

Women Revolt in Khadafy Era

in *In the Country of Men (2006) by Hisham Matar*

Thesis

*Submitted as a partial fulfillment of the requirement to obtain
the strata one (S1) degree*



Yudhi Perdana Yuliandra

18252/2010

Advisors:

Dra. An Fauzia Rozani Syafei, M.A.

Leni Marlina, S.S., M.A.

**ENGLISH DEPARTMENT
FACULTY OF LANGUAGES AND ARTS
PADANG STATE UNIVERSITY
2016**

HALAMAN PERSETUJUAN SKRIPSI

WOMEN REVOLT IN KHADAFY ERA IN HISHAM MATAR'S NOVEL IN THE COUNTRY OF MEN (2006)

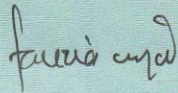
Nama : Yudhi Perdana Yuliandra
NIM/BP : 18252/2010
Program Studi : Sastra Inggris
Jurusan : Bahasa dan Sastra Inggris
Fakultas : Bahasa dan Seni

Padang, 29 Januari 2016

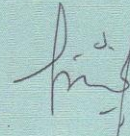
Disetujui oleh:

Pembimbing 1

Pembimbing 2

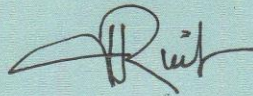


An Fauzia Rozani Syafei, M.A.
NIP: 19660424 199002 2 001



Leni Marlina, S.S., M.A.
NIP: 19820718 200604 2 004

Mengetahui,
Ketua Jurusan



Dr. Refnaldi, S.Pd, M.Litt.
NIP: 19680301 199403 1 003

HALAMAN PENGESAHAN JUDUL SKRIPSI

Dinyatakan lulus setelah di pertahankan di depan Tim Penguji Skripsi
Jurusan Bahasa dan Sastra Inggris Fakultas Bahasa dan Seni
Universitas Negeri Padang

WOMEN REVOLT IN KHADAFY ERA IN HISHAM MATAR'S NOVEL IN THE COUNTRY OF MEN (2006)

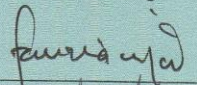
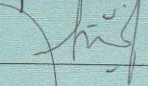
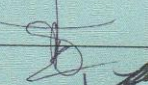


Nama : Yudhi Perdana Yuliandra
NIM/BP : 18252/2010
Jurusan : Bahasa dan Sastra Inggris
Program Studi : Sastra Inggris
Fakultas : Bahasa dan Seni

Padang, 29 Januari 2016

Tim Penguji

	Nama
1. Ketua	: Dra. An Fauzia Rozani Syafei, M.A.
2. Sekretaris	: Leni Marlina, S.S., M.A
3. Anggota	: Dra. Yenni Rozimela, M.Ed. Ph.D
4. Anggota	: Dr. Kurnia Ningsih, M. A
5. Anggota	: Delvi Wahyuni, S.S, M.A

Tanda Tangan

1.	
2.	
3.	
4.	
5.	



UNIVERSITAS NEGERI PADANG
FAKULTAS BAHASA DAN SENI
JURUSAN BAHASA DAN SASTRA INGGRIS
Jl. Belibis. Air Tawar Barat. Kampus Selatan FBS UNP. Padang. Telp/Fax: (0751) 447347

SURAT PERNYATAAN TIDAK PLAGIAT

Saya yang bertanda tangan di bawah ini:

Nama : Yudhi Perdana Yuliandra
NIM/TM : 18252 / 2010
Program Studi : Sastra Inggris
Jurusan : Bahasa dan Sastra Inggris
Fakultas : FBS UNP

Dengan ini menyatakan bahwa, Skripsi/Tugas Akhir saya dengan judul *Women Revolt in Khadafy Era in Hisham Matar's novel In the Country of Men (2006)* adalah benar merupakan hasil karya saya dan bukan merupakan plagiat dari karya orang lain. Apabila suatu saat terbukti saya melakukan plagiat maka saya bersedia diproses dan menerima sanksi akademis maupun hukum sesuai dengan hukum dan ketentuan yang berlaku, baik di institusi UNP maupun masyarakat dan negara.

Demikianlah pernyataan ini saya buat dengan penuh kesadaran dan rasa tanggung jawab sebagai anggota masyarakat ilmiah.

