THE REPRESENTATION OF ARRANGED MARRIAGE
IN THE NOVEL DAUGHTERS OF SHAME
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JAKARTA
2011
ABSTRACT


The analysis is aimed at finding out the experience of some characters in the novel about arranged marriage and why the author of the novel describes about arranged marriage so terrible by analyzing the evidences from the narration in the novel. To get the meaning of arranged marriage the writer uses descriptive qualitative analysis as the method to analyze representation of arranged marriage and the ideology within it.

In this analysis, the writer finds out that a main character, named Jasvinder Sanghera, and she is also the author of this novel. When she was fifteen, she was matched with a man she did not know. She refused that arranged marriage. Finally she was disowned by her family. Then she began a new life and worked at Karma Nirvana- a community based project that supports South Asian women affected by domestic violence and honour-based crimes. There are some characters in the novel who ask for Jasvinder to help them out from escaping the arranged marriage. Through representation theory, the author represents arranged marriage as a burden, a horrible thing and an unhappy marriage. The author has own interest to represent arranged marriage as terrible. That self-interest is called the ideology of the author.
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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 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 acknowledgment has been made in the text.

Jakarta, November 2011

Iis Puspita Ningrum
ACKNOWLEDGEMENT

In the name of Allah, The most Gracious, The most Merciful

All praises be to Allah SWT., the lord of the universe. The writer would like to be grateful to Allah for always stand by her, helping and guiding her in every step along the way. Peace and blessing for beloved prophet Muhammad SAW, his families, friends and followers.

Then the writer would like to say her gratitude to:

1. Dr. Abdul Wahid Hasyim, M. Ag, the Dean of Letters and Humanities Faculty.
2. Drs. Asep Saefuddin, M. Pd, the Head of English Letters Departement.
3. Elve Oktafiyani, M. Hum, the Secretary of English Letters Departement. She is also the writer's advisor, thanks a lot for her patience, advice, suggestion and contribution in finishing this thesis.
4. All lecturers of English Letters Departement, who have taught and educated the writer during her studies at the campus.
5. The writer’s parent, H. Akin and Hj. Jamilah. Thanks a lot for supports and prayers. Special thanks to her mother, who gives her love, attention and advices. Then her sister, Hj. Yayah, who always cheers her up if the writer is in bad mood. The writer’s uncles and aunts, especially uncle H. Empud and his wife aunt Hj. Yamnah, thank you for always being there for her. As well as their son, the writer’s beloved cousin H. Saiful Bahri, who always reminds her to keep in good health.
6. The writer’s best friends with benefits, Sherlie, Rimby, Maya, Ines, Eva, Feni, Ayunda, Bayu and Riwal thank you for precious time and laughter shared. They make her find the meaning of life. Thank you to fill her day with love and smile.

7. The writer’s classmates, Atika, Any, Lisa, Rohmah, Aisyah, Nisa, Sarah, Winny, Beni. Thank you for being so kind to her for all this time.

8. And all people who helped the writer to finish this thesis that cannot be mentioned one by one, thank you for their kindness. May Allah bless for the success.

Jakarta, November 2011

The Writer
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CHAPTER I
INTRODUCTION

A. Background of the Study

Novel is one variety of prose in addition to short stories and romances. It is a long prose fiction, presenting the characters and displays a series of events and in a structured background.¹ There are some kinds of novels such as romantic, history, nonfiction, fiction and mystery. However there is also a novel called autobiographical novel. Autobiographical novel is a novel based on the life of the author. The literary technique is distinguished from an autobiography or memoir by the stipulation of being fiction. Because an autobiographical novel is partially fiction, the author does not ask the reader to expect the text to fulfill the autobiographical pact.² Names and locations are often changed and events are recreated to make them more dramatic but the story still has a close resemblance to the life of the author. While the events of the author's life are recounted, there is no pretense of neutrality or even exact truth. Events may be exaggerated or altered for artistic or thematic purposes.

Because authors somewhat draw on their own experiences in most of their work, the term autobiographical novel is difficult to define. Novel that portray setting or situation with which the author is familiar is not necessarily autobiographical. Neither are novels that include aspects drawn from the author’s

life as minor plot details. To be considered an autobiographical by most standards, there must be a protagonist modeled after the author and a central plotline that mirrors events in his or her life.

Some works openly refer to themselves as 'nonfiction novels'. The definition of such works remains vague. A central focus of the non-fiction novel is the development of plot through the means of fictional narrative styles. The emphasis is on the creation of a work that is essentially true, often in the context of an investigation into values or some other aspect of reality. Thomas Wolfe's *Look Homeward, Angel* and James Joyce's *Portrait of the Artist as a Young Man* open with statements admitting to some fictionalizing of events but state they are true 'in essence.'

The word of autobiography was first used by William Taylor in 1797 in England and published periodically in the form of Monthly Review.\(^3\) In a country that has been developed, biography which are regarded as a literary work so interesting to study. Sallie Mcfaqua in *Speaking in Parables* book provides one full chapter devoted to the life story itself.\(^4\) She thinks that the autobiography and something like that should be noted and enjoyed because there is a story of life in it. Events that are faced the characters are revealed the unusual sounds particularly, the secret of life (failure or success), a series of events from the familiar circle of the characters.


The narrator - of course with the presentation of the aesthetic and artistic - that makes a work about his or her life becomes like a metaphor itself, aimed at expressing him/herself, the world's consciousness through the stages in the historical details and actual life. That kind of process that brings the reader to identification of the narrator itself and it will involve the reader to go into his or her life journey.

As a work of art, the author has a point of view itself. He or she not only tells about a number of events. If he/she says some events, there is purpose in it and have unity. Each event must be revealed as part of the process, interwoven with one another, into a single strand that blends from a particular viewpoint, giving rise to an atmosphere of "sense" and "meaning" in the hearts of readers.

From the point of aesthetics, in an autobiography is happened of melting process the inner and outer world integrally. Roy Pascal said that autobiographical and aesthetic truth is the truth not of knowing but of being, for it has to do primarily not with knowing something but with living life.5

There are some versions of the autobiography form; they are autobiographies as critiques of totalitarianism, sensationalist and celebrity autobiographies, autobiographies of the non-famous, fake autobiographies and fictional autobiographies.

