Many writers insist that character is the single most important intrinsic element in the story. In the delineation of character, the author of the story has certain methods at this disposal. The author can describe the character in story by physically: age, height, weight, and so forth. The author can develop a character through action: what the character does in different situations, how the character reacts to problem. The author can also depict character through dialogue: how a character talks and what the character says. Sometimes the author tells us what the character is thinking.\(^8\)

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Character is a real or fictional person who is involved in the action of a play and is represented on the stage by an actor. And another definition about character is any person who appears in a work of fiction. More accurately, a fictional character is the person of conscious entity we imagine to exist within the world of such a work.

Literary characters may be major or minor; **Major characters** will usually be complex and fully developed, because they are central to the plot and who appear frequently in the play. **Minor characters** are often static; their growth is not usually relevant to the story development.

Characters are often described as being flat or round, static or dynamic. A **Flat character** is not fully developed, and flat characters usually have small part in the story. On the other hand, a **Round character** is a very complex individual, like someone in real life with several facets to his personality. A **Static character** is one who doesn’t really change in the progress of the story; he is the same person at the end as he was in the beginning. But a **Dynamic character** does change, psychologically, physically, or otherwise. Whereas round characters tend to be dynamic and flat characters tend to be static.

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If the character is someone who interests us, with whom we are concerned, whom we remember, the author has succeeded in effective characterization. However, formalist critics such as John Crowe Ransom have insisted that characters in literature are fictional, made-up. They are words on the page with no more life than the stone or brass of a sculpture.\textsuperscript{12}

B. Woman in Palestine

The situation and problems of woman in contemporary human society are born of developments in history that made one class rule over another, and man dominate over woman. They are the product of class and sex.\textsuperscript{13} The woman in Arab countries, include Palestine are still slaves, still oppressed, not because they are belong to the East, not because they are Arab, or members of Islamic societies, but as a result of patriarchal class system that has dominated the world since thousands of years.

The convictions that woman’s power of nature is weak, subordinated to man, “obligated” to serve and easily oppressed make them assumed as the “property” of man which can be used with any reasons, including violence. Privileges owned by man due to gender construction place them to more


\textsuperscript{13} Nawal El Saadawi, \textit{The Hidden Face of Eve; Women in the Arab World} (London, Zed press, 1980), p. i
superior position of power against woman. That kind is the relationship pattern which is called as patriarchal manifestation.\textsuperscript{14}

The absence of woman's human rights, widespread gender discrimination reflected by inherent societal and structural inequality is undoubtedly the most prominent factor which leads to violence against Palestinian woman. Discriminatory practices are deeply rooted in the social norms and traditions of Palestinian society and the oppression of woman. The imbalance of power relations between woman and man has deprived woman of their full social, economic, and political rights in both the private and public spheres. It has lead to unequal pay and lack of opportunities and promotion of woman in employment and resulted in acts of violence against woman in the home, workplace, and in the society.

Geographical conditions become one of the factors in the creation of gender assignment. In wasteland society, which the large of surroundings is desert, citizens are very dependent to oases. Phillip K. Hitti pointed out; possessing water is the dream of every desert society, beside the horses, swords, and camels is luxurious thing and a presumption of power and those have just controlled by man. Therefore, man is considered more compatible to

\textsuperscript{14} Trisakti Handayani and Sugiarti, \textit{Konsep dan teknik Penelitian Gender} (Malang: UMM Press, 2002), p. 15
maintain the water resources with fighting with the competitor that are why man is more dominant.  

That is what we call know as patriarchal culture. Literally, patriarchy means rule by the male head of a social unit (a family or tribe, for example). The patriarch, typically a societal elder, has legitimate power over others in the social unit, including other (especially, Younger) man, all women and children. However, since the early twentieth century, feminist writers have used the concept to refer to the social system of masculine domination over woman.

Patriarchy has been a fundamentally important concept in gender studies, leading to the development of a number of theories that aim to identify the bases of woman’s subordination to men.  

Patriarchy tends to the way of life application which is male-dominated, male-identified, and male-centered. The special characteristic of this culture is the whole things that depend on each other to build the culture and then legalized, so that it becomes the basic argumentation for its society and becomes their common way of life.

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17 Pusat Studi Wanita, Pengantar Kajian Gender (Jakarta: Pusat Studi Wanita (PSW), 2003) p, 60.
As mentioned earlier, different pattern of socialization between man and woman may cause bias gender. And it can create and manifest into various bias gender such as: marginalization, subordination, stereotype, violence against woman, and job segregation by sex.

How the difference of gender has created gender bias can be understood from those bias manifestations as follows:

1. Marginalization

The form of gender bias manifestation is a process of marginalizing the woman or making them poor. Realized or not, as a matter of fact, woman marginalization in culture has been running for years, as well as in bureaucracy and development programs. As reflected in many census reports and development statistic, the status of woman’s jobs is mostly identified as housewives with her domestic duties, even if in almost every day woman is also still work hard outside their domestic activities.

A stereotype which always says that woman is irrational and emotional creature makes them less fit and proper to become a leader, and her opinions are also considered less important and merely accepted for domestic activities. The inequality of roles between woman and man is influenced by various norms that occur
in society, in religious interpretation and in socio-cultural construction which control the allocation of roles, attributes, stereotypes, rights, obligations, responsibilities, and perceptions toward man and woman.

2. Subordination

The prominent subordination form of woman is that all jobs categorized as reproductions are considered lower and become subordination of production jobs mastered by man. Public jobs such as carrying out an education, fighting in a battlefield, and negotiating in a war are man's jobs that have more value rather than domestic jobs such as cooking, caring of a sick or wounded person, taking care of children and educating them in a family life that are mostly done by woman. Not only are the values of the jobs considered different, but also the doers, so that man is considered superior compared to women. Such kind of jobs subordination not only occurs in a household but also reflects in various social levels and work places.\(^{18}\)

A girl can't help but feel inferior when everything around her tells her that she is worth less than a boy. Her identity is forged as

\(^{18}\) Ibid. p. 17.
soon as her family and society limits her opportunities and declare her to be second-rate.

3. Stereotype

The concept of Stereotype was introduced into social science in 1922, when Lippmann used it to describe the ‘typical picture’ that comes to mind when thinking about a particular social group.19

Stereotype is a labeling toward a group or a certain sort of job. Generally, stereotype is a labeling or identification of a certain group, and usually this labeling always ends with inequality. This is called as negative labeling because it has stuck in both man and woman. Man is identified with powerful, rational, macho and courageous. Meanwhile, woman is identified with soft, beautiful, emotional or motherly.20

That is why woman is identified with house drudgery so that her chances to work outside the house are very limited. Even, education is considered unimportant for they only need to stay at home taking care of dad or serving husband. Whereas, education is the tool that can help break the pattern of gender discrimination and bring lasting change for woman in developing countries.

19 Jane Pilcher and Imelda Whelahan (2004), op.cit. 166
20 Trisakti Handayani and Sugiarti (2002), loc.cit
When a boy is born in most developing countries, friends and relatives exclaim congratulations. A son means insurance. He will inherit his father's property and get a job to help support the family. When a girl is born, the reaction is very different. Some women weep when they find out their baby is a girl because, to them, a daughter is just another expense. Her place is in the home, not in the world of man. In some parts of India, it's traditional to greet a family with a newborn girl by saying, "The servant of your household has been born."  