Diketahui oleh,

Ketua Jurusan Bahasa dan Sastra Inggris

Saya yang menyatakan,

Dr. Refnaldi, S.Pd., M.Litt.
NIP. 19680301 199403 1 003



Yudhi Perdana Yuliandra

ABSTRAK

Yuliandra. P. Yudhi. 2016. *Women Revolt in Khadafy Era in Hisham Matar's novel In the Country of Men (2006)*. Jurusan Bahasa dan Sastra Inggris. Fakultas Bahasa dan Seni. Universitas Negeri Padang.

Skripsi ini merupakan analisa dari novel *In the Country of Men* (2006) yang ditulis oleh Hisham Matar. Topik yang dibahas adalah tindakan seorang perempuan dalam menghadapi system patriarki di masa pemerintahan Khadafi. Permasalahan dari analisa ini adalah bagaimana karakter dapat membantah preskripsi terhadap perempuan yang dibangun oleh masyarakat yang terkontaminasi oleh budaya patriarki. Tujuan dari analisa ini adalah untuk mengetahui sejauh mana elemen fiksi (karakter, seting, dan plot) berperan untuk mengetahui sejauh mana usaha karakter membantah preskripsi terhadap perempuan yang dibangun oleh masyarakat yang terkontaminasi oleh budaya patriarki. Analisa dilakukan dengan cara menginterpretasi teks, konteks, dan meanganalisa keterkaitan elemen fiksi satu sama lain. Elemen fiksi tersebut dianalisa dengan mengimplementasikan teori *Self-Definition dan Self- Direction* yang dikemukakan oleh Kathryn Abrams. Hasil dari analisa ini menunjukkan bahwa karakter mampu membantah preskripsi terhadap perempuan yang dibangun oleh masyarakat yang terkontaminasi budaya patriarki dengan cara menghancurkan tradisi dan tidak mematuhi rezim. Tindakan ini bertujuan untuk memperlihatkan perjuangan seorang perempuan untuk melakukan hal-hal yang di anggap tabu dalam tradisi dan budaya patriarki.

Kata kunci: perempuan, patriarki, preskripsi

ACKNOWLEDGEMENTS

Praise be upon to God, the Lord of the Universe who has given the writer knowledge and strength to complete this thesis as one of the requirements of achieving the Strata One degree (S1). Greetings and *shalawat* are sent to the final prophet, Muhammad SAW, the great leader and the greatest man in the world.

I would like to dedicate my gratitude to my first advisor in this thesis: Dra. An Fauzia Rozani Syafei, M.A. and to Leni Marlina, S.S., M.A as my second advisor, for their time, advices, patience, tolerance and motivation during the accomplishment of this thesis. Thanks for the help and guidance in every way to make everything become easier.

I also would like to express my appreciation and gratitude to Dra. Yenni Rozimela, M.Ed. Ph.D.; Dr. Kurnia Ningsih, M. A; Delvi Wahyuni, S.S, M.A and Devy Kurnia Alamsyah, S.S, M.Hum for being my thesis proposal reviewers and examiners who have given many ideas, suggestions, and critiques to improve this thesis.

My gratitude also goes to Dr. Jufrizal, M.Hum as my academic advisor who helped a lot during study. Furthermore, my gratitude aims to Refnaldi, S.Pd, M.Litt., and Fitrawati, S.S., M.Pd., as the chairman and the secretary of English Department and all of the lecturers and administration staff on English Department.

My deepest and infinite gratitude is given to my father, Indra Herizon, S.Pd and my mother Yulsyafreni for the pray, trust, love, suggestion and patience for my success. May God bless you both.

I also would like to address my gratitude for my best friend, because this thesis will never have been completed without inspiration, support, suggestion. Thanks for my family NK-1-2010 and Literature 2010, big family of Assassin Warrior, and friend of HIMA for their loyalty to accompany me in finishing my thesis. At last, I would like to thank to everybody that helped me in finishing this thesis. May Allah bless all of them.

Padang, 9 Februari 2016

Yudhi Perdana Yuliandra

TABLE OF CONTENT

	Page
ABSTRAK	i
ACKNOWLEDGEMENT	ii
TABLE OF CONTENTS	iv
CHAPTER I INTRODUCTION	1
1.1 Background of the Study	1
1.2 Libyan Women in Khadafy Era	3
1.3 Women Revolt in Khadafy Era.....	5
1.4 A Brief Description of Author's Biography	6
1.5 In the Country of Men	9
1.6 Problem of Study.....	10
1.7 Purpose of Study	10
1.8 Previous Study	10
1.9 Theoretical Framework	13
1.10 Methodology	16
CHAPTER II WOMEN REVOLT IN KHADAFY ERA	17
2.1 Breaking the tradition	17
2.2 Opposing the regime.....	27
CHAPTER III CONCLUSION	38
BIBLIOGRAPHY	

CHAPTER 1

INTRODUCTION

1.1 Background of the study

Nowadays, there are women who are still oppressed from cultures in different countries. In those countries, women get challenges to get out from their oppressions. They receive oppressions such as injustice and unfair treatment. However, injustice and unfair treatments have developed the courage and determination inside women. Those intense treatments lead them to revolt.

