

CHAPTER IV

FINDING AND DISCUSSION

This chapter explains the findings of the present study by elaborating the textual evidence in the novel *A Thousand Splendid Suns*. This chapter is divided into two sections. The first section focuses on the analysis of the roles of husband and wife in the family as related to theory of gender roles and stereotypes. The second section focuses on the way of establishing spousal authority in the family. To discover the way of spousal authority is established in the family, the theory of power and patriarchy are used as tool to find out spousal authority which is shown in the roles of husband and wife.

4.1 The Roles of Husband and Wife in the Family

This section focuses on the finding of the role of husband and wife in the novel. It consists of the explanation of textual evidence in the novel of *A Thousand Splendid Suns* to answer the first research question regarding the role of husband and wife in the novel. Based on the finding, this study found that the role between husband and wife creates the gap between man and woman. Thus, the focus of this section is relevant with gender roles and stereotypes.

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As explained in the previous chapter, gender roles and stereotypes between men and women are influenced by society and biological distinction. From society point of view, gender is a cultural construction in which male and female differences are defined by dominant socio-cultural values (Connel, 2009). It indicates that society plays a role to construct gender roles and stereotypes between men and women. Therefore, the ways of male and female perform are shaped by society. Meanwhile, from biological points of view there are three reasons why men are different from women such as physical strength and fitness, susceptibility to occupational illness, fitness and reproduction (Wienclaw, 2011). It indicates that the roles between men and women also come from biological classification. As a result, the findings show that the roles of husband are husband as authority figure and breadwinner while the roles of wife are wife as subordinate and housekeeper.

4.1.1 Husband as Authority and Wife as Subordinate

In the husband roles, he has role as decision maker in the family. In other words, husband is shown to be the one who has authority. In the novel, the husband's stereotype can be seen as aggressive person. As evidenced in the text, Rasheed was described as a husband who was aggressive to his wife. As proposed by Symons (1979, cited in Egendorf, 2000), biological difference explains that men are responsible toward dominance which relates to aggression, independence,

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psychopath, and sensation-seeking. In other words, men have to be responsible to their domination in order to make women to be obedient. It causes men dominate and have authority towards women as illustrated in the following textual evidence:

"I worry that you are angry with me." Rasheed sighed "Are you?" His eyes shifted to her. "Why would I be angry?" "I don't know, but ever since the baby" "Is that the kind of man you take me for, after everything I've done for you?" "No. Of course not." **"Then stop pestering me!" "I'm sorry. *Bebakhsh*, Rasheed. I'm sorry."** (Page 94)

He was lying on his bed, back to the wall, his thick, long legs splayed on the mattress. **"Sit down before you faint and cut your head open." Mariam felt herself drop onto the folding chair beside his bed. "Hand me that ashtray, would you?" he said. Obediently, she did.** (Page 207)

The textual evidence above described that Mariam was scared and worried that she had irritated Rasheed for everything that happened. The word 'sorry' that she said two times had emphasized that she was scared to face Rasheed's attitude. Mariam was scared because Rasheed had power as a man and leader in the family. Rasheed also wanted Mariam to do everything that he asked even if it hurted Mariam, as described in the following textual evidence:

Mariam detected a shadow on his face, a darkness underlying the coppery light of dusk. In the house, he took off his coat, threw it on the couch. **Brushing past Mariam, he said in a brusque voice, "I'm hungry. Get supper ready."** (Page 230)

The excerpt above shows that when he was hungry, he asked Mariam in a rude tone. Rasheed instructed Mariam violently to serve the food quickly. Howard, et al (1986 as cited in Collis, 1999) states that men in the relationship tend to use their

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strength such as bullying, threatening, insulting, or asserting authority. Consequently, an Afghan wife suffered from cruelties of her husband's attitude.

In *A Thousand Splendid Suns*'s novel, a wife is portrayed as an object to do her husband needs. In the family, husband wanted a wife who provides everything that he needed, as described in the following.