4. Violence against women

Violence may take different forms and vary in degree; it includes psychological, physical, sexual, economic, and political violence. It ranges from battering, verbal abuse, sexual harassment, rape, death threats, and murder. Palestinian woman is doubly victimized by these acts of violence; first as the victims of aggression and secondly when she was criminalized by society and her families. In some cases woman who have been victims of sexual violence is murdered by a family member with the excuse used that it is for the “protection of family honor”. The murderer of woman in these cases usually receive insignificant sentences, if at all,

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because she is regarded as having committed an act of “permissible justification.”

Honor killings are not only the stuff of distant Arab lands. In Palestine, the terror often takes place next door. It is difficult to determine exactly how many women are killed in the name of "family honor." Such deaths may be called accidents or suicides, even if the woman has been beaten, strangled, burned, shot or stabbed. More often, her "disappearance" is simply not reported. The body is buried in an unmarked grave, under poured concrete, and never found.

Even the estimates are difficult to comprehend. According to United Nations figures; more than two-thirds of all murders in the Gaza Strip and West Bank are honor killings. And according to al-Siwaar of The Bracelet Chain, an Israeli-Arab and Palestinian feminist organization dedicated to eradicating honor killings within Israel; at least eight Israeli-Arab women are murdered every year "to protect their family honor."

Whether the excuse is 'family honor' or 'crime of passion, in the East, women are killed so that men can control their sexuality,

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22 www.pwrdc.org (accessed on September 10, 2008).
objectify them, and keep them dependent. Like rape, the threat of honor killings affects all women. Women are worth less than men, and Arab women are worth the least of all.

All types and forms of violence, especially psychological violence, are common in Palestinian society. According to the Domestic Violence Survey 2005 of the Palestinian Central Bureau of Statistics, violence against wives, especially psychological violence, is more common in the West Bank than Gaza Strip at 73.5% and 53.4% respectively. Opinion polls conducted by NGOs working in the area of violence against women in Palestine (Women’s Center for Legal Aid and Counseling, Palestinian Working Women's Society in cooperation with the Palestinian Center for Public Opinion in Beit Sahour, and Women’s Affairs Center in Gaza) confirm the results of the PCBS survey.\(^{24}\)

All Women fall victim to violence regardless of their educational level. However, educated women are less subjected to physical violence than illiterate women. 68.1% of women with elementary education and 61.6% of women with secondary and higher education are subjected to psychological violence from their husbands. The lower occurrence of physical violence amongst

\(^{24}\) [www.pwrde.org](http://www.pwrde.org) (accessed on September 10, 2008).
educated women may be due to their higher awareness and increased access to support systems. Nevertheless, the worrying levels of psychological abuse indicate that women of all levels of education disregard psychological violence directed at them by turning a blind eye to it and accepting such abuse as part of their lives.

5. Job segregation by sex

Housework in developing countries is more difficult and heavier. A girl is likely to work from before daybreak until the light drains away. She walks barefoot long distances several times a day carrying heavy buckets of water, most likely polluted, just to keep her family alive. She cleans, grinds corn, gathers fuel, tends to the fields, bathes her younger siblings, and prepares meals until she sits down to her own after all the men in the family have eaten. Most families can't afford modern appliances, so her tasks must be done by hand—crushing corn into meal with heavy rocks, scrubbing laundry against rough stones, kneading bread and cooking gruel over a blistering open fire. There is no time left in the day to learn, to read, to write or to play with friends. She collapses exhausted
each night, ready to wake up the next morning to start another long workday. ²⁵

Woman is given tough daily responsibilities that must be conducted without protection, feudalistic and slavery. The denial of woman's rights including her rights to equality, liberty, and safety has permitted acts of inhuman and degrading treatment towards woman and girl in Palestine. Structural gender inequality leads to systematic violence against woman and its acceptance as a social norm and way of life. Gender-based violence must be recognized as a violation against woman and a degradation of woman's rights. It generates high social, economic and health costs. In the long term, failure to develop the full potential of woman impedes the development of the country and looses the benefits of woman's capacities and expertise.

CHAPTER III

RESEARCH FINDINGS

A. Data Description

This chapter focuses on the analysis of main character, Souad, through that analysis we can imagine how Souad, as a Palestinian woman, was treated by her culture and the system. In addition, this chapter also generally analyzes how the Palestinian Woman is presented through the gender discrimination that happened in Palestine.

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<td>1.</td>
<td>Since I never went to school, I learned nothing of my country’s history. “... I knew there were cities further away but I had never seen them. I did not know if the earth was round or flat, and I had no idea of the world.” My only brother, treated like the king of the house, went to school, but the girls did not. Since I didn’t know how to read or write even in Arabic.</td>
<td>15</td>
<td>Uneducated</td>
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<td>2.</td>
<td>As a child, with my sister, I looked after the sheep and goats because my father had flocks, and worked harder than a beast of burden. I started to work at eight or nine.</td>
<td>19</td>
<td>Sedulous</td>
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3. We knew no play or toys, no games, only obedience and submission.

4. I didn’t want to wait any longer for Kainat to leave the house. It might take months or years. I didn’t to grow old with the mockery of the village. I didn’t want to lose all hope of going away with a man, of being free from my father’s brutality.

5. So I decided to do everything I could to meet him in secret and speak to him, at the risk of being beaten or stoned to death” … every morning and evening, I vowed, I will be on the terrace watching for my beloved, until he looks up at me and gives me a sign.”

6. We made love for the third time” … My love affair had gone on for two weeks, three meetings in the field with the sheep. Faiez was right to be careful, and I had to be patient.”

The day passed and Faiez gave me no sign. I was hopeful all the same, every evening, of seeing him appear out of nowhere, as he hid, to the left or right of the ravine where I hid.

I had lost hope. It was over. He’d dropped me. When I arrived home, his car wasn’t there. When I got up the next morning, his car still wasn’t there. It was really the end. There was no more hope of going on living. And I had understood. He had taken advantage of me and had had a fine time.

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<td>I’m a dirty girl. If I was burned it’s because I deserved it since I’m not married and I’m pregnant. I shouldn’t have been saved from the fire, brought here to suffer, and now take such a long time to die to deliver me from my shame and my family’s.</td>
</tr>
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<td>8.</td>
<td>At night I often had nightmares and the face of my brother-in-law would come back to me. I felt him move around me, I heard him saying: ‘I’m going to take care of you.’ And then I was running in flames. I thought about this during the day, too, and suddenly I would feel the urge to die, to make the suffering stop. But I’m afraid of everything that’s hot. Fire, hot water, a gas oven, burners on a stove, saucepans, electric coffee-makers that are always turned on,” … forgotten cigarettes –everything that might start a fire.</td>
</tr>
<tr>
<td>9.</td>
<td>I must have worn out Edmond Kaiser asking him the same questions over and over again. I was learning French, expressions, bits of sentences that I repeated like a parrot, without knowing what they meant. Every day, every hour of my life, I had to learn new things. I couldn’t read or write like the others, I knew next to nothing of the world.</td>
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11. I have told the story of my life for the first time by forcing out of my memory the things that were buried deepest. It was more challenging than a public testimony, and more painful than answering the children’s questions. I hope that this book will travel in the world, that it will reach the West Bank, and that the men will not burn it.