Revolt means refuse to accept someone's authority or obey rules or laws. Kristeva (2014) defines revolt as challenge to pre-established norms, values, and powers. In other words, revolt is an effort that aims to be free from restrictions. Sarah (2013) states that revolt is a process of questioning and authorization by which the subject becomes an agent of power and meaning and accomplishes a sense of belonging in social life. Doing revolt has lead women to realize that they also have power in life. In addition, conducting revolt enables women to rise up and become independent.

In order to face the oppression, women need to initiate the act to revolt. The revolt can manifest through protest and gaining support without violence action. In attempt to deal again the issues of women's oppression, Selimovic (2014) states:

Women's rights activists have struggled to break the culture of shame and silence. For example in November 2011, women organized a public event and marched through the streets of Tripoli with their mouths covered by tape, demanding that the silence around victims of rape be broken

and that much-needed support be provided. They point out that the absence of investigations not only hampers the accountability process against perpetrators, but also means that victims do not receive much-needed psychosocial support and material compensation.

From the quotation above, women herself is the key to stand against injustice. They can become an activist to conduct a revolt in collective way to challenge the unfair treatment. Women can strengthen their selves by helping each other. Moreover, by conducting revolt women proves their capability to overcome the injustice. In addition, doing revolt make women no longer have comfort zone and restricted by culture and law that creates disadvantages for them. Conducting revolt helped women not merely obey the tradition.

The phenomenon that can be taken as example of women revolt is the struggle of Iman Al-Obeidi. Al-Obeidi is 33 year old, a postgraduate students who become symbol of defiance in Libya. She is a victim of rape done by the Khadafy militia. She breaks the taboo in Libya by protesting and speaking to media. She even has to endure the humiliation from people that do not believe her story and judge that she only reveals her own disgrace. In the interview with Basu from CNN (2012) she says:

The Libyan government, when someone protests, they say he's taking hallucinogenic pills," she told CNN last spring. "And when someone demands their rights, they say she is mentally retarded. They accused me of being mentally retarded and an alcohol addict. In Libya, the government has no rationale to what is happening in the country, other than accusations.

From this statement, it shows the regime effort to cover up the truth and manipulating information. The regimes intimidate Al-Obeidi and her family. They

want Al-Obeidi to speak that she has been raped not by the militia but by the rebel. Furthermore, Al-Obeidi's mother received phone call from mysterious man who offered money if she rejected her daughters claim of raped. However, both Al-Obeidi and her mother refused to obey the regime. In fact, Al-Obeidi efforts to speak have drawn sympathy and support from society. This case depicts similarity with women revolt since Al-Obeidi is able to voice her right as a woman. She breaks taboo by doing protest to media. She does not fell in silence but struggles to uncover the truth.

Women Revolt in Khadafy Era is interesting and important thing to be explored since it is not only found in reality, but it also appears in literary work, such as in novel *In the Country of Men* (2006) by Hisham Matar. In this novel Women Revolt in Khadafy Era is represented by the character Najwa El-Dewani. She struggles to break the prescription of women that constructed under Khadafy Era by breaking the tradition and opposing regime.

1.2 Libyan Women in Khadafy Era

In order to understand the situation of Libyan women, it is important to look at Libya social context. According to Szabo (2014), libya provides an example of how women become social models, how tradition and the misinterpretations of religious regulations makes them become inferior.

Libya culture relies on the family as the main source of physical, emotion and mental support. In the family, women play an important role and symbolic role, as the honor of the family rest upon the women that comply with social and moral

norms. The original concepts of the family are being mistreated and work as alibi for women subordinate.

The problem of domestic violence is one of the most striking issues in terms of gender in the country for the taboo nature question. As Kelly and Breslin's suggest, wives when beaten by their husband, evidence of the injury is needed to prove the assault, which is shameful, and bringing dishonor upon the victim and the entire family. Many women do not raise complaint because of social stigma and the fear of being rejected. Victims seems held responsible for the crime. Kelly (2010) states that women's consent is theoretically needed but given the reality of social pressure she has in many cases practically no option but to marry the perpetrator. In most extreme cases, a rapist is expected to marry his victim to save her honor and social remedy.