"I made *daal*" Mariam said. "Good. I'm starving." She poured water for him from the *afiawa* to wash his hands with. As he dried with a towel, she put before him a steaming bowl of *daal* and a plate of fluffy white rice. This was the first meal she had cooked for him, and Mariam wished she had been in a better state when she made it. (Page 68)

The excerpt indicates that Mariam served her husband well. She made *daal* and washed her husband hands. It shows that Mariam wanted to be a good wife in order to make Rasheed please with her. It shows that she has role as a servant for her husband. In other words, women have to follow men's command. In the novel, wife's stereotype is portrayed as submissive person. According to Symons (1979, as cited in Egendorf, 2000) biological difference demonstrates that women are responsible toward submission which relates to defensive aggression, attachment and nurturance, anxiety and security-seeking. It indicates that a wife has to be submissive to her husband. Thus, men think that they have rights to control women's life. As evidenced in the novel, Mariam was portrayed as a wife who was obedient to her husband as illustrated in the following textual evidence:

"Are you ever going to unpack that thing?" he said, motioning with his head toward her suitcase. He crossed his arms. "I figured you

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might need some time. But this is absurd. A week's gone and... **Well, then, as of tomorrow morning I expect you to start behaving like a wife. Fahmidi? Is that understood?"** Mariam's teeth began to chatter. **"I need an answer." "Yes."** (Page 63)

The textual evidence above shows that wife was her husband belonging. Rasheed said that she had to behave like a wife. Mariam, as a wife, was demanded and forced to respect her husband. She did not complain of what her husband wanted because it was a proof that she was obedient. It means that men have authority to control women. This is another excerpt which describes that Mariam respected and followed her husband's command.

They had Eid visitors at the house. **They were all men, friends of Rasheed's. When a knock came, Mariam knew to go upstairs to her room and close the door. She stayed there, as the men sipped tea downstairs with Rasheed, smoked, chatted. Rasheed had told Mariam that she was not to come down until the visitors had left. Mariam didn't mind.** (Page 80)

From the excerpt above, it shows that Rasheed told Mariam that she was not allowed to meet his friends because they were not her *mahram*. Mariam just followed his command to show that she was a good wife. This condition is influenced by patriarchy system which makes the gap between men and women. Patriarchy system is power the of men domination (Gamble, 1999). It can be seen that men have ability to take control over women. Thus, it means that women are controlled by men's rule.

From the daily chores of husband in private domain, husband has role as protector who restrict wife to do activities outside the house. In other words, it can be

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said that the portrayal of men are considered as the one who have strength to protect women. It is shown by biological distinction between men and women where crucial element of identity to be masculine and feminine are the power for men and the powerless for women. Thus, men as one who have power is described in the following textual evidence:

"All I ask in return, well, it is a simple thing. **I ask that you avoid leaving this house without my company.** That's all. (Page 217)

This excerpt shows that Rasheed prohibited his wife to go outside without being accompanied by him. If Rasheed did not accompany Mariam to go outside, she just stayed at home, as supported in the following:

"But I'm a different breed of man, Mariam. Where I come from, one wrong look, one improper word, and blood is spilled. **Where I come from, a woman's face is her husband's business only. I want you to remember that. Do you understand?"** Mariam **nodded.** When he extended the bag to her, she took it. (Page 69)

I also ask that when we are out together, that you wear a burqa. For your own protection, naturally. It is best. So many lewd men in this town now. Such vile intentions, so eager to dishonor even a married woman. So. That's all." (Page 217)

Wife has to be protected by husband in the family. In the novel, the portrayal of wife can be seen as powerless towards her husband. Women in the relationship tend to use their weakness and powerlessness such as crying, acting ill or helpless (Howard, et al. 1986 as cited in Collis, 1999). From this definition, it shows that **Winni Aryani, 2012**

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women are considered powerless viewed from men's perspective. As evidenced in the novel, Mariam had to use *Burqa* to cover her whole body because women's body was her husband belonging and to protect her body from lewd men. It indicates the fact that she is limited by her husband. In Afghan, women can be defined as honor or virtue who are very vulnerable to be injured by outsider (Shakib, 2010). In fact, women get discrimination inside the house. In the novel, Rasheed as the head of family has power to treat his wife cruelly and arbitrarily in the family, as described in the following textual evidence:

"If you send us back," she said instead, slowly, "there is no saying what he will do to us." She could see the effort it took him to keep his eyes from shifting. **"What a man does in his home is his business."** (Page 260)

The textual evidence above described that Mariam tried to escape but she was arrested. The utterance "What a man does in his home is his business" shows that husband has his own rule. It indicates that women are treated unfairly and differently. As proposed by Harr (2007) men demonstrate their power, control, and authority in the family by controlling the women. It makes women oppressed and abused by men. As a result, an Afghan wife experiences discrimination and limitation in her marriage.