B. Analysis

1. Analysis of Main Character

As mentioned previously, character is the single most important intrinsic element in the story. Theme may be misinterpreted, plot may seem disjointed, setting may be superficial, but the author who depicts intriguing characters is successful on major level. The characters are divided into two typical, major character and minor character. Major character is character that has a big part in the story. It appears at every moment, always react to the situations. Major character usually will be complex and fully developed. Meanwhile, minor character has a small part in the story, often static and their presence not fully developed the story.

In this chapter, the writer analyzes the major character or the main character in *Burned Alive*, Souad, because she has very important role in developing story and she is also the author of *Burned Alive*.

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As a central figure, Souad is a round and dynamic, because her character is changed and developed. At the beginning of the story, Souad was described as a person that accepted everything happened to her passively. However, that condition started to change when she saw a man named Faeiz, who could be her prospective husband someday even though she had not known him yet. Even more, Souad could not refuse to let her virginity was taken by that man. So what finally happened, she has to be burned alive by her brother-in-law, Hussein, because she was assumed that she had dishonored the family. But she managed to escape from the death, saved by a kind woman named Jacqueline, who moved her to Swiss. In that country, Souad learned to forget her past memories and tried to adapt with the new culture, that eventually she could be a strong and independent woman.

_Burned Alive_ begins with an introductive culture that Souad and other females run in their country, Palestine. That country has so many strict rules addressed to their life style, including to the way they walk, they talk, and their relationship with men.

_I am a girl. A girl must walk fast, head down, as if counting the number of steps she’s taking. She may never stray from her path or look up, for if a man catches her eye, the whole village labels her a charmuta. If a married neighbor woman, or an old woman, or just anybody sees her out without her mother or her older sister, without her sheep, her bundle of hay or her load of figs, they say, ‘Charmuta.’ A girl must be married before she can raise her eyes and look straight ahead, or go into a shop, or pluck her eyebrows and wear jewellery. My mother was
married at fourteen. If a girl is still unmarried by that age, the village begins to make fun of her. But a girl must wait her turn in the family to be married. The eldest daughter first, then the others. (Souad, 2003: 9-10)

Souad is the third girl in her family; she has two big sisters and one little brother that is adored by everyone, just because he was born as male. And also there are two half-sisters from her father’s second wife.

There are too many girls in my father’s house, “... I was the third. (Souad, 2003: 10)

Souad was an uneducated girl because she never went to school. A girl in her village was never allowed to get a formal education. School was just for men. So, she never knew what was happening outside her village.

In contrary with her little brother, Assad, who got the formal education, deserved the facilities, and live like other people in a big city.

Since I never went to school, I learnt nothing of my country’s history. “... I knew there were cities further away but I had never seen them. I did not know if the earth was round or flat, and I had no idea of the world.” (Souad, 2003: 15)

Since I didn’t know how to read or write even in Arabic. (Souad, 2003: 227)

My only brother, treated like the king of the house, went to school, but the girls did not. (Souad, 2003: 16)
However, in her village tradition, it is normal when girls and women are beaten or kicked by men no matter what they do. Souad was a sedulous, even Souad was threaten badly she also had to work with the house drudgery, work on the land and tend the animals every day.

*As a child, with my sister, I looked after the sheep and goats because my father had flocks, and worked harder than a beast of burden. I started to work at eight or nine.* (Souad, 2003: 19)

Souad always wanted to get married soon although she knew that she would wait for her turns after her big sister, Kainat was married. It is because she felt ashamed of being unmarried, as a matter of fact, in her village a girl of her age should have gotten married. In her village, people scolded unmarried women, and it happened to Souad who should have been supposed to be married at her age.27

*I have no memory of having played games or having fun as a child – the only freedom a girl can dream about is marriage.* (Souad, 2003: 11)

In her village, Souad and the other women were obedient and docile. They must obey the men, because the law and the rule for women were made by men. So, to save their live, they have to obey their fathers, their brothers, and their sons. This attitude had become a customary law which actually really harmed all women there.

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27Souad was not quite sure when she was born so that she could not exactly mention her definite age.
We knew no play or toys, no games, only obedience and submission. (Souad, 2003: 32)

As a human being, Souad sometimes broke the rules and didn’t obey the law. One day, Souad saw a man in her terrace house named Faiez. He had a car and he drove it every day to go to work. Souad was not only falling in love with that man, but also to his car. She wanted him to be her husband because she felt that he is the one who would save her life from her father.

I didn’t want to wait any longer for Kainat to leave the house. It might take months or years. I didn’t to grow old with the mockery of the village. I didn’t want to lose all hope of going away with a man, of being free from my father’s brutality.” (Souad, 2003: 110)

Their secret relationship had been going on about two weeks and they made love for three times. Souad was a naïve girl, Souad always felt afraid that Faiez would leave her because Souad loves Faiez very much and she thought that he was the only man who could be her perfect prospective husband and could be took her from her father’s house, moreover Souad was no longer a virgin. So, she kept asking him when he would marry her and Faiez also kept promising her that he would marry her immediately. Again, Souad believed in him.

We made love for the third time” … My love affair had gone on for two weeks, three meetings in the field with the sheep.
Faiez was right to be careful, and I had to be patient.” (Souad, 2003: 127)

Because of her being naive, she was fooled by the man she loved. When she was going to tell Faiez about it, he never gave positive response. Souad lost her hope and she felt desperate because she knew that Faiez had fooled her and even now she was pregnant.

The day passed and Faiez gave me no sign. I was hopeful all the same, every evening, of seeing him appear out of nowhere, as he hid, to the left or right of the ravine where I hid. (Souad, 2003: 128)

I had lost hope. It was over. He’d dropped me. When I arrived home, his car wasn’t there. When I got up the next morning, his car still wasn’t there. It was really the end. There was no more hope of going on living. And I had understood. He had taken advantage of me and had had a fine time. (Souad, 2003: 138-139)

When her family knew that she was pregnant, they ordered Hussein to burn her alive. But she didn’t die, and the worst was she was dying and so much in pain. But the thing she felt ashamed about was she felt humiliated and guilty. She thought that she was a dirty girl because she had dishonored her family by committed adultery. She realized that she was wrong and deserved to die to pay her big fault.

I’m a dirty girl. If I was burned it’s because I deserved it since I’m not married and I’m pregnant. (Souad, 2003: 161-162)
I shouldn’t have been saved from the fire, brought here to suffer, and now take such a long time to die to deliver me from my shame and my family’s. (Souad, 2003: 168)

One night, Souad felt extreme stomachache. Souad felt something strange was going out of her belly. Then, in the darkness, alone and in so much pain, Souad delivered her seven months baby.

I felt a strange pain like a knife stuck into my stomach” … there was no one, I was alone. So who had stuck this knife into my stomach? I could feel something strange between my legs. I bent one, then the other. I tried to disengage the thing. I didn’t realize, at first, that I was giving birth. I felt around in the darkness with my feet. Without really knowing what it was, I pushed the child’s body slowly back under the sheet. I remained still for a moment, exhausted by the effort. When I brought my legs together, I could feel the baby against my skin on both legs. (Souad, 2003: 171-172)

After Souad stayed in the hospital for a long time, a woman who was working on humanitarian organization, Jacqueline, found her and she wanted to take Souad far away from Palestine. After taking care of all the requirements, finally Jacqueline could take Souad and her son to leave for Switzerland.