During Jamahiriya, part of Gaddafi bid was to overhaul Libyan society and he sought to promote the status of women, thus encouraging them participate in Jamahiriya project, which challenged the prevailing conservatism in Libya. At first glance, it seems that more rights were guaranteed but in the organization level for example, independent organizations were not allowed to function. According to Libya law of 1972, memberships in any group or organization not authorized by the state were punishable by death. Therefore, no independent women's rights groups in Libya were allowed to function. There was a big gap between rhetoric and reality. Kelly (2010) states that another striking example of gender based discrimination is that before the court the statement of one male witness is equal to two female witnesses.

1.3 Women Revolt in Khadafy Era

There are two terms needed to be explained in this analysis. They are ‘revolt’ and ‘Khadafy Era’. In the Merriam Webster (2015), revolt means act in a way that show you do not accept the control or influence of someone or something. Kristeva in Sarah (2013) mentions that revolt derives from Latin verb *volvere* means to turn or return, whereas the French meaning of revolt is connected to sullying, reversal, detour, cycle, stalling, upheaval, recovery, reassessment among other mutations. Kristeva (2014) states that “revolt, then, as return, turning back, displacement, change constitutes the internal logic of a certain culture, whose acuity seems quite threatened these days.” Unlike the word "violence," "revolt" foregrounds an element of renewal and regeneration. In this analysis, women revolt refers to the act of someone that does not surrender against person or system that constraint his or her. It shows the character act to break prescription of women in the society that embraced patriarchy system.

The next term is Khadafy Era. The definition of Khadafy Era is related to social context of women that surrounded by patriarchal traditions during Khadafy regime. In his Green Book (1975), Khadafy states:

Driving woman to do man’s work is a flagrant aggression against the femininity with which she is naturally provided and which defines a natural purpose essential to life.... They are like blossoms which are created to attract pollen and to produce seeds. If we did away with the blossoms, the role of plants in life would come to an end.... If a woman carries out men’s work, she risks being transformed into a man, abandoning her role and her beauty. (P.28)

Based on definition above, Khadafy describes about women prescription in society. Khadafy's philosophy does not allow women to diverge from their traditional role. He insists women have to stay in their traditional gender role. In his view, women are related to every aspect of femininity such as maternity, motherhood and nurture. His philosophy pictured the condition of women in Libya during his command. Women not only oppressed by patriarchy culture, but also restraint by Khadafy rules.

Women Revolt in Khadafy Era in this analysis refers to the act of women to break their prescription that constructed by society during Khadafy Era. It is done by breaking the tradition and opposing the regime. Furthermore, breaking the tradition refers to the acts to protest against patriarchy culture. Whereas opposing the regime shows her plan to defend her family from the brutality of regime.

1.4 A Brief Description of Author's Biography

Based on Book Browse (2015), Hisham Matar was born in New York City in 1970. When he was nine years old, the Qaddafi Revolutionary Party accused his father of being a reactionary, and the family had to flee to Cairo, Egypt. In 1986 Matar moved to London where he continued his studies and received a degree in architecture. Also in London, he completed the MA in Design Futures at Goldsmiths, University of London. In 1990, Matar's father was kidnapped in Cairo and was never seen again. It gave big impacts on Matar's life, influencing his writing and his political activity in human rights issues. In 1996, Matar's family received two letters from the father, stating that he was being kept as prisoner in Libya.

So far, Matar has published two novels. *In the Country of Men* was published in July 2006 and has been translated into 22 languages. In 2011, Matar's published his second novel, *Anatomy of a Disappearance*.

During his career as an author, Matar has earned literary awards. They are Arts Council England, Great Britain, writing grant (2005), The Man Booker Prize Finalist (2006), The Guardian First Book Award Finalist (2006), The Index on Censorship Freedom of Expression Award Finalist (2007), The New York Times 100 Notable Books of the Year (2007), The New York Times Best Sellers List (2007), The Arab American National Museum Book Award Winner (2007), The Glen Dimplex New Writers Award (Ireland) Winner (2007), Premio Internazionale Flaiano (Italy) Winner (2007), Premio Vallombrosa Gregor von Rezzori (Italy) Winner (2007), National Book Circle Critics Finalist in Fiction (2007), The Royal Society of Literature Ondaatje Prize Winner (2007), The Commonwealth First Book Award Europe & South Asia Winner (2007), Encore Award Finalist (2012), The Arab American National Museum Book Award Finalist (2012) and so many other awards that he was nominated.