4.1.2 Husband as Breadwinner and Wife as Housekeeper

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From the husband roles, husband has role as worker because of their size and strength. In other words, husband is shown as the breadwinner in the family. Parsons (n.d as cited in Flynn, 2011) said that men play instrumental roles by earning money in the family. The portrayal of husband which describes as breadwinner is explained below:

"He's a shoemaker," Khadija was saying now. "But not some kind of ordinary street-side *moochi*, no, no. He has his own shop, and he is one of the most sought-after shoemakers in Kabul He makes them for diplomats, members of the presidential family-that class of people. So you see, **he will have no trouble providing for you.**" (Page 46-47)

From the textual evidence above, it can be seen that Rasheed had a job which could fulfill Mariam's needs. So, Mariam did not need to worry about that. In Afghan culture and tradition, the roles of husband depend on patriarchy system in which men have responsibilities in earning money and protecting their family. As stated by Tong (2009) patriarchal ideas underline that men in public domain, it indicates that they should earn money for their wives and children.

Furthermore, in the wife daily activities, wife has role as housekeeper. She has to be able to do domestic chores. It relates to the housekeeping, such as cooking, washing, cleaning the house, food serving, and taking care of husband. In the novel, Mariam started to do her role as a wife. Here are some textual excerpts which describe the portrayal of a wife in housekeeping.

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The next morning, after Rasheed left for work, Mariam unpacked her clothes and put them in the dresser. **She drew a pail of water from the well and, with a rag, washed the windows of her room and the windows to the living room downstairs- She swept the floors, beat the cobwebs fluttering in the corners of the ceiling.** She opened the windows to air the house. (Page 64)

Mariam was disappointed that he did not notice the clean windows, the swept floors, the missing cobwebs. But he did look pleased that she had already set his dinner plate, on a clean *sofrah* spread on the living-room floor (Page 67-68)

These excerpts indicate that Mariam had done her roles as a wife such as cooking, washing, cleaning up their house and serving her husband as expected by Rasheed. It shows that Mariam did her duty as a good wife. She let herself to be passive and submissive toward the situation that forced her to do those things. It showed that she was obedient to her husband. Thus, it points out that women have responsibilities to be a good wife, take care of their children, and stay at home, as supported in the following:

Later in the day, Rasheed was still trying the radio as **Mariam made rice with spinach sauce in the kitchen. Mariam remembered a time when she had enjoyed, even looked forward to, cooking for Rasheed.** (Page 99)

Mariam saw now in those same eyes what a fool she had been. Had she been a deceitful wife? she asked herself. A complacent wife? A dishonorable woman? Discreditable? Vulgar? What harmful thing had she willfully done to this man to warrant his malice, his continual assaults, the relish with which he tormented her? **Had she not looked after him when he was ill? Fed him, and his friends, cleaned up after him dutifully? Had she not given this man her youth? Had she ever justly deserved his meanness?** (Page 338)

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Mariam used to be happy and enjoy cooking the food for her husband. But Rasheed was not satisfied with everything that she did to please him. Parsons (n.d as cited in Flynn, 2011) stated that women play expressive roles by taking care of the home and emotional life. It shows that women are demanded to do their roles in domestic chores. Thus, this situation makes women become subordinate in the family.

4.1.3 Discussion

From the explanation above, the roles of husband and wife are husband as authority and breadwinner while wife as subordinate and housekeeper. The role of husband and wife indicates that husband is more dominant than his wife while wife is subordinate in the family. It can be seen from men who always get major role while women get minor role in many aspects of life, especially in the family. Afghan culture and tradition reflect the exercise of the patriarchy system in which men have responsibilities in which men have responsibilities to protect their family including the wife. With this reason, he for example can prohibit his wife from going out of the house. It indicates that husbands have power and authority which can be used to oppress and abuse their wives as their possession. Since Afghan is controlled by Taliban, women do not have rights to work, to go outside without a close male relative, to get education, and to participate in public

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area (Ellis, 2000 as cited in Sheriff, 2006). It makes discrimination and limitation to women's life, Thus, this situation creates the gap between men and women where women to be placed in the second position under the men.