One of them is autobiography as a critique of totalitarianism. It means that victims and opponents of the totalitarian regime have been able to present the obvious criticism of the regime through the form of autobiographies of their

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oppression. Among the famous autobiography of the works are the writings of Primo Levi, one of them is *Shoah*. Likewise, there are so many details of the cruelty and malice by the Communist regime (e.g. Nadezhda Mandelstam's *Hope against Hope*). So does Jasvinder Sanghera who writes the autobiographical novel *Daughter of Shame* as a critique of arranged marriage. She tells about the victims and survivors of arranged marriage and honour based crimes. This case brings on many of negative effects, on top of that there is some victims who lost their lives at the hands of such heinous crimes.

Autobiographical novels usually talk about intense, private experiences such as war, family conflict or sex, racial discrimination and social discrimination. There are several theses which the object of research is novel autobiography. Two of them are novel *Laskar Pelangi* by Andrea Hirata and *Beijing Wawa* by Chun Shu. In the novel *Laskar Pelangi*, Surti from the Faculty of Education and Teachers Training, University of Muhammadiyah Surakarta (2009) observes the social gap in terms of poverty and economy. Whereas Fitri Ariani from the Faculty of Humanities, University of Indonesia researches about Chun Shu's character is representing subculture lifestyle. Both of these theses examine autobiographical novel that discuss about social dimension which is the author's personal experience.

*Daughters of Shame* is one of the autobiographical novels that tells the life of the author, namely Jasvinder Sanghera. The novel tells the story of the struggle of the main character named Jasvinder (author) who tries to help the female characters in the novel to escape the demand of parents for arranged marriage.
The novel is set in England, but the characters who dominate the story mostly from South Asia, especially India and Pakistan. There are some female characters in the novel that refuse to be matched because they are not old enough to leave school and get married. Then these women call to Jasvinder because she works at an institution that handles about women's problems, such as domestic violence, forced marriage and something like that. Jasvinder tries to help them because she also has a similar personal experience, as when at age 15 she was matched with a man she did not know. She refused the arranged marriage. Her mother was furious and then expelled Jasvinder and told her that she was no longer part of that family. Jasvinder left the house and she set her own life until she joined the agency in charge of women's problems called *Karma Nirvana*. Out of her experience, she tries hard to help and protects the characters that have the same fate.

Arranged Marriage is a tradition and custom of the people who come from India, Pakistan, Bangladesh, and countries in Arabia. The big difference from an arranged marriage in South Asia and Arabia is the countries of South Asia recognize matchmaking through the constellation or zodiac and caste, whereas in Arabia through the seed, ancestor, and the weight of a family or marriage between cousins.

Parents usually seek candidates from among the family-law who qualify include: caste, economic, social status, and religion. This is intended to protect their families from the things that arise in the future due to the difference in status. Although underage marriage is not allowed under state law, parents continue to impose their wish to marry their children through custom system (not listed in the
law). Most parents who fear the law, do not marry their children from childhood but forcing them to be a match, and generally not recognized by the threat of their existence, removed from the inheritance, and so forth.

Arranged marriage tradition in this novel becomes a major issue. The female characters mentioned above are women who get on escaping from the demand of arranged marriage by their parents, although ultimately they must accept the great consequences. As for the characters who do not want an arranged marriage but they cannot escape, they will still be forced to marry. The writer is interested in researching on arranged marriage in this novel as a representation of South Asian tradition, especially India and Pakistan. From this representation can be known what the ideology within it.

B. Focus of the Study

Based on the background of the study, this research will be focused on efforts to probe how the author represents arranged marriage in her novel Daughters of Shame. The experience of the author about arranged marriage tradition has created its own interests for the author who then called the ideology of the author.
C. Research Question

Based on the focus of the study above, there are two interesting questions for discussion, they are:

1. How does the novel *Daughters of Shame* represent arranged marriage?
2. What is the ideology of the arranged marriage representation?

D. Significance of the Study

The result of this research is expected to provide useful information for students majoring in literature, literary observer, and the general public who wish to deepen cultural studies within the scope of representation and ideology in the novel *Daughters of Shame* in particular, or other literary studies.

E. Research Methodology

1. Objective of the Research

Generally, the purpose of this research is to represent the tradition of arranged marriage in the novel *Daughters of Shame* through representation theory. Then we will know what the ideology which appears through that representation.
2. Method

Referring to the research question and the objective of the research, then the method will be used is a qualitative method. The method of qualitative research observes the relationships between words or sentences that form a specific meaning. Word or sentence is a sign system that parses the data where by the deeply comprehension will be achieved in a good understanding.

3. Data Analysis Technique

The process of collecting data in this study takes place in several stages. The first thing is reading the novel *Daughters of Shame* carefully and repeatedly. Then the second, after reading the writer looks at the narrative in the novel to find the meaning of arranged marriage representation by making marks on words or lines as evidences to be grouped and analyzed based on representation theory. Having reviewed the meaning of such representation, it will be known the ideology within it. Then these data will be analyzed through “data analysis technique”.

4. Instrument of the Research

This study uses the writer herself as the main instrument to obtain a descriptive qualitative data about the representation and ideology, by giving marks on a few words or lines and then groups them into quotations as evidences.
5. **The Unit of the Research**

The unit analysis of this research is the novel *Daughters of Shame* written by Jasvinder Sanghera and published by Hodder in 2009. The novel tells the efforts of female characters in escaping the tradition of arranged marriage.

6. **Place and Time of the Research**

This research was conducted from February to October 2011 in the Department of English Letters, Faculty of Adab and Humanities, State Islamic University Syarif Hidayatullah Jakarta. The place of the research conducted at Main Library of UIN Syarif Hidayatullah Jakarta and some other libraries in Jakarta to get references and materials needed to support the writer’s data.
Cultural studies as a discipline of science (academic), which began to flourish in the Western region (the 1960s), such as Britain, America, Europe (continental), and Australia, is based on a knowledge in compliance with situation context and ethnographic condition with their cultures. In the continuation phase in the era of the early 21st century, cultural studies in the Eastern regions are used to investigate and examine the social context in places that are rarely touched by the practitioners of Western scientists, such as Africa, Asia or Latin America. Institutionally, cultural studies are giving birth many kinds of works in the form of books, journals, textbooks, courses and even majors in the universities.