That night I took Marouan home with me where I had everything I’d need for him. I changed and fed him, then put him into a basket to sleep. I had the visas, the air tickets” … tomorrow we would leave.” (Souad, 2003: 217)
Arriving in a new country in the Western World that had many more cultural freedoms for females, Souad got a positive experience. She faced culture shock as soon as she arrived in Europe mostly because of the amount of freedom that females had. She could not believe that the female nurses were speaking with men, wearing makeup, had nice hair styles, and wore short dresses.

What surprised me when I came out of my room to visit Marouan in the nursery was the girls’ freedom. Two nurses went with me: they were wearing makeup, their hair was nicely styled, they wore short dresses, and they talked to men. I thought: ‘They’re speaking with men, they’re going to die!’ (Souad, 2003: 228)

Souad was a curious one, because there are so many things in her new country that makes Souad strange, so she was asking so much about everything she sees.

I must have worn out Edmond Kaiser asking him the same questions over and over again. (Souad, 2003: 229)

Souad became someone who wanted to learn everything. Souad knew nothing about her new country, so she wanted to learn everything that she never knew before. She thought that by learning she would get used to all habits so that she can survive.
I was learning French, expressions, bits of sentences that I repeated like a parrot, without knowing what they meant. (Souad, 2003: 237)

Every day, every hour of my life, I had to learn new things. I couldn’t read or write like the others, I knew next to nothing of the world. (Souad, 2003: 246)

I smiled and said thank you. I had got into the habit of smiling at people all the time and saying thank you for everything. (Souad, 2003: 236)

Souad realizes that she must go on with her new life. She doesn’t want to keep remembering her past. She wants to run her second life as a new person in her new country.

Gradually I began to forget my first life. I wanted to be someone else now, to be like the free women I saw all around me and to fit in there as fast as I could. To achieve this, I buried memories of my village and my family. (Souad, 2003: 233-234)

At the time, I just thought that I should not feel sorry for myself and buried almost twenty years of my life. I think this was necessary for me to survive. (Souad, 2003: 235)

After years Souad got used to her new country and its customs. Souad was an independent woman and could survive by working although there were still so many things that she had to learn.

I began by working on a farm and then, thanks to Papa, I was hired by a factory that made precision tools. The work was clean, and I was well paid. I checked printed circuits, parts of mechanisms. (Souad, 2003: 245-246)
Souad was a strong woman, after Souad had been living in Europe for about twenty years, Jacqueline asked Souad to speak at the conferences about the honor crime. She had to be brave because she had to reveal and bear witness as a burned woman about the cruelty of the men in her village.

*She had asked me to talk to other women at conferences about the honor crime. I owe it to myself to speak about my life as burned woman, to bear witness as a survivor. After all these years I was practically the only one who could do it.* (Souad, 2003: 281)

Souad was a brave and survivor women, because she decided to put her story life into the book. She hopes everyone in everywhere can read it.

*I have told the story of my life for the first time by forcing out of my memory the things that were buried deepest. It was more challenging than a public testimony, and more painful than answering the children’s questions. I hope that this book will travel in the world, that it will reach the West Bank, and that the men will not burn it.* (Souad, 2003: 333-334)

For the next analysis, the writer analyzes the gender discrimination on Palestinian woman that happened in Palestine as described in *Burned Alive.*

2. **Analysis of Gender Discrimination on Palestinian Woman**

2.1 **Marginalization**

Marginalization in general means the process of marginalizing. Woman marginalization is related to patriarchal culture which locates woman at domestic sector and man at public sector. Marginalization
may occur in various sectors of life, such as in economy, government, and family circle.

Most women, however, and especially those engaged in production in the fields and in their homes, are living a precarious day-to-day existence on the economic margins; most are financially dependent on their husbands. Peasant women, and working women work in their homes, are officially considered as ‘unemployed’, merely because they receive no wages.28

Woman is not welcomed at all in government and its political system. Since the society there assumed that woman is irrational and emotional, so woman was not allowed to be a leader. The assumption that woman only can work in private sphere, makes woman impossible to develop her life quality in public sphere.

Such kind of marginalization has also been a common thing in our society. For instance, compared to girl, boy can get more privileges. Such culture is always supported by local traditions and religious interpretations that bias gender so that woman always

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becomes the victims of gender unfairness as the results of the marginalization.²⁹

This thing still occurs in many parts of the world, latent or blunt. *Burned Alive* describes how strong the marginalization still intact in the life of society in West Bank, Palestine. Even it has become part of the culture that nobody dares to change it. Because they think that it is what is supposed to be to any woman. In *Burned Alive*, marginalization against woman mostly happened in family. Woman not allowed getting involved in education, economic or politic.

Girl is presented as incapable persons and even not more precious compared to livestock. Her duties merely concentrate on domestic activities, and she does not get the same rights as boy.

For example, in getting an education, as written in *Burned Alive*, a man could freely go to school, deserved the facilities and he was treated as king in family.

*My only brother, treated like the king of the house, went to school, but the girls did not.* (Souad, 2003:16)

²⁹ Pusat Studi Wanita (2003), *op.cit.* 74.
Meanwhile woman was not permitted at all to get some education, because woman did not deserve it. In addition, parents had total control on their daughters. Girl should only believe in what her parents say in order to make her always feel dependent.

*Girls couldn’t go to school. Why? So they would know nothing of the rest of the world. We were controlled by our parents. Education, information, the law, what we know and believe comes to us only from our parents. What they say, we do. That was why there was no school for us. So that we wouldn’t take the bus, we wouldn’t dress differently, wouldn’t be holding a notebook in our hands, wouldn’t be taught to read and write. That’s being too intelligent, not good for a girl. My brother was the only son in the middle of a family of girls. He dressed as men do here, like in a big city. He went to the barber, to school, to the movies; he went out as he pleased. Why? Because he had a penis between his legs!* (Souad, 2003:287-288)

It has been realized, that education is the most strategic sector to strike for bias gender in long term. Fighting for gender will be very realistic if it is started from education. In many cases, bias gender that mostly occurs and is usually used as basic argument is because of educational reasons. In other words, education is the most determining sector in fighting for gender equality. It is because the education levels between girl and boy have been equal, so that the opportunity in
various fields can be relatively equal, and there is no more reason to make some differentiation.30

Unfortunately, not everybody realizes the importance of education. Even the woman herself considers it unimportant and silly. In *Burned Alive*, the paradigm of woman in Palestine had become part of the culture that what woman could do is performing house drudgery so that there was no reason for her to go to school. Besides that, there was an assumption that an educated woman cannot easily get a husband.

Woman thought getting married was more important than going to school, because for a woman in Souad’s village, living without man was a punishment for life. It is the man who makes the law and protects woman therefore woman can’t live without man. Education was unimportant for woman who is in charge of domestic sphere.