4.2 Abuses as the Way of Establishing Spousal Authority in the Family

This part focuses on abuse as the way of establishing spousal authority in the family. It deals with the explanation of textual evidence in the novel of *A Thousand Splendid Suns* to answer the second research question — in what way spousal authority is established in the novel? Based on the finding, this study found that the way of establishing spousal authority in the family is exercising power through abuses action. There are three types of abuse of husband to wife in the family. Those are physical abuse, verbal abuse, and psychological abuse. The first type of abuse in the family is physical abuse. Physical abuse causes pain or physical injury to the victim's body (Alberta, 2008). It can be perceived in the form of actions such as kicking, punching, slapping, and strangling. The second type of abuse in the family is verbal abuse. It can be perceived in the form of utterance or expression such as humiliating and blaming. The last type of abuse in the family is psychological abuse. Psychological abuse causes emotional or mental pain to the victim (Alberta, 2008). It can be perceived in the forms of thought and feeling such as bullying, intimidating and threatening. Jaggar and Rothenberg (1984, as cited in Tong, 2009) said that the

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oppression of women causes suffering to the victim physically and psychologically. This study found that abuses as the way of establishing spousal authority in the family. The next section elaborates abuses as the way of establishing spousal authority in the family in more detail.

4.2.1. Physical Abuse

This section is focused on analyzing spousal authority which is maintained and established through oppression and abuses exercised by the husband, specifically in physical forms. Physical abuse occurs when the victim gets injured physically such as hit, slapped, punched, and strangled. It can be seen from the action of husband towards his wife. In the novel, Rasheed physically abuses Mariam as can be seen in the following textual evidence:

Get up," he said. "Come here. Get up." He snatched her hand, opened it, and dropped a handful of pebbles into it. "Put these in your mouth." "What?" "Put these in your mouth." "Stop it, Rasheed, I'm-" **His powerful hands clasped her jaw. He shoved two fingers into her mouth and pried it open, then forced the cold, hard pebbles into it. Mariam struggled against him, mumbling, but he kept pushing the pebbles in, his upper lip curled in a sneer. "Now chew," he said.** Through the mouthful of grit and pebbles, Mariam mumbled a plea. Tears were leaking out of the corners of her eyes. "CHEW!" he bellowed. A gust of his smoky breath slammed against her face. Mariam chewed. Something in the back of her mouth cracked. "Good," Rasheed said. His cheeks were quivering. "Now you know what your rice tastes like. (Page 102)

The textual evidence above shows that Rasheed forced Mariam to chew the pebbles. Mariam tried to fight him but he pushed the pebbles into her mouth strongly.

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She chewed it in her mouth obediently even though it hurt herself. It made Mariam cried and injured physically. Rasheed thought that the food she made for him was bad. He never pleased and satisfied with what was given by his wife. This situation indicates that men as head of family want to show that they have more power to treat women arbitrarily. Foucault (2003, as cited in Elden, 2006) states that family plays role in the ways of thinking, specifically the power of the father. To support this argument, textual evidence which indicates oppression and abuse in physical forms which is experienced by Mariam are mentioned below:

She watched him shove Mariam into the toolshed. He went in, came out with a hammer and several long planks of wood. He shut the double doors to the shed, took a key from his pocket, worked the padlock. He tested the doors, then went around the back of the shed and fetched a ladder. (Page 262)

From this textual evidence, it can be seen that Mariam was treated badly by her husband. He locked Mariam in the tool shed. It makes men have more authority to control women just like his belonging. As proposed by Dobie (2009) women are seen less important or nonexistent. Leaning on Dobie's definition, women as subhuman have no more power to fight men. It shows that women are weak and inferior to men. The followings are the textual evidence that occur often time Rasheed solved the problems by punching, slapping, and kicking Mariam without reason as a punishment.

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On occasion, he would resolve with punches, slaps, kicks, and sometimes try to make amends for with polluted apologies and sometimes not. (Page 98)

Downstairs, the beating began. To Laila, the sounds she heard were those of a methodical, familiar proceeding. There was no cursing, no screaming, no pleading, no surprised yelps, only the systematic business of beating and being beaten, the *thump, thump* of something solid repeatedly striking flesh, something, someone, hitting a wall with a thud, cloth ripping. Now and then, Laila heard running footsteps, a wordless chase, furniture turning over, glass shattering, then the thumping once more. Laila took Aziza in her arms. A warmth spread down the front of her dress when Aziza's bladder let go. **Downstairs, the running and chasing finally stopped. There was a sound now like a wooden club repeatedly slapping a side of beef.** Laila rocked Aziza until the sounds stopped, and, when she heard the screen door creak open and slam shut, she lowered Aziza to the ground and peeked out the window. **She saw Rasheed leading Mariam across the yard by the nape of her neck. Mariam was barefoot and doubled over. There was blood on his hands, blood on Mariam's face, her hair, down her neck and back. Her shirt had been ripped down the front.** "I'm so sorry, Mariam," Laila cried into the glass. (Page 262)