According to Barker, the core of cultural studies can be understood as the study of cultural meanings as the practices of representation. Marxist cultural theory that explores the culture as an ideological territory is more described in the school of discourse and cultural practices like any form of media texts (social, economic, political).

A. Representation

According to Judy Giles and Tim Middleton, there are three possible senses to the word “represent”. The first to ‘represent’ meaning to stand it for, as an example of the country’s flag which flow at sporting events represent the presence of the country.
Understanding the second is *to speak or act on behalf of*, a case in point is the pope who speaks and acts on behalf of Roman Catholic community but might also stand as a symbol of Roman Catholicism. The third is to bring back (*to re-present*). In this sense, such as historical writing or biography that can bring back the events of the past.\(^6\)

From the three senses of representation above, the sense that most closely with cultural studies is the third one, namely to bring back (*to re-present*). It means to bring back the meaning through practices of signification. In this case, novel *Daughters of Shame* is an autobiography novel which tells about the life of the author and brings back experience of the past.

Chris Barker mentions that the representation is a major study in cultural studies. Representation itself is defined as how the world is socially constructed and presented to us and by us in certain meanings. Cultural studies focus on how the process of meaning representation itself.\(^7\)

Representation is a concept that has some sense. It makes reference to both the process and product of the meaning of a sign. It is also used in the social process of meaning through tagging systems available: dialogue, writing, video, film, photography, and so forth. In summary, the representation is the production of meaning through language.


\(^7\) Chris Barker, *Cultural Studies Theory and Practice*, (New Delhi: Sage, 2004), p. 8
According to Stuart Hall in his book, *Representation: Cultural Representations and Signifying Practices*, “representation is an essential part of the process by which meaning is produced and exchanged between members of culture.”

It means that representation is one of the important practices of producing culture. Culture is a very broad concept, involving cultural 'experience sharing'. Someone said to derive from the same culture if the people who are there to share the same experience, share the same codes of culture, speak the same 'language', and share the same concepts.

Language is the medium through which we mediate to interpret something, produce and change the meaning. Language can do all this because it operates as a system of representation. Through the language (symbols and signs written, oral, or image) we express thoughts, concepts, and our ideas about something. The meaning of something is highly dependent of how we represent about it. By observing the words and images that we use to represent something can be seen clearly the values that we give to these things.

In our discussion, representation refers to the construction of all forms of media (especially mass media) on all aspects of reality, like as people, objects, events, to cultural identity. This representation may take the form of words or writings can be seen even in the form of moving images or movies.

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The concept of representation is subject to change. There are always new meaning and new insights in the concept of representation that has ever existed. Because the meaning is never fixed, it is always in the process of negotiation and adapted to new situations. The point is, the meaning is not inherent in anything in this world, and it is always constructed, produced, through the process of representation. It is the result of the practice of signifying.

B. Ideology

Ideology is a crucial concept in the study of popular culture. Graeme Turner calls ideology is the most important conceptual category in cultural studies.¹⁰ John Storey, in his book *Cultural Theory and Popular Culture* gives five meanings the concept of ideology.¹¹ *First*, the ideology can refer to a systematic body of ideas articulated by a particular group of people. For example, we could speak of ‘professional of ideology’ to refer to the ideas which inform the practices of particular professional group. We could also speak of the ‘ideology of the Labour Party’. Here we could be referring to the collection of political, economic and social ideas that inform the aspirations and activities of the party.

*Second*, the definition of ideology suggests a certain masking, distortion, or concealment. Ideology is used here to indicate how some texts and practices present

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distorted images of reality. They produce what is sometimes called ‘false consciousness’. Such distortions, it is argued, work in the interests of the powerful against the interest of powerless. Using this definition, we might speak of capitalist ideology. What would be intimated by this usage would be the way in which ideology conceals the reality of domination from those in power: the dominate class do not see themselves as exploiters or oppressors. And, perhaps more importantly, the way in which ideology conceals the reality of subordination from those who are powerless: the subordinate classes do not see themselves as oppressed or exploited.

A third, the term ideology in this case is used to refer to ideological forms. This usage is intended to draw attention to the way in which texts (television fiction, pop songs, novels, feature films, etc.) always present a particular images of the world. This definition depends on a notion of society as conflictual rather than consensual, structured around inequality, exploitation and oppression. Texts are said to take sides, consciously or unconsciously, in this conflict.

A fourth definition of ideology is one associated with the early work of the French cultural theorist Roland Barthes. Barthes argues that ideology (or ‘myth’ as Barter himself calls it) operates mainly at the level of connotations, the secondary, often unconscious meanings that texts and practices carry, or can be made to carry. For instance, Veil is used as slip head cover. Yet in Europe, Veil is viewed as a religion symbol (secondary meaning).

Fifth, the last definition is one that was very influential in the 1970s and early 1980s. It is the definition of ideology developed by the French Marxist philosopher
Louis Althusser. Althusser’s main contention is too seeing ideology not simply as a body of ideas, but as a material practice. What he means by this is that ideology is encountered in the practices of everyday life and not simply in certain ideas about everyday life. Principally, what Althusser has in mind is the way in which certain rituals and customs have the effect of binding us to the social order: a social order that is marked by enormous inequality of wealth, status and power.

Among those definitions of ideology, the writer will take a third definition because this research based on the text (novel). The author takes a position in the text through the ideology of the author to describe something. In this case, the author describes arranged marriage to be represented.

C. Arranged Marriage

Arranged Marriage is a tradition and custom of the people who comes from India, Pakistan, Bangladesh, and countries in Arabia. The big difference from an arranged marriage in South Asia and Arabia is the countries of South Asia recognize matchmaking through the constellation / zodiac and caste, whereas in Arabia through the seed, ancestor, and the weight of a family or marriage between cousins. However in Pakistan, one study is found that nine out of ten marriages are arranged and six out of ten are arranged with close relatives, especially cousins. This is because most of populations in Pakistan are Muslim as Arab Countries.