*In my village only two girls took the bus to school in the city, and people made fun of them. I ridiculed them too, convinced as my sisters were that they would never find a husband if they were educated.* (Souad, 2003:237-238)

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From the narrations above, we can see that woman was still very marginalized by men and culture. Therefore, woman became dependent on man and public sphere was still closed for woman.

2.2 Subordination

The subordination of woman in the ancient Middle East appears to have become institutionalized with the rise of urban societies and with the rise of the archaic state in particular. Contrary to andocentric theories proposing that the inferior status of woman is based on biology and “nature” and thus has existed as long as human beings have, archaeological evidence suggests that woman was held in esteem prior to the rise of urban societies and suffered a decline in status with the emergence of urban centers and city-states.\(^{31}\)

Woman subordination is the following point of view stating that woman is weak creatures, so that the man as strong creatures comes to protect her. Then man act like protectors giving woman some limitations on many things. The distorted form of man’s protection on woman becomes a total control on woman. There are various kinds of

subordination, different from one place to another, from time to time, and from one culture to another culture.\(^{32}\)

In traditional Arabs family, man has full authority on woman. Because of that, man has some privileges; on the contrary, woman does not have those privileges. A girl is considered an inferior minor under her father’s rule until he transfers his guardianship to her bridegroom. A wife is allowed only one husband, but her husband is allowed four wives, and an unlimited number of concubines. Girl is taught to regard the husband selected for her by her father as a matter of destiny.

Romantic love is not the basis of the marriages there. Love does never exist, not only in marriages relationship, but also in family kinship. There just obedience and submission, wife has to obey to her husband and her sons, and girl also has to obey to her father and her brother. The point is woman must be obeying to man.

*In our culture, we talk of marriage, not love, of obedience and submission, of the obligatory sexual relations with a virgin who has been bought for her husband, not of a loving relationship between a man and a woman.* (Souad, 2003:103-104)

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In *Burned Alive*, woman is presented as a person who has no right at all to conduct anything she wants, either the right to speak, to be free, or even to live. Everything is ordered by a man to her is obligated to be done. What is in her life is only obedience to the man.

*I shouldn’t even say ‘I didn’t have the right,’ because rights do not exist in my country for women. There are customs, that’s all. If your father points to a corner of the room and tells you to stay in that corner for the rest of your life, you won’t move from there until you die. If your father places an olive in a plate and tells you that today that’s all you’ll have to eat, you only eat that olive. It is difficult to get out of this role of consenting slave. As a female you’re born into it. For all of your childhood, you are taught to be obedient to men – by father, mother, brother, and then by your husband.* (Souad, 2003:79)

The subordination of woman in *Burned Alive* has become some culture strongly embraced by its people. Most Arabs think of their homes as divided into public spaces for the use of the men and guests, and private or family spaces for the use of the women. And also public rooms often have two entrances. As narrated in *Burned Alive*, at stores man can buy cigarettes, newspaper; meanwhile woman buy vegetable and fruits. It obviously shows the sphere position between woman and man. Man can buy newspapers and get a lot of information, in the other side woman can only buy vegetables which is clearly what they may know is only about kitchen stuffs.
The shop had separate entrances for men and women. The men used the one on the right to go in and buy their cigarettes, newspapers and drinks, and on the left the women chose their fruit and vegetables. (Souad, 2003:22)

In *Burned Alive*, subordination over woman occurred in all sectors of life, from making woman at the second position after man, until sphere classifications.

*My father rented buses for us all to go to the wedding, one for the women, and one for the men – the men’s in front, of course.* (Souad, 2003:99)

Not only that, subordination over woman also happened in something that actually very naturally occurs to woman that is menstruation. Menstruation is a natural period and definitely occurs to woman in every month and become the sign that the woman is mature, but on the contrary, in *Burned Alive*, that becomes something that shameful and woman has to hide it.

*I saw the blood of my first menstrual period at about ten. I was ashamed of the blood because I had to hide it, even from my mother’s eyes, and wash my pants secretly to make them white again; ten dry them quickly in the sun so the men and the neighbors wouldn’t see them.* (Souad, 2003:19-20)
In Souad’s village tradition, the hair in woman’s genital area is one of the parts of woman’s body that considered dirty. So when she is going to married, she has to remove all of her public hair. And if she forgets just one single hair, so the man would leave her without even looking at his wife, saying that she is dirty.

_Hair on that part of a woman’s body is considered dirty in my country._ (Souad, 2003:82)

In _Burned Alive_ also said that in Souad’s village, if woman won’t to die, she just has to keep quiet, obey, grovel, and be a virgin when she was married. And it can be proved when her husband displayed the white linen with the bride’s blood on it to all of the family and all villagers. That linen can be a proof whether that woman would still alive or become the victim of honor killing.

_What would happen to her if she was not virgin for her husband. We were anxious, but we had to wait until her husband displayed the white linen from the balcony or attached it to the window at daybreak so that everyone could verify the presence of the bride’s blood. As many people as possible from the village should come to see it – two or three witnesses are not enough. Otherwise the proof might be contested._ (Souad, 2003:88)
From narrations above, we can see that actually those cultures are made on purpose to subordinate woman, in order to make her always inferior minor under man’s rule.

2.3 Stereotype

Stereotype is a labeling or marking toward certain group of people with negative judgment or attitude. One of stereotype kind comes from gender point of view.

Stereotype refers to formal woman’s image and it is applied on the society called as “women natural character” like tender, beautiful, fully attractive, patient, and industrious. Many times, this stereotype is contradictory to men. Woman is forced to be tender and obedient for the sake of feminism, motivated by beauty statement. This stereotype is related to the roles of being a wife or a mother, resulting in domestication that limits her chance only at the function and position in her family.33

In Burned alive, many rules in society are implemented for woman. Like or not, she must follow those rules, if she does not want to be considered bad by their people. It is the stereotype or good image of nice woman according to people there.

Unmarried woman is forbidden to go outside her house alone; she must be escorted by her mother or sister, and must look down or bow their head while walking. Girl must have gotten married in fourteen, or else people will scold her.

A girl must walk fast, head down, as if counting the number of steps she’s taking. She may never stray from her path or look up, for if a man catches her eye, the whole village labels her a charmuta. If a married neighbor woman, or an old woman, or just anybody sees her out without her mother or her older sister, without her sheep, her bundle of hay or her load of figs, they say, ‘Charmuta.’ A girl must be married before she can raise her eyes and look straight ahead, or go into a shop, or pluck her eyebrows and wear jewellery. My mother was married at fourteen. If a girl is still unmarried by that age, the village begins to make fun of her. (SOUAD, 2003:9)

Once a girl is seen to walk alone, people will call her charmuta and she is considered dishonoring her family. And something bad will surely happen to that girl.

In the village or on the road, a girl alone would have been spotted quickly and her reputation destroyed with the family’s honour. (SOUAD, 2003:24)

People’s point of view and labeling on a girl will bring very negative effects even worse to her. In Burned Alive, once the people

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34 Charmuta is a rude term for a woman that means prostitute.
call a girl as *charmuta*, regardless of right or wrong, she has become the victim of her people’s labeling.

*In my country if someone says just once that a woman is bad, the whole village takes it up and it’s over for her. She has brought the evil eye on herself.* (Souad, 2003:103)

Woman is also presented as a creature that is not more precious than animals; for the society think that the animal still can produce meat, milk, and so on, meanwhile woman cannot. The life of woman only depends on their obedience to man; still virgin when she gets married, and she can have a son.

