

**DISTRESS AND PROTEST AGAINST CHILD BRIDE: NUJOOD ALI'S
AND DELPHINE MINOUI'S
*I AM NUJOOD, AGE 10 AND DIVORCED (2010)***



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I. ABSTRACT

This journal condenses the analyzing of distress and protest against child bride, in the memoir book *I Am Nujood, Age 10 and Divorced* (2010). By means of the first study in using distress and protest theory as material study of feminist approach and its interconnected with point of view of *Second Sex* by de Beauvoir. To investigate the woman condition in the memoir she is using sociological analysis. Therefore, the study will explore the social and historical background of the Yemeni Society by using C. Kluckhohn theory to understand Culture in Yemen. in this journal will pointing the analyzing used fourth question as follows: the first How is the social and historical background of the Yemeni Society at the Latest Twenty Century and Early Twenty-First Century?, the second, How are the women condition mirrored at that book, 3) How is distress and protest against child bride reflected in Nujood Ali's and Delphine Minoui's *I Am Nujood, Age 10 and Divorced* (2010)?.

The type of this research is descriptive qualitative research by observation and documentation method. In analyzing the framework is by investigating the memoir using sociological analysis to investigate the women condition mirrored by Nujood in the story. Therefore, the study will explore the social and historical background of the Yemeni Society by using Swingewood's and Laurenson's theory to understand literature as a social mirror, a direct religion of various sides of social structure, family, relationships, class conflict and possible divorce and population composition. The next is formulate concept of patriarchy which caused oppression by using the *Second Sex* point of view and it's also to explore the protest against of child bride.

Keywords: *I Am Nujood, Age 10 and Divorced, sociological approach, tribal custom, second sex, and revenge idea.*

II. INTRODUCTION

Marriage refers to human rights as the way to reach happiness because the unity of a family has formed with married and (United of Human Right, 2008). Coming from this thought, married have to be understood clearly in order to get an appropriate concept of married rights that is not set at defiance of human rights.

According to Cuffe in 2008, married is the new track of human life in adult life. Adult means the condition when the human being can take her/his own responsible for no matter what they have been done. ICRW's research which also stated that the Child marriage, defined as marriage before age 18, devastates the lives of girls, their families and their communities (ICRW, 2010 and Robin in change.org, 2012). Widespread in many developing countries, child brides number more than 60 million worldwide. In some countries, half of the girls are married before they turn 18. But in fact, the practices of child marriage still appear in the society.

Talks about child bride is have to be explain away, their existence is defiance two human rights there are married rights and children rights. The problems arises when an anxious about which priority should became the first whether married rights or children rights. Exactly, children are human or young person of either sex those are female and male; one who exhibits the characteristics of a very young person, as innocence, obedience, trustfulness, limited understanding (Maryati, 2012).

The writer is going separate out the distress and its causes in the "*I Am Nujood, Age 10 and Divorced*" The framework of this study are Sociological approach and Feminist. Investigate the concept of patriarchy which caused oppression by using the Second Sex point of view is the form to know acceptably the distress of the women character and it's also to explore the protest against of child bride of Nujood's experiences by using Revenge Idea concept. And this study is using descriptive qualitative research.

Dealing with the title of this study, In this research, based on the second problem statement the writer found that the main trouble in Yemen is that tribal custom in yemen still exist and it caused the oppression to the Yemeni women.

Women in Yemen are illiteracy and it because of less woman right to get education and it especially happens in rural area, Khardji as the sample.

The next is with the intention of there are no legal age or government is not concern with the social condition, because there are many parents who marry off their children who were under age. Subsequently the fact of patriarchal practice which still exists in Yemen, the structure of women life in Yemen is under the patriarchal system. It clearly explained in the book memoir *I Am Nujood, Age 10 and Divorced* by the authors; Nujood Ali and Delphine Minoui. Nujood and Delphine take up the negative sense of the social life in Yemen that is something controversial and taboo (Lee, 2010).