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People of India and Pakistan commonly commit the arranged marriage system. Both Indian and Pakistan people give much importance to family relationship. The system seems to protect the family. The parents take care of their children, and the children obey their parents. Parents find suitable spouses for their children from appropriate families. They basically follow the arranged marriage system within their own religion, caste, social status and economic class. Then through marriage two families come into mutual relationship and both families together try to work out the marriage if problems arise in the marriage.\(^{13}\) Nevertheless the entire South Asian society condones racism through its practice of Arranged Marriages. The institution of Arranged Marriage in South Asia is therefore racist.\(^{14}\)

Nevertheless, the arranged marriage system has its flaws. This system originated when child marriage was the custom in India. Children at an early age, even before their puberty, were given in marriage. Such children could not give valid consent to marriage, and so parents were consenting. The purpose of child marriage was to prevent those children from seeking by themselves (when they become adults) somebody from lower caste or lower class for marriage. It was a means of restriction to their children from marrying outside their race and social status. Thus arranged


marriage system is a product of caste system. It has developed to promote racism and classism, and it is not based on any spiritual value.

Historically South Asian girls were married as early as possible. India, Pakistan and Bangladesh all have laws specifying the age at which girls may be married, but families often ignore the laws. In 1929, the Child Marriage Restraint Act was passed in India, making it a criminal offense to marry a girl under age 15. This law was modified in 1978, and raised the marriage age to 18 years for girls and 21 years for boys. Under this act, parents of the underage spouses and the marriage officials performing the ceremonies are also subject to criminal prosecution.\(^\text{15}\) In Pakistan and Bangladesh, a family sometimes kills girls who violate the purdah\(^\text{16}\) code or try to escape arranged marriages. Such honor killings\(^\text{17}\) are seldom prosecuted.\(^\text{18}\) In much of Pakistan, marriage clearly is imposed on women against their will. Those brave enough to complain to the courts or run from their homes are hunted down by their families and forced to return or, all too frequently, murdered to restore a distorted sense of honor. The police usually turn a blind eye.\(^\text{19}\)


\(^{16}\) *Purdah* is the traditional Hindu or Muslim system of keeping women secluded. It is called also as a screen used in India to separate women from men or strangers. In Arabic, Purdah is called Niqab. According to Arab-Malay Dictionary, purdah intends woman cloth masks. Typically, the cloth used to cover large parts of woman’s face except her eyes.

\(^{17}\) The issue of ‘crimes of honour’ has become prominent in the discourses of law and the state in recent years in South Asia. The term ‘crimes of honour’ has been critiqued for retaining the emphasis on male honour and eliding the widespread use of violence not amounting to murder to prevent women from sustaining relationships of their choice


CHAPTER III
RESEARCH FINDING

In this chapter, the writer would like to analyze the representation of arranged marriage in the novel *Daughters of Shame* and the ideology is in the representation based on the research questions. After reading novel carefully and repeatedly, the writer looks at the narrative in the novel to find meaning of representation arranged marriage and then put into several quotations as evidences. Having reviewed the meaning of such representation, it will be known the ideology within it.

A. Representation of Arranged Marriage

Arranged marriage is still the predominant form of marriage in South Asia, specifically in Bangladesh, India, Pakistan and Nepal, as well as in some rural areas in the Middle East. In an arranged marriage, it is the parents who decide and give consent. Very often there is so much force and fear involved in marriage - force from the parents and fear from the part of children who wish to marry.\(^\text{20}\) It does not fit into the modern definition of marriage which is the total partnership of the whole of life which happens through mutual consent and love of those who enter into marital union. Marriage should happen through mature decision of those who marry, and not of their parents.

According to Judy Giles and Tim Middleton representation is to bring back \textit{(to re-present)}. In this sense, such as historical writing or biography that can bring back the events of the past.\textsuperscript{21} Novel \textit{Daughters of Shame} is an autobiographical novel which tells about the life of the author and brings back experience of the past. In this case, re-present arranged marriage in the novel.

In analyzing the representation of arranged marriage, the writer will present the discussion into several topics; they are the representation of arranged marriage as a burden, a horrible thing and an unhappy marriage.

1. The Representation of Arranged Marriage as a Burden

Marriages are traditionally arranged by the family, both as a duty to the child and out of self-interest.\textsuperscript{22} The parents take care of their children, and the children obey their parents. Parents find suitable spouses for their children from appropriate families. So, there is no chance of marrying outside their own religion, caste, social status or economic class and race. This protects the couple from the problems that usually originate from disparity of religion, caste and class.\textsuperscript{23}

\textsuperscript{21} Judy Giles and Tim Middleton (1999), \textit{loc. cit.}


\textsuperscript{23} Anjali Gosh (2002), \textit{loc. cit.}
This quotation talks about Tarvinder Kaur. Her parent seizes the opportunity to take her to India and arranged her into marriage after discovering she has a Muslim boyfriend while she herself is a Sikh.\(^{24}\)

*Tarvinder’s problems had been just like those of so many other Asian girls until – just the week before – her mother discovered that she had a Muslim boyfriend.* (Sanghera 2009, 142)

Arranged marriage is always expected to be the same religion. This is intended to protect family from the things that arise in the future due to the difference in religion, caste and class. Even she is just twelve years old. Nevertheless, the arranged marriage system has its flaws. This system originated when child marriage is the custom in India.

Another quotation talks about Kiren. She is a Muslim and coming from Pakistan. In Pakistan, one study is found that nine out of ten marriages are arranged and six out of ten are arranged with close relatives, especially cousins.\(^{25}\) She has to marry with her cousin at her fifteen.

*It was her stepdad who arranged her marriage, to one of her first cousin. Kiren had grown up assuming that one day – far in the future – the subject of her marriage would come up. But she didn’t expect it to happen when she was fifteen.* (Sanghera 2009, 51)

The same case with Kiren, this quotation below talks about Imran. He is a Muslim and coming from a family where arranged marriages are the norm. He will be married with his uncle’s daughter.

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\(^{24}\) Sikhism is a practical religion. It does not consist in a certain set of beliefs or mere words. Religion does not imply wandering to shrines and tombs, or following austerities of Yogis. Sikhism is a way of life, something to be lived according to a pattern. Its main virtue is simplicity. There is no supernaturalism or mythology on which it rests. It does not believe in devils or angels or heavenly spirits.