*The cow and the sheep, as my father used to say, are worth more than the women. If you don’t want to die, you’d better keep quiet, obey, grovel, be a virgin when you’re married, and bear sons.* (Souad, 2003:286)

From the narration above, we can see that stereotype is very harmful to woman. The labeling to woman with many limitations whether it is an obligations or certain enjoinment that must be followed based on the local custom and culture, is a stereotype to woman. If the rules are broken, she will get some kind of social consequence.
2.4 Violence against Woman

Violence against woman means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to woman, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.

Violence against woman or anything happens in a society, actually starts from a certain ideology that legalizes oppression in one side, whether it is done by someone or some group against the others which is caused by assumption of inequality occurs in a society. Oppressed side is cornered in a position that makes them in fear from power showed by man periodically.\(^{35}\)

Violence may take different forms and vary in degree; it includes psychological, physical, sexual, economic, and political violence. It ranges from battering, verbal abuse, sexual harassment, rape, death threats, and murder.\(^{36}\) But in this research, the writer analyzes the Physical Violence and Psychological Violence as described in the novel.

\(^{36}\) www.pwrdc.org (accessed on September 10, 2008).
a. Physical Violence,

Physical violence is an attitude or an action that hurts the body or results in physical wounds or disability. Physical violence includes physical assault, over loaded work, limited freedom (communicating, expressing an opinion, and so on).

*Burned Alive* tells many kinds of physical violence, like physical assault, slavery, infanticide of female baby, and honor killing. This novel describes that physical assaults happen more often compared to psychological violence or sexual abuse.

Physical assault is the crime of attacking someone, including beating, punching, slapping, biting, pinching, pulling, and maiming.\(^\text{37}\) In *Burned Alive*, the victims of physical assault are woman, of course. Woman is presented as the object that can be treated without a clear reason, even by violence. Narrated in *Burned Alive*, the violence against woman occurred every day. It is hard to understand, how the violence against woman that has become part of the culture is difficult to fight. It is because woman has been assumed as weak creatures that can be treated badly and without a clear reason. And it also has been

normal to treat them harshly, like beaten, kicked, burned or even killed. Since it has become the tradition, the violence against woman can happen every day.

*Violence towards women in my family and in our village occurred daily.* (Souad, 2003:98)

Physical assault that occurs in patriarchal culture, as narrated in *Burned Alive*, has been happening since a long time ago. The memory is still obviously intact in Souad’s mind that since a child she had been introduced by violence happened around her.

*I remember little of my earliest childhood and my memory is still full of gasp. The first part of my life is made up of images that are strange and violet, like scenes in a film.* (Souad, 2003:18)

The executioner of physical violence against woman is man by all means. Either it is done by father, brother, brother in law, uncle or husband. Man has full authority to do it and it has become the law of man.

*This was that it was like in our village. It was the law of men. The girls and women were beaten every day in the other houses, too. You could hear the crying. It was not unusual to be beaten, or to have your hair shaved and be tied to a stable gate. There was no other way of living.* (Souad, 2003:29)
To unmarried woman, physical assaults are mostly done by her fathers. As narrated in *Burned Alive*, Souad was often punished by her father only because she did little mistakes.

*On an ordinary day, he would slap or kick me because I wasn’t working fast enough or the water for the tea had taken too long to boil.* (Souad, 2003:59)

However, the physical assaults that Souad took mostly worse from the mistakes she did. One time, Souad was unintentionally about to burn the kitchen of her house because she had forgotten a loaf inside the oven and had not cleaned out the cinders so a fire had started. That surely made her father so furious and punished her away much ruder.

It was a serious crime for her father, not even burning the kitchen, when Souad did a little mistake like spilling sugar, a punishment was obviously waiting. Burning the kitchen was totally a big mistake, so that she must be ready with another terrific torture from her father.

*As I expected, my father beat me harder than he ever had before. He kick me, beat my back with a cane, caught me by the hair, pushed me, to my knees, and forced my face into the cinders, which were, fortunately, only warm. I almost suffocated because the ash went into my nose and mouth. I was weeping when he released me, all black and grey with red eyes. It was*
a very serious crime, and if my sister and mother hadn’t been there, I believe my father would have thrown me into the fire. (Souad, 2003:69)

Meanwhile, to a married woman, physical assault is performed by her husband. As what Souad’s father did to his wife, and what other husbands did to their wives.

Our mother was often beaten, just as we were. Sometimes she tried to intervene when my father hit us especially viciously, and then he’d turn on her, knocking her down and pulling her hair. (Souad, 2003:36)

Happy wedding is a dream of every woman, including Souad and other girls in her village. Souad really wanted to get married soon and leave her father who treated her without reason. Somehow, actually to all girls there, the marriage still always means be beaten, but by other different man.

The only freedom a girl can dream about is marriage, leaving your father’s house for your husband’s and not coming back, even you’re beaten. (Souad, 2003:11)

Because violence against woman has been considered their culture so that beating a woman has become a normal activity, and even it becomes a must especially to woman who is assumed has done a bad thing.
A woman there has no life. Many girls are beaten, mistreated, strangled, burned, killed. It’s normal for us. That’s what normal life is for women there. You’re beaten up, it’s normal, you’re burned, it’s normal, you’re mistreated, it’s normal. (Souad, 2003:285-286)

Unfortunately, woman can do nothing but accepting the violence as a normal thing for woman in her life.

The destiny of Arab women – in my village, at least. We accept beating as natural. No thought of rebellion occurs to us. We know how to cry, hide, lie if necessary to avoid the stick, but to rebel? Never. This is because there is no other place for us to live than in the house of our father or husband. Living alone is inconceivable. (Souad, 2003:91)

The second physical violence occurred in Burned Alive is slavery. A woman is born not to be something to be proud of or happy for in her family, but in the contrary, to be the slave to assist all house drudgery and to be treated without reason.

In my country a man takes a woman to have sons and serve him as a slave. (Souad, 2003:29-30)

The third physical violence occurred in Burned Alive is infanticide of female baby. As narrated above that woman is born not to be the pride of her family, but to be the slave in her own house. Therefore, two or three girls are enough in a family. If there are more
girls than boys in a family, the family will be scolded by the whole villagers.

Souad’s family is included as a family that has a lot of girls. And Souad remembers when she was a little girl she saw her mother gave birth, and when it was found that the baby was a female, she was directly killed by her own mother.

*My mother was lying on the floor on a sheepskin. She was giving birth, and my aunt Salima was with her sitting on a cushion. There were cries from my mother and then from the baby. Very quickly my mother took the sheepskin and smothered the baby. I saw the baby move once and then it was over. I don’t remember what happened after that just that the baby wasn’t there anymore. She was a girl. I saw my mother do it this first time, then a second time.* (Souad, 2003:33-34)

The fourth physical violence occurred in *Burned Alive* is honor killing. Honor killing is murdering a girl conducted by her father or her own brother because she commits adultery before she gets married.\(^38\)

This kind of physical violence has also been started since a long time ago in many Arabs countries, especially where patriarchal

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culture is implemented. Honor killing not only becomes a culture, but also has been legalized and even more it has specific laws.