III. BACKGROUND

A lot of previous researchers about child marriage, child care, and woman right have been done, but in this research the writer also analyze a specific case about women and focused on women right and child right. Further, the researcher presents several previous studies which deals with the underlying theories, which are used as her concentrations and the process to investigating her way to build the Response to the statement of her problems, it is underlying theory which allocated into five the main parts.

The first previous study was conducted (Bahgam and Mukhatari: 2004) *Study on Child marriage in Afghanistan* on 2004 is the first study which uses as her literary review, The data of Medical Mondiale compiled is strongly suggestive that child marriage remains a problem in Afghanistan. The youngest reported age of a married girl to Medical Mondiale was seven years old because the Belief that child marriage is common, more common who are doing child marriage is in poorer, uneducated families. The next reason is Lack of knowledge of law and Impunity for breakers of the law. Opposition to child marriage: The vast majority of people were against child marriage because it is bad for the girl, the family, and society, It Recommended minimum age of marriage and its suggested a much higher minimum age for girls to marry – usually twenty years or above. Frequency of child marriage among Medical Mondiale clients is virtually every female client of Medical Mondiale psychologists, was married under the age of sixteen. And states that who experience family violence have been married off at an early age. (Bahgam and Mukhatari, 2004)

The second literature review is conducted by Clinton; in the woman's views and news, and her views is posted on January 12, 2011. This summary is from Washington Post 'Child marriage is a threat to women's empowerment'. In this news, Clinton stating based on Nujood Ali Conditions of child bride. Women's empowerment is crucial to building a robust, strong society, and child marriage is a challenge to such efforts, Hillary Clinton said addressing the issue in a visit to Yemen. The International Protecting Girls by Preventing Child Marriage Act failed to pass in the US Senate last year, and the issue has since disappeared from mainstream US media. (Clinton, 2011)

The next literature review is *Child brides in Yemen seek legal protection*. (Murdock, 2010). In Voice of America News he stating and explaining the condition in many parts of Yemen, it is customary to marry girls as young as 10-years old. About a year ago, a bill was introduced to the country's parliament that would set the minimum age for marriage at 17. But it continues to languish in committees after some religious leaders voiced their opposition.

The third previous study is come from By Jenny Cuffe in *Child marriage and divorce in Yemen*. BBC World Service, Assignment (2011), in this assignment she explains three cases of child bride and wants divorce, the last is Reem, she is still waiting for the court's decision and says her two ambitions are to get a divorce and go to college. In this case, bring the Muslim context of life that is prophet's example, last prophet in Islamic religy is also married with a young girl marriage to Aisha consummated when she was nine, in why the practice of child marriage not only persists.

In New York Times, published March 3, 2010. And the subtitle is *Divorced before Puberty* by Nicholas D. Kristof (2010) as the fourth literature review. He meets with Nujood and directly asked Nujood.

"what she thought of her life as a best-selling author. She said the foreign editions didn't matter much to her, but she was looking forward to seeing it in Arabic. Since her divorce, she has returned to school and to her own family, which she is supporting with her book royalties". (Kristof, 2010)

And the last literature review is Arthur Weinreb (2012) *Child Bride in Yemen Dies of Internal Bleeding Days after Wedding*. Yemen is divided over whether there should be a minimum age for marriage.

In this research, the researcher will enrich the discussion; social phenomena which are happens in Yemen Especially in Khardji and here based on the memoir has been written by Nujood Ali and Delphine Minoui. Here we will understand clearly the running n working of patriarchy till exploring the revenge ideas. It gives contribution the broader body of knowledge in analyzing the literary work, especially literary studies on Nujood Ali's and Delphine Minoui's *I Am Nujood, Age 10 and Divorced*. By using sociology, in this study here will explain well the social phenomena which are happens in Yemen Especially in Khardji and here based on the memoir has been written by Nujood Ali and Delphine Minoui. Here we will understand clearly the running n working of patriarchy till exploring the revenge ideas.