When I was fifteen my sister showed me one of the photos taken that day. She said, “That’s you and the girl you’re going to marry”... I said, “No way, that is not going to happen.” And she said, “You’ve got no choice. You have to go through with it. You can’t say no, it’s a question of honour.” (Sanghera 2009, 86-87)

Imran is given a photo of him and the girl he is going to marry. Arranged marriage had been held several years ago. Imran was promised to his uncle’s daughter when he was ten years old, although he did not realize at that time. At his fifteen, he rejects to commit the wedding. However, he has no choice. In the name of honour, he marries that girl. If he refuses the arranged marriage, he will bring the shame to the family.

Another quotation is supporting the idea that children have no choice to decide their future husbands or wives. Whether they agree or not, their parents do not really care.

On the way home her father mentioned for the first time that this was her future husband. ‘What do you think?’ he asked. Surjit replied believing she was being given a choice. ‘He is not for me Dad.’ The respond this time was brutal. ‘You had better get used to it,’ he bellowed. ‘Whether you like it or not you are marrying him in a few weeks.’ (Sanghera 2009, 192)

It can be seen from the quotation, Surjit has to do arranged marriage by her father. She is not given a choice at all. She has to do every single thing that her father ordered. Even, she does not like her husband much, as she said, “...I hated the man I was marrying, the family, the make up that I had never worn before...” (Sanghera 2009, 193). She must accept her fate and obey the rules, although she must leave the school, because she is only sixteen.

At an early age, Tarvinder, Sanah, Kiren, Imran and Surjit have to do their parents’ wish to commit arranged marriage. Parents think that their children have
responsibility to obey them. Children at an early age, even before their puberty, are given in marriage. Such children cannot give valid consent to marriage, and so parents are consenting.

The concept of arranged marriage may sound impractical to the Western world, but in India, it is a usual norm. This kind of marriage has its roots laid to the time, when the ritual of child marriage prevailed in the country. Child marriage is essentially performed, so as to restrict the children from marrying outside their community and social status. The practice is essentially a way of uniting and maintaining the difference between the rich upper class society and the poor lower class society.

Another quotation gives an example about the arranged marriage is held for the sake of social status.

...that I felt a stab of fury at the thought of her being pushed into a loveless marriage, her childhood cut short for the sake of her family’s status. (Sanghera 2009, 16)

The narrator (Jasvinder) talks about Sanah. A girl who is fifteen years old and her parent are planning to get her married off to someone in Pakistan. Sanah’s parents do not really care if their daughter is still at school and getting a loveless marriage. They just give Sanah a photograph of the man she is going to marry. Whether she agrees or not, they will continue the arranged marriage by taken her to Pakistan to defend the family’s status.
Furthermore, arranged marriage is committed through the caste system. Element of caste still survives in South Asia. Examples of such survival include the following: a tendency toward informal relations of superiority-inferiority, a sense of "difference," a family tradition of caste identity, and a preference for marriage within caste.

_When I told them that to avoid the marriage my mum and dad wanted to force me into I run away with a boyfriend from another caste – me, a jat, with a chamar._ (Sanghera 2009, 111)

The narrator (I) is Jasvinder. Her parent wants her to marry someone whom she does not know at all. She refuses the arranged marriage and elopes with a boyfriend from different caste. Jasvinder is a _jat_ and her boyfriend is a _chamar._

Another quotation is about Maya, she has ever married someone from the other religion. Nevertheless, her father separates Maya with her husband. Because he thinks that has a husband from the other religion is dishonor. On her despondent, she asks her father to marry off her with someone which is still relative.

_‘But my father would not agree to it anyway, because we were from different castes – to him it was all about status, society and respect.’_ (Sanghera 2009, 208)

Maya’s father rejects her daughter’s wish because the candidate whom Maya offered from different caste. As can see in the quotation above that the

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27 Jat is peasant caste of northern India and Pakistan.

28 Chamar is a prominent occupational caste in India and Nepal.
important thing according to Maya’s father is caste and how the society look at his status without regard for her daughter’s feeling.

This quotation below supporting the idea that the parents are not allowed her children to marry someone they wanted. Above all if they are from different caste.

“Our parents wouldn’t let us get married because we were from different castes. I never understood that; we are in the Sikh religion does it say you have to marry someone from the same caste? (Sanghera 2009, 271)

Almost all marriages are arranged by family elders on the basis of caste, degree of consanguinity, economic status, education (if any), and astrology. Although they are in the same religion, their parents are not allowed them to marry because they are from different castes.

Throughout South Asia, marriage has been a pivotal institution with implications for a wide range of social processes including wealth transfers between patrilines, establishment of alliances, and the extension of social security networks based on kinship.

She put on her best Asian suit and was driven to a house she had never seen before. She was told to sit in a room and remembered the Asian etiquette of no eye contact, no smiling, keep your head down and act shy and reserved in the presence of everyone. It was a grand house and clearly a rich and well-known family. (Sanghera 2009, 191)

As can see in the quotation above, that is about the process of arranged marriage. The narrator talks about Surjit. She is asked to wear something

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respectable for a visit to relatives. She is brought to a *grand house, clearly a rich* and *well-known family*. It seems obvious that the purpose of the arranged marriage is this people want to protect their property or wealth. However, they also try to imitate the way of higher level people, believing that it is something great.

Another case is about arranged marriage is held in the same race. Abhir, a Pakistan woman has already had a white boyfriend, but her father takes her away to Pakistan, prepares an arranged marriage to her and absolutely she will marry a Pakistan man.

*When her father discovered she had a white boyfriend he whisked her off to Pakistan and found her an Asian husband quicker than you could say consent.* (Sanghera 2009, 29)

The words of *a white boyfriend and an Asian husband* definitely seem obvious that Abhir’s father wants her daughter marries someone in the same race.

The following quotation tells about Surjit, she is not allowed to have interaction with western children. Surjit’s father is mad when he knows that her daughter has western friends. He thinks to be a friend with western child will not bring any good things. It will just bring shame on the family.

*She was reminded constantly that she must have no interaction with western children. Her father would come right up to her and shout aggressively in her face, telling her how it would bring shame on the family and diminish her marriage prospects even further.* (Sanghera 2009, 190)

Arranged marriage is seen as a medium to promote racism and class system. Racism is in the blood, and the parents, even now, try to control their children by arranging marriages within the limits of race, caste, class and religion.
After giving description about racism on white man or western, now racism is happened to Pakistani peer.