Matar debut novel, *In the Country of Men* gets many awards. It was shortlisted for the Man Booker Prize and for the Guardian First Book Award (2006). In (2007) the book won the Commonwealth Writers' Prize Best First Book award for Europe and South Asia and the Royal Society of Literature Ondaatje Prize. Kamila Shamsie in The Guardian (2006) states that:

Ultimately, this is a novel most concerned with relationships between people -- friends, spouses, comrades and, particularly, parents and their children. Matar movingly charts the ways in which love endures in situations of great repression, but also shows how repression threatens everything, even love, putting relationships under a strain that can be unendurable. And whatever his subject, Matar writes beautifully.

This statement shows that *In the Country of Men* is an interesting novel because of Matar's cleverness in writing his novel. Moreover, the relationship between people is the strongest element that becomes the main attraction contained in this novel. Matar does not only concern about the effect of repression derived from political situation in novel, but he also concerns about how people survive the repression. It makes the reader become attracted to this novel.

Matar is a writer who also concerns about women's issues in Libya. Tiffany Lee-Youngren (2007) states in her article:

It is through the character of Najwa that Matar most eloquently reveals the Libya of this era, the terror, the oppression, the secrets hidden behind locked doors and drawn curtains. At 14, Najwa had been forced into marriage with a stranger when her family found out she had been holding hands with her true love, a local boy not "fit" for her hand.

The quotation above confirms that Matar's concern about the issue of women in Libya. His novel *In the Country of Men* visualizes the obstacles that confronted by women in Libya during Khadafy's regime. The character in the novel *In the Country of Men* depicts oppression in women's life that derives from a system that is shaped by

men, it is proved by the character Najwa El-Dewani who suffers the consequences both from her husband political activity and from the culture in her country.

1.5 In the Country of Men

In the Country of Men (2006), a novel written by Hisham Matar reveals women revolt in Khadafy era. Women revolt in Khadafy era refers to an act conduct by women to breaks the prescription of the women constructed by patriarchy systems during era of Khadafy. This is represented by the character, Najwa El-Dewani. She lives in Libya, in which the culture contaminated by patriarchy system. She deceived into force marriage plotted by her father and brother. She received consequences of her husband political opposition with regime. However, she does not merely obey the tradition in her place. Living under dictator regime does not make her courage and determination disappear. There are two acts of doing revolt performed by the character, they are; breaking the tradition and opposing the regime.

First, breaking the tradition is an act to show her protest against patriarchy culture. She refuses her father and brother efforts that try to controlled her. She chooses not to support her husband high-risk political activity. Furthermore, she discontinues the local heritage of Schezerade fairy tale, tales of women that consider as hero by society for supporting men. She mocks Schezerade to stop her son from admiring the hero. She reinterprets the tales to give her son proper insight about being a women hero.

Second, opposing the regime shows her plan to defend her family from regime brutality. She camouflages her husband identity to protect him from revolutionary committee. She persuades a senior officer of Mokhabarat to free him from death punishment. Furthermore, she distances her son from her husband political activity. She sends her son to Cairo to avoid military conscription.

1.6 Problem of Study

This study is going to reveal the issues of Women Revolt in Khadafy Era in Hisham Matar's novel, *In the Country of Men* (2006). Therefore the research questions to reveal Women Revolt in Khadafy era are:

1. How far does Hisham Matar's novel *In the Country of Men* expose the issues about Women Revolt in Khadafy era?
2. To what extent do the fictional devices, such as characters, setting and plot (conflict) give contribution to expose Women Revolt in Khadafy era?

1.7 Purpose of the Study

This study is going to find out how far *In the Country of Men* exposes Women Revolt in Khadafy era. Besides, this study is done in order to explore to what extent characters, setting and plot (conflict) give contribution to reveal the issues of Women Revolt in Khadafy era.

1.8 Previous Study

The analysis about the novel *In the Country of Men* (2006) which focuses on women revolt in Khadafy Era has not been found yet. There are three studies with

different topics, which have given contribution and inspiration in analyzing this novel.

The first study is written by Benedict Binebai (2014), entitled *Women and Wives Revolt in Nigerian Feminist Drama A Textual Grilling of Irene Salami's Sweet Revenge*. This study is about the drama *Sweet Revenge* by Irene Salami. In this analysis, Benedict concerned with the play and setting of drama that justify the revolt of women and ideological persuasion in the revolt. It also reveals the role of the characters, Cheryl and Aisosa, that mobilized against patriarchy and voice for themselves. Both of the characters fight against the brutal neglect and subjugation from men. For example, the character breaks up her marital relationship with Dr. Sota Ojo and heads for England to carry on with her life. Meanwhile, the other character accepts her divorce and goes ahead to struggle for progress in her life. She rises and able to get high position as senator and senate president of Federal Republic of Nigeria. This drama promotes mental strength and ideas for the women to fight for their rights. It promotes women's integrity and capacity to carry their destiny.