_They would know, too, that there are others, already dead or dying, in every country where the law of men condones honour crimes – in the West Bank, in Jordan, Turkey, Iran, Iraq, Yemen, India, Pakistan, and even in Israel. Yes, even in Europe._ (Souad, 2003:221)

_Burned Alive_ tells that honor killing mostly happened because a girl had done adultery before marriage. And the fact is true, that in some cases, several girls did that.

_I had been in the Middle East for seven years that I heard that girls were being murdered by their families because they had had contact with a boy, perhaps only talked to him, often without proof that anything at all had happened. Very occasionally a girl has had an ‘adventure’ with a boy, which is unthinkable in this culture._ (Souad, 2003:178)

Sometimes woman may pay with her life simply for violating the rules of social conduct.

_The woman had been punished for breaking the rules, and that was normal. It was certainly more normal than for a girl of my age to be crush to death on the road._ (Souad, 2003:75-76)

_It doesn’t take much for everyone to see a girl as a charmata who has brought shame to the family and must die to restore the honour of her parents and brother – of the entire village, even._ (Souad, 2003:47)
In *Burned Alive*, Souad was the victim of honor killing done by her brother in law, Hussein who burned her alive because she committed adultery. It was normal for them, because she had dishonored her family.

*I’m a dirty girl. If I was burned it’s because I deserved it since I’m not married and I’m pregnant.* (Souad, 2003:161-162)

As mentioned above that there is no consequence for the executor of the honor killing, on the contrary, the man that did it was considered a hero who saved the dignity of his family.

*He was a murderer, but in my village that word has no meaning when a woman is killed. It is duty of the brother, the brother-in-law or the uncle to preserve the family’s honour. If the father or mother says to her son, ‘Your sister has sinned, you must kill her,’ he does it for the sake of honour and because it is the law.* (Souad, 2003:48)

b. **Psychological Violence**

Psychological violence means that every single action or attitude causes fear, and the loss of self-confidence, the loss of ability to act, and loss of power. It includes abuse or humiliation.

In that psychological violence framework, using patriarchal framework, it is found that what has happened is the minimization on
woman’s ability in specific, through limiting woman’s opportunity related to man domination in public sphere.\textsuperscript{39}

Verbal abuse and humiliation are the most common form of violence in Palestine. Constant verbal abuse, which is aimed at degrading a woman’s dignity and undermining her sense of self-esteem, is a form of violence which receives insufficient attention and yet can fundamentally destroy a woman’s confidence and sense of personal worth.

Narrated in \textit{Burned Alive}, Souad was a victim of physiological violence done by her father. It happened when she unintentionally picked a raw tomato. Somehow, to her father, it was not a little mistake. Her father beat her, scolded her by calling her Majmouma. And Souad still remembers it until now.

\textit{Majmouma!} He struck me...I never forget the green tomato, and the humiliation of being treated as if I was worth less than a dog. (Souad, 2003:55-56)

Souad’s father also liked to damn all women at his house, saying that women are not more precious than livestock. Livestock can produce milk, meat, etc., and women cannot.

\textsuperscript{39} Yayasan Jurnal Perempuan (YJP) (2000), \textit{op.cit.} 43.
The cow and the sheep, as my father used to say, are worth more than the women. (Souad, 2003:286)

From the narration above, we can see that personal relation and social relation between woman and man that express gender inequality was socially constructed, so, as a logical consequence is that violence against women is also part of social constructs.

Violence against woman by man is one of his ways to show and to express his masculinity as a strong one that has an authority and the power to dominate and controls the other, in this case is woman. 40

2.5 Job segregation by sex

The relationship between gender inequalities in the household and workplace relates to the false dichotomy often constructed between public and private, production and reproduction, workplace and domestic sphere, and, ultimately, masculine and feminine.

Examining gender relations in the household is also an important way of linking gender-based discrimination against woman in the domestic sphere and their marginal status in the workplace and public domain. The subordination of woman in the household should be considered a human rights abuse because it contributes to her

40 Ridwan (2006), op.cit. 73.
marginalization in low-wage occupations and, for some, an inability to engage in income-generating activities altogether.\footnote{International Studies of Women and Place, \textit{Gender, Planning and Human Rights}, ed. Tovi Fenster (London: Routledge, 1999), p. 95.}

In \textit{Burned Alive}, woman presented as inferior being that placed woman in domestic sphere. Even when female baby is born, she specially prepared to become a household servant. In some parts of India, it's traditional to greet a family with a newborn girl by saying, "The servant of your household has been born."\footnote{http://www.childreninneed.org/magazine/gender.html (accessed on September 10, 2008).}

A woman must bear sons. The more sons a family have the better. However, a woman at least must bear two or three girls to help her with the house drudgery. If a family has more than three girls, it is a disgrace. Meaning, girls are born not more than to be servants at their house.

\textit{A wife must first produce a son, at least one, and she gives birth to only girls, she is mocked. At most, two or three girls are needed to help with the housework, to work on the land and tend the animals.} (Souad, 2003:16)

Since Souad was a little girl, she has done tough and tiring works at home, and got a pretty long work time, from 8 a.m. to 9 p.m.

\textit{As a child, with my sister, I looked after the sheep and goats because my father had flocks, and worked harder}
than a beast of burden. I started work at eight or nine. (Souad, 2003:19)

However, woman work load is very hard, not only kind of her jobs and its quantity, but also her long work time. As Souad narrated in *Burned Alive*, here is the explanation about her work time and kind of the jobs she had to do in everyday. Every morning she had to clean the stable, and the other kind of works. After she finished one work, she had to continue with the other work, and so forth. It clearly seen that woman’s work was very hard and exhausted.

*Every morning I cleaned out the stable. It was very large and the stench was overpowering. When I had finished, I would leave the door open to air it. It was damp and, with the heat of the sun, soon steamy too. Then I carried the buckets of manure on my head into the garden to dry. Some of it, from the horses, was used in the garden. My father said it was the best fertilizer. The sheep droppings were used for the bread oven: when they were thoroughly dry I would sit on the ground and work them by hand into little cakes. When we returned from the fields at around eleven o’clock when the sun was strong, I went into the house to eat, some oil in a bowl, warm bread, olives and fruit, with tea. During the heat of the day, I worked in the house. I prepared the dough for the bread and fed the smallest lambs. I would take them by the scruff of the neck, the sway you pick up a cat, and hold them up to the ewe’s udder. When one had finished I would continue with the next until they had all been fed. Then I would go to the goats. The stable held a good sixty sheep and at least forty goats; the two horses had their own corner and the cows, too. The horses were in the fields during the day, and came in only at night. They were for my father and brother to ride, never us. When the stable work was finished, I could leave the door open for ventilation*
because a heavy wooden gate kept the animals inside. When the sun was lower in the sky, I tended the garden. In season, the tomatoes had to be picked almost every day as they ripened. (Souad, 2003:53-54)

Towards four o’clock, we took the sheep and the goats back to the fields and stayed until sunset. (Souad, 2003:56-57)

I had always worked well, I did all of the family laundry in the afternoon before night fell, beat the sheepskins, swept, cooked, fed the animals, cleaned out the stable. Moments of rest were rare: when we weren’t working for ourselves, we helped other villagers and they did the same for us. (Souad, 2003:69)

All kind of job in domestic sphere becomes woman responsibility. However, if there’s a mistake, she will be blamed and got a punishment. It also happened when Souad was keeping the sheep in the field, she fell asleep then the sheep were gone. When her father knew about it, he hit Souad with his cane.