*She was fifteen. He was in his early thirties, he was known to the police, and he was a black. ‘For Pathan a black person is the lowest of the low,’ she whispered.* (Sanghera 2009, 119)

Narrator tells about Yasmin who has a boyfriend named Abdul. Abdul is a *Pathan* and he is black. As can be seen in the quotation, there is statement that For Pathan, a *black* person is *the lowest of the low*. Yasmin’s father discovers that his daughter has a black person and he is furious.

*‘You have a black boyfriend.’ Yasmin said he spat those words out as though the very fact of forming them had dirtied his tongue.* (Sanghera 2009, 121)

From the quotation above, it is clearly that Yasmin’s father really does not like Yasmin’s *black* boyfriend. Even her mother said ‘*Oh, the shame, we are ruined, how could you do this?*’. Because of the black person is the lowest of the low, Yasmin’s parents think that it brings shame and ruins family’s reputation.

The cases of religion, caste, class and race systems are still happened in South Asia, in this case India and Pakistan. Parents want their children marry someone they have already chosen, especially through the system. Finally, the system makes children can not be at one with someone whom they love instead.

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31 The Pathans live in Northern Pakistan and Afghanistan. The group is made up of some 60 Pushto-speaking tribes. The Pathans are known as people who are brave, simple, and sincere in their dealings with others. They are noted as fierce fighters, and throughout history they have offered strong resistance to invaders. They staunchly hold on to their cultural traditions and connect with one another in a visceral way.
2. The Representation of Arranged Marriage as a Horrible Thing

Parents try to control their children by arranging marriages. If children find their own mates, parents would threaten them in many ways; threatening not to give them any share of family property or wealth, threatening to drive them out of their own homes. If any children marry according to their own desire, parents would consider it as a threat and shame to the family.

*Heshu was sacrificed in the name of honour; killed by her Kurdish Muslim father because – as he saw it – she had shame him by having the temerity to choose a Christian boyfriend.* (Sanghera 2009, 24)

In this quotation the girl named Heshu Yones is killed by her father because she has already had a Christian boyfriend, whereas she is a Muslim. Having a boyfriend from the other religion it is a dishonor. Heshu’s father thinks that his daughter is better to be killed than becomes the source of shame.

The following quotation is about Maya who marries a Christian man named Peter and she is a Sikh woman.

*Her grandfather demanded to know why she had brought such shame on them. She said, ‘But I thought I was allowed to live with Peter, I thought it had been agreed’. He said, ‘No, none of us want that’: he slapped her and walk out.* (Sanghera 2007, 210)

Maya’s father knows about her marriage. He comes to the ceremony and says nothing. A week after that Maya is separated from Peter. Her big families say that Maya has given shame on them. They threaten Maya in many ways, she is locked away in a room, and her uncle put his gun to Maya’s forehead when she cries. As he said in the quotation, “*Keep quiet or I will shoot you and throw you*
in the bushes.” (Sanghera 2007, 210). Then her father arranged her into marriage to a man that he has already chosen.

Muslim, Hindu or Buddhist, most South Asian marriages are arranged. The rituals and customs of arrange marriages in India vary depending on the caste and religion of the people. The system, though very old, still is one of the most prevalent practices performed and has today, become synonymous with the Indian society and culture.

The following quotation is talking about Kiren. As has been described before, her parent is arranged her marriage at her fifteen.

*If she refused he would beat her and then lock her in her room. Once he punched her so hard that she couldn’t open her mouth properly for two weeks. ... Kiren found herself struggling to breathe as she tried to prise her mum’s furious fingers off her throat. ... The first thing was, Mum held a knife to my throat and she was like, “I’ll cut your tongue off.”* (Sanghera 2009, 52-53)

Kiren will be married by her cousin. Her parents never ask her opinion about this arranged marriage. When she said that she does not want to get married, her stepfather abuses her. It can be seen at the quotation above that Kiren is punched by her stepfather so hard until she can not open her mouth. Kiren gets terrible threat not only from her stepfather but also her own mother.

The same case is happened to Shabana, she is abused by her mother because Shabana is not in line with her about the arranged marriage. Moreover Shabana admits that she is in love with another man.

*When her mother announced that she had found the man she wanted Shabana to marry, she was surprised to find her daughter reluctant and*
uncooperative. After an hour or so of being and brow-beaten, Shabana admitted that she was already in love. (Sanghera 2009, 82)

Another threatening comes up from her father and her sister when they hear that Shabana has already had a boyfriend – the reason Shabana rejects the arranged marriage. *Her father punched her face and tried to strangle her; her sister scratched her, kicked her, pulled her hair* (Sanghera 2009, 82). Once more, the family does something scary by excusing in the name of honour.

The issue of ‘crimes of honour’ has become prominent in the discourses of law and the state in recent years in South Asia. The term ‘crimes of honour’ has been critiqued for retaining the emphasis on male honour and eliding the widespread use of violence not amounting to murder to prevent women from sustaining relationships of their choice.²²

Like Shabana and Kiren, this quotation below discusses about Laila. Her parent beat her by baseball bat to persuade her to agree about the marriage. She must agree it and has absolutely no choice because beating is the answer.

*Not long after she reached her teens, Laila’s trauma was compounded when her family betrothed her to a man in Pakistan. Her parents persuaded her to agree to this marriage by beating her, often with a baseball bat.* (Sanghera 2009, 260)

Furthermore, the quotation is still about the threaten family. Surjit’s father gives a threat to her that he will kill her if she runs away or rejects the arranged marriage.

*The respond this time was brutal. ‘You had better get used to it,’ he bellowed. ‘Whether you like it or not you are marrying him in a few weeks*

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and if you think bout running away I will find you and kill you.’ (Sanghera 2009, 192)

Her father’s threat is not a joke. He will be prepared to go to prison if he kills her daughter. The other family members who present after attending Surjit’s arranged marriage are in line with her father. They are screaming and shouting. For Surjit, it is the threat of death.

3. The Representation of Arranged Marriage as an Unhappy Marriage

Arranged marriages will be wonderful if parents and children love each other sincerely, and total freedom is given to children for final consent to marriage and if arrangements are made for the would-be-spouses to meet and to know each other. Yet it is often in the fact, parents over-protect and control their children to the extent of denying every wish, and even every right of their children in choosing their partners. The result, most of the children get unhappy marriage.