The second study is written by Annie Gagiano (2010), entitled *Ice-candy-Men* and *In the Country of Men: The politics of cruelty and the witnessing child*. In this analysis, Annie analyzed two literary works. They are Bapsi Sidhwa's *Ice-candy-Men* (1998) and Hisham Matar's *In the Country of Men* (2006). This study focuses on life experience of child that life under atrocities and tyranny of politic gives impact to their emotional agony. Annie uses comparative reading to uncover of how seeing atrocities gives impact for both of child protagonist. The result of this analysis shows

both of the child-protagonists that observe and witness atrocities transform not only as victim but also become perpetrator. At the time exposed to atrocities, both of child-protagonist not only affected but also become implicated. Hence, the terms politic of cruelty indicate the vulnerability of innocent children exposed to cruelty. Moreover, by showing the child of atrocities and violence derives from political situation in the country they will turn to perpetrators. They become contaminated and mimicking the violence of atrocities.

The third study is written by Margaret Scanlan entitled *Migrating from Terror: The postcolonial novel after September 11* (2010). In this analysis, Scanlan analyzed three literary works. They are Kiran Desai's *Inheritance of Loss* (2006), Mohsin Hamid's *The Reluctant Fundamentalist* (2007) and Hisham Matar's *In the Country of Men* (2006). The purpose of this study is to tease apart identities that fused after war on terror since September 11: Muslim and terrorist or American and right-wing neocolonialist. In this analysis, she claims that these novels aim to challenge public rhetoric in United States that equated Islam with terrorist since September 11. This study analyzed the setting to breakdown the public rhetoric that justifies the fused identity after war on terror. The result of this analysis, the setting in the literary work show the separation of fused identity such as Islam and terrorist that claim in United States by public rhetoric. She separates the fused identity by divorcing Islam from politic and militant jihad and referring to Islam custom and daily practice associate with patience and reflection.

The studies above give contribution and inspirations to the topic, women revolt in Khadafy era in the novel *In the Country of Men* (2006) by Hisham Matar.

They also enrich knowledge about the topic. Unlike from the previous study, this analysis focuses on how far do the fictional devices such as setting, characters, and plot (conflict) in this novel reflects the topic women revolt in Khadafy era.

1.9 Theoretical Framework

This study is going to reveal acts that done by women in order to revolt against the patriarchy system during Khadafy era. Women revolt has correlation with the theory of self-definition and self-assertion by Kathryn Abrams. The conditions that help women to revolt are to develop their sense of autonomy that can be derived from self-definition and self-assertion. Abrams (1999) mentions that, self-definition may be described as determining how one conceives of oneself in terms of the goals one wants to achieve and the kind of person, with particular values and attributes, one considers oneself to be. Self-definition occurs, first, by becoming aware of the way that one's self, and one's self-conception, are socially constituted. The development of self-definition, enable women to be free from negative conception that is part of subordination. Furthermore, self-definition will expand women's awareness that allows her to affirm, reinterpret, resist, or partially replace the influence of social or cultural norm that embedded negative judgment on women.

Meanwhile, he mentions that self- direction focus on the ability to formulate goals and plans that are one's own, as opposed to the products of the influence of others, and to follow through on these without distraction, dissuasion, or weakness of will. Self-assertion helps women not to passive in response to harassment. They will conduct forms of indirect resistance that signal their distaste. Women may change the

subject, use humor to diffuse the impact of the treatment or comment, leave the room when offensive conduct occurs, or avoid the perpetrator. They will act based on her own behalf. In case of battered women, they act to protect their children from abuse and otherwise secure their well-being. They may strategize actively in the face of separation abuse, which exposes women to increased violence when they try to leave, and succeed at separating after multiple attempts.

Moreover, revolt is focusing on a power that sleeps inside women. It needed to awake through the courage and determination. It can begin with the transformation inside women itself. Collins in Deveau (1994) states that:

Change can also occur in the private, personal space of an individual woman's consciousness. Equally fundamental, this type of change is also empowering. If a Black woman is forced to remain "motionless on the outside," she can always develop the "inside" of a changed consciousness as a sphere of freedom. Becoming empowered through self-knowledge, even within conditions that severely limit one's ability to act, is essential.