The textual evidence above shows that Mariam got ill treatment from her husband. Mariam's body was beaten several times. It made Mariam's body and faces injured and bled. It shows that men have more physical strength than women. According to Wienclaw (2011: 19) there are three reasons why men are different from women "(1) Physical strength and fitness; (2) Susceptibility to occupational illness; (3) Fitness and reproduction". It demonstrates that women's body are weak than men's body. Thus, it points out that women are considered as weak, gentle, and fearful. Additionally, in the novel, Mariam also reacted to the oppression and abuse

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which was done by her husband. She became brave to fight Rasheed when he tried to beat Laila because she wanted to protect her just like Mariam's daughter. It is illustrated in the following textual evidence:

They crashed to the ground, Rasheed and Laila, thrashing about. He ended up on top, his hands already wrapped around Laila's neck. **Mariam clawed at him. She beat at his chest. She hurled herself against him. She struggled to uncurl his fingers from Laila's neck. She bit them.** But they remained tightly clamped around Laila's wind-pipe, and Mariam saw that he meant to carry this through. (Page 339)

In the toolshed, Mariam grabbed the shovel. Rasheed didn't notice her coming back into the room. He was still on top of Laila, his eyes wide and crazy, his hands wrapped around her neck. Laila's face was turning blue now, and her eyes had rolled back. **Mariam saw that she was no longer struggling. He's going to kill her, she thought. He really means to. And Mariam could not, would not, allow that to happen. He'd taken so much from her in twenty-seven years of marriage. She would not watch him take Laila too. Mariam steadied her feet and tightened her grip around the shovel's handle. She raised it. She said his name. She wanted him to see. "Rasheed." He looked up. Mariam swung. She hit him across the temple.** (Page 339)

The textual evidence shows that Mariam struggled to protect Laila. She did not want to see Laila had the same experienced like her. Mariam thought that Rasheed wanted to kill Laila. She hit Rasheed in the head with a shovel and killed him. Women often use verbal abuse or physical abuse where the purpose is self-defense (Johnson, 2006 as cited in Wood, 2009). Since she had suffered for 27 years, her trait changed because she had experienced oppression and abuse of her marriage.

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It shows that women also have the power for controlling and protecting their own lives; because the oppression and abuse demonstrate inequality in which women are placed under men's domination.

4.2.2. Verbal Abuse

This section is focused on analyzing spousal authority which is maintained and established through oppression and abuses exercised by the husband, particularly in verbal forms. It can be seen from utterance or expression which is given by husband to his wife such as humiliating and blaming. As evidenced in the novel, Rasheed showed his superiority by complaining the whole things done by his wife. He liked to fault Mariam's cook and uncleanness of the house, as described in the following textual evidence:

He was more apt to sulk these days, to fault her cooking, to complain about clutter around the yard or point out even minor uncleanness in the house. (Page 93)

The rice was judged either too greasy or too dry, the bread declared too doughy or too crispy. Rasheed's faultfinding left her stricken in the kitchen with self-doubt. (Page 99)

Now you know what you've given me in this marriage. Bad food, and nothing else." Then he was gone, leaving Mariam to spit out pebbles, blood, and the fragments of two broken molars. (Page 102)

The textual evidence shows that Rasheed did not satisfy with Mariam's service. Whatever Mariam did, nothing could please him. It made Mariam as the one

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who was always wrong in Rasheed's perspective. This means that Rasheed's attitude towards Mariam can be seen as the way to rule his wife and his family by complaining household matters. Aristotle (n.d, as cited in Bressler, 2007) states that man is naturally superior while woman is naturally inferior, the one rules and the other is ruled. It indicates that husband as a leader in the family want to show their superiority to control his wife in the family. Another excerpt that describes verbal abuse is:

Rasheed chortled and shook his head, but Mariam thought she saw uncertainty in the way he crossed his arms, the way his eyes shifted. **"You know nothing, do you? You're like a child. Your brain is empty. There is no information in it." "I ask because" "Chupko. . Shut up." Mariam did. It wasn't easy tolerating him talking this way to her, to bear his scorn, his ridicule, his insults, his walking past her like she was nothing but a house cat.** (Page 97)

The excerpt above shows that Rasheed humiliated Mariam that she was uneducated person and she did not know anything. She was nothing on his perspective. It indicated Mariam as uneducated women. Thus, women can be treated arbitrary by men. The following is the textual evidence which describes an Afghan wife gets verbal abused from her husband.