Shortly after she’d been raped one night, she took an overdose of the tranquilisers and sleeping pills she’d been prescribed. It didn’t work, but even though she was walking zombie for days afterwards, nobody noticed or asked her what was wrong. She had many, many suicidal thoughts. (Sanghera 2009, 195)

The narrator talks about Surjit. As the description before, Surjit commits the arranged marriage in the name of honour and prevents to bring the shame for the family. She does not love her husband at all. If her husband is having sex with her, she said that she has been raped. Even, she takes sleeping pills so that she does not serve her husband’s sexual needed. The sentence of “she was walking zombie for days afterwards” describes that she is lifeless but still undead. In that condition, Surjit over thinks about suicide is the way out.
However Robina and Navjeet really do suicide to escape the marriage. “Robina, my precious sister who, like Navjeet, found her self trapped in a tormented marriage and chose as an escape route a horrible death”. (Sanghera 2009, 62). Robina is Jasvinder’s sister, she burned herself to death because she was so unhappy in her marriage. Navjeet Sidhu, an Asian woman who flung herself under the Heathrow Express\textsuperscript{33}. She had her kids with her, a little boy in her arms and a five years old daughter, she was holding by the hands. She was desperately unhappy and under pressure her husband and the family.

The following quotation discusses about Maya. Her marriage is arranged by her father. Before arranging marriage, Maya married a Christian man, whereas she herself is a Sikh. Her father has separated them and then he arranged her into marriage someone whom her father chosen.

\textit{Like Surjit, Maya found that once her husband got rights of residency, his behaviour toward her grew worse. He became very controlling: forcing her to give up an accountancy course she had started, preventing her from going out alone, forbidding socializing, monitoring her calls. He calls her names: ‘fat bitch’ was a favourite.} (Sanghera 2009, 217)

Maya’s new husband has already known that Maya had ever married before. So, day after day his behaviour is getting worse. Maya is not allowed to do something without her husband permission. Ironically, he calls his wife ‘fat bitch’. Both Maya and her husband are really unhappy in this marriage. He said, “I’m not happy that you were married before”. Maya still tries to do her best to her marriage. Even she is treated by her in laws as a slave. Her marriage is unhappy, but she stands on the defensive for her children sake.

\textsuperscript{33} Heathrow Express is an airport rail link from London Heathrow Airport to London Paddington station in London operated by the Heathrow Express Operating Authority, a wholly owned subsidiary of BAA (British Airport Authority).
The stereotype of mother-in-law and daughter-in-law relations in India is that of a dominating mother-in-law and submissive daughter-in-law. In India many people believe that by marriage a woman enters into bondage, and in Indian situation this is pretty accurate—woman is not free. In arranged marriage, her consent is not sought; her desires have no importance; and, even if she loves somebody to be her husband, family not only does not give any consideration to that but also threatens her in many ways. After marriage, in many cases, she is like a slave. She must be submissive to the abuses of the husband and his family.

The last quotation is about Imran. He marries his cousin and never wishes for this marriage. He marries that girl in the name of honour, because he does not want to bring any shame to the family.

*His bride was a pretty girl and intelligent, Imran looked shameface, he kept his eyes on the table as he admitted, ‘She was upset when I told her that I'd been forced to marry, that it wasn’t what I wanted.* (Sanghera 2009, 96)

After marriage, Imran takes her wife to live together with his mother’s house. Three weeks later he moves out and his wife still stays in his mother’s house. Her mother gives him a choice which is if he stays with his wife, he will be bought a big house, but if he refuses that, he will disown by the family. Imran choose the second decision of her mother. He can not endure it anymore. Since he left home during seven years, he just saw his wife at once. When he is back to home, his family persuades him to live with her wife. Imran feels that his family

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is always pressing around him. Finally, he loses his temper and goes up to his wife and shouts in her face, “I divorce you. I divorced you. I divorced you.” (Sanghera 2009, 98). From the description, it can be seen although Imran accept the arranged marriage, he is unhappy because he does not love his wife. Even his wife tries to defend their marriage, it is still useless. Two innocent lives have been ruined in the name of honour.

Among those characters in this novel, Jasvinder tells most of them are female characters. She just talks a little about male character, in this case is Imran. In this discussion, Imran is told that he marries his cousin, he does not love her wife at all. Then finally, Imran divorces his wife.

Arranged marriage has a lot negative effects. The great effects are belonging to women. It can be seen in Imran’s case that in his arranged marriage, Imran’s problem just does not love her wife. It is not like as the case of female characters in this novel. As has been described before, they have been around terrible experience. Such as there are women who have been drugged, beaten, imprisoned, raped and terrorized within the walls of the homes they grew up in and women whose families treat them like slaves.
B. Ideology of the novel

Ideology is the most important conceptual category in cultural studies.\textsuperscript{36} Like culture, ideology has many competing meanings. An understanding of this concept is used interchangeably with cultural itself. John Storey, in his book \textit{Cultural Theory and Popular Culture} gives five meanings the concept of ideology.\textsuperscript{37} One of the fifth definition is intended to draw attention to the way in which texts (television fiction, pop songs, novels, feature films, etc.) always present a particular images of the world.

This research based on the text - novel. Jasvinder Sanghera - the author - takes a position in the text through the ideology of the author to describe something. In this case, the author describes arranged marriage to be represented. Jasvinder writes novel which talks about her personal experience that is arranged marriage and her job in \textit{Karma Nirvana}\textsuperscript{38} by telling some characters in her novel that have the same fate.

In her novel, Jasvinder represents arranged marriage as \textit{a burden, a horrible thing and an unhappy marriage}. From that representation, there is an ideology within it. Representation is the production of meaning through language. Through the language (symbols and signs written, oral, or image) we express thoughts, concepts, and our ideas about something. The meaning of something is highly dependent of how we represent about it. By observing the words and images that we use to represent something can be seen clearly the values that we

\begin{footnotesize}
\textsuperscript{36} Graeme Turner (2003), \textit{loc. cit.}
\textsuperscript{37} John Storey (2003), \textit{op. cit. 4.}
\textsuperscript{38} A community-based project that supports South Asian women affected by domestic violence and honour-based crimes
\end{footnotesize}
give to these things. In this case, the writer observes the quotations by diction of the words. Jasvinder chooses many kinds of words which show that representation of arranged marriage in this novel as terrible. It can be seen in the quotation below, she uses a lot of terrifying words.