And the next is exploring the distress and protest, we will know well the distress that happened in Nujood and we will get clearly understanding of feminist power in fighting the patriarchy and the wrier using the Second Sex to dig up the woman distress by Simone de Beauvoir (1989) and also explore the power which grounding Nujood protest and the track in getting her purpose that is divorced that is the Revenge Idea.

Based on whole practical benefits it gives deeper understanding in literary field as the reference to the other writers in analyzing this memoir novel into different perspectives.

IV. METHODS

A. Sociology of Literature

According to Swingewood (1972) sociology and literature is "preeminently concerned with man's social world, his adoption to it, and his desire to changed it" (Swingewood, 1972).

1. Notion of Sociology Approach

Literature and sociology is having a close relationship. Sociology studies the real life, whereas literature is created based on the social phenomena. Literature is a work of art which expresses of human life and the conflicts on society, especially concern with law, religion, norms, economic and politic. Swingewood and Laurenson (1972) state that:

"As with sociology literature too is preeminently concerned with man's social world, his adaptation to it, and his desire to change it. Thus, the novel as the

major literary genre of industrial society, can be seen as a faithful attempt to re-create the social of world of man's relation with his family (1972:12).

Damono (in Jabrohim, 2001) say that sociology of literature is kind of approach that considers to the social aspect in a literary work and a literary works is an institution which is created by men of letters trough the medium of language.

Basically, the main aspect in sociology of literature is the understanding literature as a social mirror, a direct religion of various sides of social structure, family, relationships, class conflict and possible divorce and population composition.

In a conclusion, it can be says that literature as a mirror of social life, in direct reflection as various facts of social structure, family relationship, conflict and possibly separation and population composition. And its formulated by the critics and the author is the member of society who is more critical and give more attention to the social reality found in community.

2. Major Principle of Sociology of Literature

a. Sociology of Society

Swingewood and Laurenson (1972) assumes that literature is related with the society in which a particular literary work appears and it containing the mostly aspect of our life such as social, economy, politic culture and religious aspect (Wellek and Warren, 1989; Semi, 1993; Endraswara, 2003). That is the way of literary work can express the society.

b. Sociology of the Author

As a member of society, an author cannot reject the influence he got from the society that shaped and grown him up. The situation and condition, directly or indirectly, influence the author, where the literary work is made (Endraswara, 2003).

The literary work is having function as the reflection of social situation of the author, Adiantika (2012) it means that literary work is used for reflecting the views of the author about his opinion, his position, and the

ideology that influenced by the society condition where the literary work is made.

In other pointer, in understanding the social condition of the author's position in society environment, beside of author sensitivity that is the literature of his work can represent the situation and strengthened by the experience of the author and also everything which happened around him. Wellek and Warren (1962). For example, novel as the creature of the literary work is "a major literary genre of industrial society" (Swingewood and Laurenson, 1972).

c. Literary Work and Readers' Response

The reputation of a literary work can be determined by the readers' response on it (Saraswati, 2003). (Swingewood and Laurenson, 1972) stated that, "The sociology of the readers attempt to trace the ways in which a work of literature is actually received by a particular society at specific historical moments". It studies the readers' response to the work of literature and how the social messages in it influence the readers.

B. Feminism

1. Notion of Feminism

"Feminist" as a word gained widespread usage in the western world in 1890s. Feminism is a movement and an awareness starting from the assumption that female got discrimination treatment and the effort to stop that discrimination (Fakih et al, 2000).

Nancy Mandell (1995) on her book *Feminist Issues; Race, Class, and Sexuality* states that feminist is a way to identify the individuals who supported not merely an increased public role for women but also women's right to define themselves as autonomous being in the political, cultural, economic, sexual, racial, and ethical dimensions and Jaggar and Rothenberg (in Ray, 2012) states that feminist theorists generally share four concerns.