We are city people, you and I, but she is *dehati*. A village girl. Not even a village girl. No. She grew up in a *kolba* made of mud *outside* the village. Her father put her there. Have you told her, Mariam, have you told her that you are a *harami*? Well, she is. (Page 216)

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This textual evidence shows that Rasheed shamed on Mariam in front of Laila that she was a *harami*. Rasheed considered himself and Laila as city dweller while Mariam was considered as village girl who was isolated in a *kolba* outside village. It is presented that Rasheed as city people was placed in the upper class than Mariam a village girl and a *harami* was placed in the lower class. Rasheed felt that he was superior in many things, so that it made Mariam felt useless. It shows that men are superior to women in many aspects of life. Beauvoir (1949) points out that men are responsible for their superiority toward women economically and socially. It depicts that men want to show that they are superior in many aspects. Another excerpt which shows verbal abuse:

I'll say it this way: If she were a car, she would be a Volga." Mariam was a thirty-three-year-old woman now, but that word, *harami*, still had sting. Hearing it still made her feel like she was a pest, a cockroach. She remembered Nana pulling her wrists. *You are a clumsy Utile harami. This is my reward for everything I've endured. An heirloom-breaking clumsy Utile harami. "You," Rasheed said to the girl, "you, on the other hand, would be a Benz. A brand-new, first-class, shiny Benz.* (Page 216)

The textual evidence above shows a time when Rasheed compared Mariam and Laila, he said that Mariam was inferior to Laila. Fortunately, Mariam was able to do domestic role such as cooking, washing, and cleaning the house which sometimes pleased Rasheed. It indicates that every woman is not born to be the same but they have different characteristic which are unique.

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4.2.3. Psychological Abuse

This section is focused on analyzing spousal authority which is maintained and established through oppression and abuses exercised by the husband, particularly in psychological forms. To find out the types oppression and abuse, there are two forms of oppression and abuse practice in psychological forms which come from thought and feeling such as bullying, intimidating, and threatening. It can be seen from the ways of husband treat his wife badly where it makes emotional or mental pain. In the novel, Mariam had experienced difficult situation where her husband is the only one with authority in the family. It shows that husband has power to treat his wife well or bad. Thus, a wife often gets oppression and being abuse by her husband. Here some excerpts which indicate oppression and abuse in psychological forms which are experienced by Mariam:

Except for a handful of days, Rasheed didn't observe the fast. The few times he did, he came home in a sour mood. Hunger made him curt, irritable, and impatient. One night, Mariam was a few minutes late with dinner, and he started eating bread with radishes. Even after Mariam put the rice and the lamb and okra *qurma* in front of him, he wouldn't touch it. He said nothing, and went on chewing the bread, his temples working, the vein on his forehead, full and angry. He went on chewing and staring ahead, and when Mariam spoke to him he looked at her without seeing her face and put another piece of bread into his mouth. (Page 77)

In the four years since the day at the bathhouse, there had been six more cycles of hopes raised then dashed, each loss, each collapse, each trip to the doctor more crushing for Mariam than the last. With each disappointment, **Rasheed had grown more remote and resentful. Now nothing she did pleased him.** She cleaned the house, made sure he always had a supply of clean shirts, cooked him his favorite dishes. Once,

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disastrously, she even bought makeup and put it on for him. **But when he came home, he took one look at her and winced with such distaste that she rushed to the bathroom and washed it all off, tears of shame mixing with soapy water, rouge, and mascara.** (Page 98)

The excerpts above show that Rasheed was in a bad mood because he was hungry. When Mariam was late to serve dinner, he did not say anything and did not want to eat the food that Mariam made. It means that women become the victim of men's demand. In the text, he also felt disappointed because Mariam was not able to get a child. Although, Mariam had attempted to make her husband glad by serving his daily needs but it did not work. It causes sadness, anxiousness and fearfulness feeling for women. Thus, it shows that women are regarded as object to be oppressed and abused by men. In the text, Rasheed treated his wife different from he used to do. His attitude made her sad and disappointed. It indicated that Rasheed's character had changed; he became temperament, impatience, and disrespect to his wife. He never respected and made his wife happy, as supported in the following:

Meanwhile, a change had come over Rasheed ever since the day at the bathhouse. **Most nights when he came home, he hardly talked anymore. He ate, smoked, went to bed, sometimes came back in the middle of the night for a brief and, of late, quite rough session of coupling.** (Page 93)

Occasionally, he took her around town on Fridays, like he used to, **but on the sidewalks he walked quickly and always a few steps ahead of her, without speaking, unmindful of Mariam who almost had to run to keep up with him. He wasn't so ready with a laugh on these outings anymore. He didn't buy her sweets or gifts, didn't stop and name places to her as he used to. Her questions seemed to irritate him.** (Page 93)

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For years, he had eaten without looking up, without speaking, his silence condemning, as though some judgment were being passed, then broken only by an accusatory grunt, a disapproving cluck of his tongue, a one-word command for more bread, more water. Now he ate with a spoon. Used a napkin. Said *lot/an* when asking for water. And talked. Spiritedly and incessantly. (page 205)

From the textual evidence above, it can be seen that Rasheed's attitude had changed. Rasheed showed that he hate everything that Mariam had done and given to him. Rasheed did not want to speak and he did not buy her something as he used to do. When Rasheed ate, he was just silent. He considered Mariam as his servant; if he needed something, he would ask her impolitely. This indicates that Mariam had suffered from her husband behavior that had changed because she could not give a child. This situation made Mariam useless in Rasheed's perspective. It is portrayed that women have to depend on men. Thus, it reinforces gender inequality in which men are superior to women. The following textual evidence portrays the form of psychological abuse:

Over the years, Mariam had learned to harden herself against his scorn and reproach, his ridiculing and reprimanding. But this fear she had no control over. **All these years and still she shivered with fright when he was like this, sneering, tightening the belt around his fist, the creaking of the leather, the glint in his bloodshot eyes.** It was the fear of the goat, released in the tiger's cage, when the tiger first looks up from its paws, begins to growl-Now the girl was in the room, her eyes wide, her face contorted "I should have known that you'd corrupt her," Rasheed spat at Mariam. **He swung the belt, testing it against his own thigh. The buckle jingled loudly.** (Page 234)

But after four years of marriage, Mariam saw clearly how much a woman could tolerate when she was afraid. **And Mariam was afraid She lived in**

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fear of his shifting moods, his volatile temperament, his insistence on steering even mundane exchanges down a confrontational path that.
(Page 97)

After four years of her marriage, Mariam realized that Rasheed always treated her so bad. Rasheed's character made Mariam scared. She had to accept the consequence of her marriage. It can be said that a wife is seen as victim of husband domination in the family. These excerpts below are the evidence which support this argument:

Mariam remembered a time when she had enjoyed, even looked forward to, cooking for Rasheed. **Now cooking was an exercise in heightened anxiety. The *qurma* were always too salty or too bland for his taste.** (Page 99)

Rasheed made a ball of rice with his fingers. He put it in his mouth, chewed once, then twice, before grimacing and spitting it out on the *sofrah*. **"What's the matter?" Mariam asked, hating the apologetic tone of her voice. She could feel her pulse quickening, her skin shrinking. "What's the matter?" he mewled, mimicking her. "What's the matter is that you've done it again." "But I boiled it five minutes more than usual." "That's a bold lie." "I swear-"** He shook the rice angrily from his fingers and pushed the plate away, spilling sauce and rice on the *sofrah*. Mariam watched as he stormed out of the living room, then out of the house, slamming the door on his way out. (Page 101-102)

Mariam realized that cooking for her husband as an exercise in heightened anxiety. He unappreciated food that she made. Mariam did not even know what was wrong with him. He never tried to make Mariam happy or to compliment her cooking. Since, he never treated Mariam softly, she felt that her life was full of anxiousness and fearfulness. In the novel *A Thousand Splendid Suns*, Rasheed
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prohibited Mariam to give an opinion in marriage. A different age between husbands and their wives is related to have less decision-making power, and less control fertility for women (Barbieri & Hertrich, 2005 as cited in Pyke and Adams, 2010). When Rasheed wanted to marry Laila, Mariam was ignored by her husband, as supported in the following:

"I...I don't want this," Mariam said, numb with contempt and helplessness. "It's not your decision. It's hers and mine." "I'm too old." "She's too young, you're too old. This is nonsense." "I am too old. Too old for you to do this to me," Mariam said, balling up fistfuls of her dress so tightly her hands shook. "For you, after all these years, to make me an *ambagh*" "Don't be so dramatic. It's a common thing and you know it. I have friends who have two, three, four wives. Your own father had three. Besides, what I'm doing now most men I know would have done long ago. You know it's true." **"I won't allow it."** (Page 208)

From the excerpt above, it shows that Mariam did not agree with Rasheed's decision to marry Laila but Rasheed threatened her. This condition shows the fact that women are forbidden to give opinion. It indicates that wives are restrained to express, manage, and decide for themselves. Thus, women have to follow and depend on men's rules. Another excerpt which shows psychological abuse is:

Ever since the failed escape, two and a half years ago, Mariam knew that she and Laila had become one and the same being to him, equally wretched, equally deserving of his distrust, his disdain and disregard. **When he spoke, Mariam had the sense that he was having a conversation with himself, or with some invisible presence in the room, who, unlike her and Laila, was worthy of his opinions.** (Page 266)

The textual evidence above shows Mariam and Laila felt that they had the same treatment from Rasheed. They were ignored and neglected by their husband.

Women in society are often seen as other. Beauvoir (1953, as cited in Bressler, 2007)

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states that since women are not men, they are always seen as “the other”. It makes women are placed inferior to men. It makes women are prohibited to give any opinion. It points out that this oppression and abuse towards women causes suffer psychologically.

4.2.4 Discussion

The previous sections show abuse as the way of establishing spousal authority. The way of establishing spousal authority in the family is divided into three forms which are: physical abuse, verbal abuse, and psychological abuse. It indicates that an Afghan wife gets bad treatment from her husband psychically and psychologically such as oppression and abuse, particularly domestic abuse. It relates to patriarchy system where men are the one who have power to dominate. Patriarchy can be defined as the rules of the father (Wolfreys et al, 2006). Thus, it creates discrimination because men who have authority to control women just like his property. Women are often being oppressed and abused by men where the oppression itself is illegal. Thus, the oppression and abuse toward women have to be eliminated and ended.

In the case of physical abuse, often time husband solves the problems by punching, slapping, and kicking his wife without reason as punishment. Husband as head of family wants to show that they have physical strength to treat his wife badly.

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Wife is seen as a weak, gentle and fearful individual who has no physical strength to fight her husband. In the case of verbal abuse, it can be seen from the negative utterance or expression which is shown by husband to his wife. It happens when husband uses their authority to complain his wife by blaming or humiliating his wife for the whole things that she has done. In the case of psychological abuse, It can be seen from the ways the husband treat his wife badly where it makes emotional or mental pain such as bullying, intimidating, and threatening. For example, a wife who feels her life is full of anxiousness and fearfulness. It points out that this oppression and abuse toward women causes suffer psychologically. In relation to that, Howard, et al (1986 as cited in Collis, 1999) shows that men in the relationship tend to use their strength such as bullying, threatening, insulting, or asserting authority.

Abuses of husband in *A Thousand Splendid Suns's* novel are supported by cultural values such culture, tradition, and class stratification. These cultural values justify women to be oppressed and abused by men. Since Taliban controlled Afghanistan, there were rules in which women had to follow culture and tradition practice. As stated by Emadi (2002 as cited in Adam 2004: 39), women do not have rights in education, they are restricted to the private area, and they are held by cultural and tribal practices that are intended to keep them dominated by men. Consequently, women cannot get education and go outside without men relative. Women are limited

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from many aspects in society. This condition makes women's life restricted by culture, tradition, and society. It shows that social and cultural situation demanded the women to be submissive. This means that they have to follow the rules. Consequently, women lose their rights to express themselves in life. This has made the women suppressed within their society in which they are not able to do anything in their own country. It can be inferred that the social cultural condition hinder the women to freely express their rights.

Moreover, class stratification also causes oppressions and abuses in the family where men's rule is established. It is shown by husband who shows his social status to his wife. Beauvoir (1949) points out that men are responsible for their superiority toward women economically and socially. Class stratification shows that men are superior to women in many aspects of life. For instance, men are placed in the upper class while women are placed in the lower class. From the explanation above, it can be concluded that cultural values demand women to follow the rules and have to be obedient to men.

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