I had fallen asleep with my sister because it was so, and I let the sheep go off on their own. He’d hit me so hard with his cane that sometimes I couldn’t lie down on either my left or right side because I was in so much pain. (Souad, 2003:28-29)

From the narration above, it clearly see that woman intentionally placed in domestic sphere because that job is lower than job in public sphere, both economically and socially. But actually job in domestic sphere is heavier if we see from many kinds of the job that woman have to do and from its long time to take. And woman never got an appreciation for what she has done.
From all the explanations about the various gender discriminations such as: marginalization, subordination, stereotype, violence against woman, and job segregation by sex, the writer concluded that none of those gender discrimination benefits for woman from any aspect of her life. Souad and women in her village are dominated by men in every aspects of their life in the patriarchal family.
CHAPTER IV

CONCLUSION AND SUGGESTION

A. Conclusion

*Burned Alive* is a novel based on a true story, written by Souad which is also the main character in the story. This novel told about the life of Palestinian woman that discriminates by the law of man and patriarchal culture rooted from generation to generation in Palestine. *Burned Alive* with flashback plot narrated Souad’s life started from her childhood in West Bank, Palestine. In the country where Souad was born, woman was still considered not more than donkey. Woman didn’t get the opportunity like man and tragically, law determined that violence against woman and killing woman was not a sin. Moreover, if that woman was judge as a Charnuta, so in the name of honor, tradition had permitted her to be killed.

In addition, *Burned Alive* also tried to reveal a fact in the Middle East culture which made a stereotype that woman is subordinate and inferior to man and it was instilled and becomes historical roots. This subordination has placed woman in the second position and makes the woman become the object of man’s hegemony, and it also imprisoned woman to her powerlessness and praised man as superior creatures.
The writer concluded that there are five kinds of discrimination as narrated in *Burned Alive* such as: marginalization, subordination, stereotype, violence against woman, and job segregation by sex.

Woman marginalization is related to patriarchal culture which locates woman at domestic sphere and man at public sphere. In *Burned Alive* marginalization of woman is happened in getting education. Man can go to school and get the facilities, but woman didn’t. It clearly sees that man field is in public sphere and woman field in private or domestic sphere. Woman placed in private sphere in order to make her keep in the second place.

The subordination of woman in *Burned Alive* has become some culture strongly embraced by its people. The prominent subordination form of women is that all jobs categorized as reproductions are considered lower and become subordination of production jobs mastered by men. In *Burned Alive*, woman is presented as a person who has no right at all to conduct anything she wants, either the right to speak, to be free, or even to live. Everything is ordered by a man to her is obligated to be done. What is in her life is only obedience to the man. In *Burned Alive*, subordination over woman occurred in all sectors of life, from making woman at the second position after man, until sphere classifications.
Stereotype refers to formal woman’s image and it is applied on the society called as “woman natural character” like tender, beautiful, fully attractive, patient, and industrious. Meanwhile man is characterized as a strong, rational, macho and courage. Woman is forced to be tender and obedient for the sake of feminism, motivated by beauty statement. This stereotype is related to the roles of being a wife or a mother, resulting in domestication that limits her chance only at the function and position in her family. That is why woman is identified with house drudgery so that her chances to work outside the house are very limited.

In Burned Alive, many rules in the society are implemented for woman. Unmarried woman is forbidden to go outside her house alone; she must be escorted by her mother or her sister. If she found walking alone, the whole village will mock her as a charmuta. When a girl is walking, she has to walk fast, and keep her head down, if she looks up and if a man catches her eyes, the whole village labels her as a charmuta.

The labeling on woman results in many bad impacts to her. Once she is labeled negatively, not only bad image she will get and called as charmuta, but also violence, and even murdering. The violence against woman as narrated in Burned Alive, not only because of trivial mistakes did by that woman, but also of fatal mistakes like dishonoring family. Once she is
considered wrong, or clearly dishonoring her family, death execution on behalf honor or “honor killing” can be legally executed.

Violence against women in *Burned Alive* may take different forms and vary in degree; it includes physical violence, and psychological violence.

The findings are four kinds of physical violence in *Burned Alive*, there are: physical assault, slavery, infanticide of female baby, and honor killing. Honor killing is the thing mostly exposed in *Burned Alive*, because actually *Burned Alive* is about a Palestinian woman who saved from honor killing by her brother-in-law. Many women are killed in the name of family honor; such deaths may be called accidents or suicides. Honor killing can be done in several ways, such as; beaten, strangled, burned, shot or stabbed.

Psychological violence happened in *Burned Alive* is verbal abuse and humiliation. Constant verbal abuse, which is aimed at degrading a woman’s dignity and undermining her sense of self-esteem, is a form of violence which receives insufficient attention and yet can fundamentally destroy a woman’s confidence and sense of personal worth.

In *Burned Alive*, job segregation is divided by sex. Job segregation relates to the false dichotomy which often constructed between public and private, production and reproduction, workplace and domestic, and, ultimately, masculine and feminine. In *Burned Alive*, woman really seems
inferior in domestic sphere. Even when female baby is born, she specially prepared to become a household servant. Woman workload is very hard, not only kind of her jobs and its quantity, but also her long work time.

The oppression of woman, the exploitation and social pressures to which they are exposed, are not characteristic of Arab or Middle Eastern societies, they constitute an integral part of the political, economic and cultural system. The situation and problems of woman in contemporary human society are born from the developments in history that made one class rule over another, and man dominate over woman.

The trilogy composed of politics, belief and sex is the most sensitive of all issues in any society. This sensitivity is particularly acute in developing countries with a rural background and culture, and where feudal relations are predominant.

Sometimes, a belief, in particular, is a weapon often used in traditionalist societies to cut short, and even cut down. It’s clearly seen that belief is most often used as an instrument in the hands of economic and political forces, as an institution utilized by those who rule to keep down those who are ruled.  

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43 Nawal El Saadawi (1980), op.cit. i
The emancipation of Arab women cannot be achieved unless the main problems leading to oppression is swept away. Real emancipation can only mean freedom for all forms of exploitation whether economic, political, sexual or cultural. Economic emancipation or political emancipation alone is not sufficient. A socialist system where women work and receive equal pay to that of men does not necessarily lead to their complete emancipation, as long as the patriarchal family remains dominant and carries with it a whole train of consequences in the relationships between women and men. There is no doubt that freedom from economic exploitation is an important contribution to the total cause of women’s emancipation, but it must be linked to freedom from all other forms of oppression, whether social, moral or cultural, so that women, and men also, may really become free.

B. Suggestion

1. Gender discrimination is still around, whether we realize it or not. Real emancipation can only mean freedom for all forms of exploitation whether economic, political, sexual or cultural. Therefore, to achieve that emancipation and to avoid that discrimination women are supposed to get an adequate education so that they can equally deserve all forms of power whether economic, political, sexual or cultural.
2. To avoid another kind of discrimination, both man and woman are supposed to learn from the previous such impact issues. Those experiences will become very helpful tips.