* I listen to those stories-more than even I imagined-told by women who have been drugged, beaten, imprisoned, raped and terrorized within the walls of the homes they grew up in. I meet women whose families treat them like slaves. I listen and I humbled by their resilience. I feel privileged to hear these stories and proud to stand beside those who tell them as they set down the burden of the past and start to rebuild their lives. I draw strength and inspirations from their courage. (Sanghera 2009, 3)

Jasvinder tells about the experiences of some characters in this novel by the terrifying words, such as drugged, beaten, imprisoned, raped, terrorized, slaves, punched, cut, strangled, scratched, kicked, pulled, killed, bellowed, trapped, tormented, controlled, forced, forbidden, prevented, monitored, struggling to breath, furious fingers, plank with the nails in it, brow-beaten, walking zombie and suicidal. Referring to definition of ideology above that ideology is intended to draw attention to the way in which text always present a particular image of the world. By identifying the words as have been mentioned above, the author draws that this novel — text - presents a particular image of arranged marriage as terrible. Ideology is self-interest for the consumer and producer. Jasvinder has her own interest to represent arranged marriage as a bad marriage by using any diction of the words. Her interest originates from her personal experience of planning to have arranged marriage. She experiences of being disowned by the family due to her rejection of the plan. As a result, she does not experience physical, verbal, psychological abuses from the husband and
the husband’s family. She tells about arranged marriage by hearing so many experiences of the characters in this novel.

Jasvinder works in Karma Nirvana, as has been described before that Karma Nirvana is a project which is active in domestic violence and honour-based crimes. Some characters in this novel call her to ask for protection. Jasvinder wants to tell the readers who probably have the same story that they are not alone.

There will be a solution and solving the problem they have, in this case about arranged marriage.

*I remind myself that I am there not for myself but for all those who cannot speak, that I am representing thousands of women in this country and – in time, I hope across the world.* (Sanghera 2009, 277)

‘The inquiry includes an online consultation to which as many people as possible are being encourage to contribute, so the stories of thousands of victims could be heard.’ (Sanghera 2009, 279)

In the novel, Jasvinder is always being a speaker from her project in Karma Nirvana for all sorts of institutes, especially in the schools. Arranged marriage is mostly committed on the children in their puberty. By means of this novel, she wants to tell so many experiences of characters about arranged marriage, because there are still many people who choose to keep silent and do not speak up, they are afraid to the threaten of the family and bring them shame.
CHAPTER IV
CONCLUSION AND SUGGESTION

A. Conclusion

*Daughters of Shame* is an autobiographical novel which tells about the efforts of female characters in escaping the arranged marriage tradition. The novel is set in England, but the characters who dominate the story mostly from South Asia. Autobiographical novels usually talk about private experiences such as war, family conflict or sex, racial and social discrimination. In this case, arranged marriage is implied in private experience as family conflict. Marriages are traditionally arranged by the family, both as a duty to the child and out of self-interest. In an arranged marriage, it is the parents who decide and give consent. Very often there is so much force and fear involved in marriage - force from the parents and fear from the part of children who wish to marry. Arranged marriage is still the predominant form of marriage in South Asia, specifically in Bangladesh, India, Pakistan and Nepal, as well as in some rural areas in the Middle East.

After analyzing the main problem in chapter three, the writer draws a conclusion that the representation of arranged marriage as *a burden, a horrible thing* and *an unhappy marriage*. Some characters in this novel feel arranged marriage as a burden because they can not marry someone whom they love. As has been described before that arranged marriage is a duty to the children and out of self-interest. So, they have no chance of marrying outside their own religion,
caste, social status or economic class and race. If children find their own mates, parents would threaten them in many ways; threatening not to give them any share of family property or wealth, threatening to drive them out of their own homes and the most terrible threaten is parent would rather kill their children in the name of honour than they bring any shame to the family. It makes the representation of arranged marriage to be a **horrible thing**.

Arranged marriages will be wonderful if parents and children love each other sincerely, and total freedom is given to children for final consent to marriage and if arrangements are made for the would-be-spouses to meet and to know each other. Yet it is often in the fact, parents over-protect and control their children to the extent of denying every wish, and even every right of their children in choosing their partners. The result, most of the children get an **unhappy marriage**.

From the representation of arranged marriage above, it can be concluded that there is an ideology within it, it is ideology of the author. Jasvinder - the author - has strong influence to insert her own ideology to her novel. That thing is happened because the author is not only seeing the case of arranged marriage as has been mentioned above but also she herself has ever experienced it before.

The author takes a position in the text through the ideology of the author to describe something. In this case, the author describes arranged marriage to be represented as a bad marriage. This ideology can be seen by observing the words and images that is used to represent something. In this case, the writer observes the quotations by diction of the words. Jasvinder chooses many kinds of words which show that representation of arranged marriage in this novel as terrible. Such
as drugged, beaten, imprisoned, raped, terrorized, struggling to breath, furious fingers, plank with the nails in it, brow-beaten, walking zombie and suicidal. Those words give terrible image of arranged marriage in this novel. Then she wants to tell the readers who probably have the same fate that they are not alone, there will be a solution and solving problem they have about arranged marriage.

The last, in the novel she always talks about *Karma Nirvana* - a community-based project that supports South Asian women affected by domestic violence and honour-based crimes. She works there and if there is someone who needs her help, just contacts her at that agency. She uses this novel to put her ideology because there are still many people who choose to keep silent and do not speak up, they are afraid to the threaten of the family and bring them into the shame.

**B. Suggestions**

For other researchers who want to analyze a novel, they have to read it carefully and repeatedly. After they read and find the issue to analyze, they look for many sources that connect with their research. They should use the right theory or approach in order to have the right comprehension of the novel and the role of theory or approach should be matched with the analysis.

The writer also suggests the researchers who are interested in studying the same field of study such as the novel *Daughters of Shame*, in order to use the representation theory to find the meaning of arranged marriage and from that representation, it is known that there is an ideology. Sometimes the author of the novel does not directly show her or his ideology. So, we have to observe more
seriously, in order to catch it as good as possible. Then, the writer also finds feminism value and diaspora in this novel. These issues can be analyzed by anyone who is interested in these fields in order to get the broader comprehension of the novel.
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APPENDIX