The development of women's consciousness is the key of revolt. The change inside of women is empowered them from inside. It will raise their awareness. Therefore, women can empower their selves by enriching their knowledge. Women can use their knowledge to revolt, even when their ability to act is limited. By developing their consciousness, women will gain sense of freedom and develop decision-making ability. It will help them to diminish men domination, which is pattern of decision-making and authority in the family. Becoming self-knowledge is form of revolt that begins inside women. Thus, revolt expected women to rise up and take power.

The analysis of this novel is supported by text-and context-based interpretation. According to Glenn and Gray (2014: 178) text-based interpretation is the approach that based on the analysis and interpretation to text itself, which is nothing more than what is contained within the text itself. Meanwhile, context-based interpretation is the approach that considers the historical period during which a work was written including the circumstances of culture, history political, and social. It means the analysis not only focused on the text itself, it also exposed the phenomenon and circumstances, which existed in the real world.

The first device, which will be used in this analysis, is the character. Child (2006) states character is fictional representation of a person, which is likely to change, both as a presence in literature and as an object of critical attention, much as it changes in society. Rezaei (2010) adds states that characters are the persons presented in works of narrative or drama who convey their personal qualities through dialogue and action by which the reader or audience understands their thoughts, feelings, intentions and motives. The character who presents Women Revolt in Khadafy era is the character, Najwa El-Dewani. She lives in culture contaminated by patriarchy. Getting bad treatment such as violence and punishment that derives from her family has developed sense of revolt that led her to break the prescription of women.

The second device that is going to be used in this analysis is plot, which focuses on conflict. According to Bokesch (2002), there are conflict between character versus opposite character, character versus society, character versus nature and character versus internal self. In order to analyze this novel, the identification to

plot and conflict give contribution to find character actions to revolt against patriarchy culture. Meanwhile, external conflict can be seen through the interaction of the character with other character.

The last device, which will be used in this analysis, is setting. According to Klarer (2005), setting in term includes the location, historical period, and social surrounding in which the action of a text develops. In literary analysis, setting is very useful in catching the meaning of the text by connecting the story with the situation and the condition around character. The story takes places in Libya during Khadafy regime in which society embraced patriarchy culture. In this analysis, the circumstances that the character deals with determine her actions.

1.10 Methodology

The analysis of this novel will be done through text and context-based interpretation. In text-based interpretation, it is done by emerging and analyzing the fictional devices such as plot (conflicts), characters, and setting. The three of them can not be separated because they are correlated each other. Characters and conflicts are used to explore the act of women to revolt against patriarchy culture by analyzing character's behavior, way of thinking and ideas. Then, the setting deals with the circumstances and atmosphere. It gives contribution in process of analysis by giving help in revealing the meaning. Plot and conflicts in this novel give important role to reveals the meaning. These elements are analyzed to uncover the act of revolt, based self-direction and self-definition theory by Kathryn Abrams.

CHAPTER III

CONCLUSION

In the Country of Men (2006) novel written by Hisham Matar reveals women revolt in Khadafy era. The meaning of women revolt in Khadafy era exposed through text-based and context based interpretation by focusing on fictional devices such as character, setting and conflicts. The character in this novel is a woman who lived in Libya in which the society is contaminated by patriarchy system during the era of Khadafy. She deceived in to force marriage by her father and brother when she was fifteen years old. In addition, she lives under the terror of the regime as the impact of her husband political opposition with the regime. However, she does not merely obey the tradition in her place. Living under dictator regime does not make her courage and determination disappear. She attempt to revolt by breaking the tradition and opposing the regime.

By breaking the tradition, the character proves her capability to protest against patriarchy system. The setting refers to the tense between the character and male character in the family, because of the inequality between men and women constructed in the culture. In addition, the conflict occurs when she has to face the punishment done by her father and denies her husband plan. In order to release the conflict, the character challenges the power of men in the family. There are three actions that she conducts in order to show her revolt, they are refuses of being controlled of her father and brother in life, not supporting her husband high-risk

political activity and discontinue the local heritage. Refusing the control of her father and brother shows her courage to challenge the power of men in the family. Unlike other women that directly obey men in the family, she tries to resist her father and brother decision. Moreover, the character chooses not to support her husband political activity shows her cautious with the situation of her country. She attempts to make her husband gain his sanity again. Discontinue the local heritage is her effort to change the perception of her son about which women that deserve to be role model in life. She gives proper insight for her son to remove the culture legacy about seeing women.

Opposing the regime shows the character's plan to defend her family from regime brutality. The setting refers to the tight atmosphere because of the non-conducive of the political situation the in country that triggers the revolt. The conflict occurs when the she tries to challenge the regime power that threatens her family. In order to release the conflict, she camouflages her husband identity to protect him from revolutionary committee and frees him from death punishment. Furthermore, she distances her son from her husband high-risk political activity and sends him to Cairo. She does not want her husband politic affect her son childhood. She has to convince her husband and takes the risk of not seeing her son for a long time. She proves her capability to challenge the regime power to defend her family and proves that her plan is success to maintain the safety of her family.

Hisham Matar's novel *In the Country of Men* portrays the injustice and oppression for women to be face. Those obstacles become root for women to

transform their inside that develop their courage and determination. Both courage and determination become power for women to revolt. Women conduct their revolt in smart and soft way, it is not relates with the act of violence and destruction. Conducting revolt make them capable of doing things that considered as 'impossible' for women who live in strict patriarchy system. Therefore, conducting revolt promotes the struggle for women in order to challenge the patriarchy system.

BIBLIOGRAPHY

- Abrams, K. (1999). From Autonomy to Agency: Feminist Perspective on Self-Direction. *William & Mary Law School Scholarship Repository*, 40(3), 824-829.
- Basu, M. (2012). A symbol of defiance in Ghadafi's Libya, Eman al-Obeidi just wants to be left alone. Retrieved April 23, 2015, from <http://edition.cnn.com/2012/04/08/us/colorado-libyan-rape-victim/>
- Binebai, B. (n.d.). *Women and Wives Revolt in Nigerian Feminist Drama: A Textual Grilling of Irene Salami's Sweet Revenge*. Dissertation, Niger Delta University, Wilberforce Island.
- Child, Peter; Fowler, Roger;. (2006). *The Routledge Dictionary of Literary Terms*. Routledge: London and New York.
- Cole, J. (2011). Women's Rallies in Libya Protest Rape. Retrieved April 23, 2015, from <http://www.juancole.com/2011/03/womens-rallies-in-libya-protest-rape.html>
- Deveaux, M. (1994). Feminism and Empowerment: A Critical Reading of Foucault. *Feminist Studies*, 20(2), 223-247.
- Gagiano, A. (2010). Ice-Candy-Man and In the Country of Men: The Politics of Cruelty and the witnessing child. *Stellenbosch Papers in Linguistics*, 39, 25-39.
- Glen, C., & Gray, L. (2014). *The Writer's Harbrace Handbook, Brief of Edition 5th Edition*. (M. Eckman, Ed.) USA.
- Hansen, S. K. (2013). Julia Kristeva and the Politics of Life. *Journal of French and Francophone Philosophy*, 21(1), 27-42.
- Khadafy, M. E. (n.d.). *The Green Book*. Revolutionary Committee Movement.
- Klarer, M. (2004). *An Introduction to Literary Studies Second Edition*. London and New York: Routledge.
- Kristeva, J. (2014). New Forms of Revolt. *Journal of French and Franchopone Philosophy*, 22(2), 1-19.

- Matar, H. (2011). *Hisham Matar Biography*. Retrieved May 4, 2015, from Book Browse:
https://www.bookbrowse.com/author_interviews/full/index.cfm/authorer/1465/hisham-matar
- Raghei, A. (2012). Women in Libyan Public Life: A Seismic Shift. Retrieved April 23, 2015, from <http://muftah.org/women-in-libyan-public-life-a-seismic-shift/#.VRodFuasUf0>
- Rezaei, A. (2010). Character and Characterization in Korean Folktales based on Propp's Pattern. *Subcommittee Middle East Study*, 46(1), 187-104.
- Scanlan, M. (2010). Migrating from Terror: The postcolonial novel after September 11. *Journal of Postcolonial Writing*, 46(3-4), 266-278.
- Selimovic, Johanna Mannergen; Larsson, Disa Kammars;. (2014). *Gender and Transition in Libya: Mapping Women's Participation in Post Conflict Reconstruction*. Swedish Institute of International Affair.
- Shamsie, K. (2006). Where the mulberries grow. Retrieved May 4, 2015, from <http://www.theguardian.com/books/2006/jul/29/featuresreviews.guardianreview19>
- Szabo, K. (2014). *Women Right in Libya during and after Khadafy: Women Right Lost in Tribal Struggle?* Institute for Cultural Relation Policy.
- Youngren, T. L. (2007). A child might be the best guide when trapped 'In the Country of Men'. Retrieved May 4, 2015, from http://www.utsandiego.com/uniontrib/20070506/news_1v06strictly.html