First, feminist theorists seek to understand the gendered nature or virtually all social and institutional relations. Second, gender relations are constructed as problematic and as related to other inequities and contradictions in social life. Third, gender relations are not viewed as either

natural or immutable but as historical and socio cultural production, subject to reconstitutions. Fourth, feminist theorists tend to be explicitly political in their advocacy of social change.

Based on the four concentrations above, feminist should face the challenge in getting the equality right among the society. Feminists challenge what they call traditional race-class-sexuality-power-arrangements which favor men over women, whites over non-whites, adults over children, able-bodiedness over non-able-bodiedness, residents over non-residents, and the employed over non employed. (Mandell, 1995).

Oppression and discrimination to women are not men problem, but system and structure inequality, society and inequality gender problem and one of them was legitimated by the religion belief that gender was biased. It needs a transformation movement namely a movement to create men and women relationship system. It does not mean to revenge male being (Fakih et al, 2000).Feminists do not fight against men but against social structure and law that consider women as the subordinate group to the other group (Tong in Fakih, 2004).

2. Feminism and patriarchy

Kurnia (in Safyan 2012) Says that patriarchal culture is a social system that supports and justifies the dominance for male, granting privileges to men, which eventually resulted in the social control of women and also creating social gap between men and women. (kurnia, 2004)

Patriarchy is a sexual system of power in which the male possesses superior power and economic privilege (Einstein, 1979:17). Patriarchy also viewed as autonomous social, historical, and political force (Anderson, 1993).

Feminist suggest we begin by eliminating gender, specifically social status, role, temperament, and social constructions as they have been constructed under patriarchy (Tong, 1986). As patriarchy is organized through men relationships with other men, unity among women is the only effective means for liberating women.

3. Second Sex

a. The notion of the second sex

“One is not born a woman, one becomes one.” Simone de Beauvoir, *The Second Sex* (1949). In the preface of the book “Second Sex”, Simone de Beauvoir (1989) revealed that the women today are in the process towards recovery myths of feminism. They began to declare their freedom obviously. But, in fact women have not been able to enjoy the life they want as men. In the Various social institutions in society is still often forcing the women to admit the dominance of male.

In the *Fate and Women's*, Beauvoir describes the differences apart between women and men. Especially in the matters of the reproduction, “the other” are leaning further towards self especially when it already has a child. But biological factors, psychological and psychoanalytical especially not enough to explain the “the other”. (McCann & Seung in Dhini, 2003)

b. Oppression Against Women

Beauvoir analysis of women's oppression, the ideals focus on myth and imagery, as well as the lack of achieving freedom, and his view is ethnocentric and andocentric.

By adopting the language of ontological and ethical language of existentialism, it suggests that men are “self” and women are “the other”. According to Kauffman Dorothy McCall (Dhini 2003), the oppression of women by men is very unique, for two reasons: first, women are always subordinate by men; secondly, women have internalized the foreign perspective that men and women are not essential essence.

Along with the development of culture The Myths about Women is known that men can take control of women by creating the myths about women: the rationalisation, its complexity and the myth that women are hard to understand by focusing on statements of women as a reminder and an angel for men, but she is always getting the victim because she is weak.

The life of women now is being a wife and mother in the Beauvoir point of view, woman is very feminine and limit in the getting freedom.

c. Notion of Child Bride

Child bride is very young bride or wife to be and she married of under age, it may she haven't got her period yet. Marriage can be defined as the legal relation between a man and a woman in order to specific purposes, such as sexual relation, having child, and having partner in their life. (Duvall, et al, 1985: 6).

Child marriage, according to Bahgam and Mukhatari (2004) defined as "girls are married off at a very early age, sometimes as young as nine years old and with severe consequences." In addition UNICEF (2007) states that early marriage is marriage of children and adolescents below the age of 18. Moreover, child marriage is a marriage has done by children, usually girls (in 8 to 16 years) with a man (in 25 to 30 years).

There are some reasons of child marriage suggests by parents to their children, such as (1) child marriage as a strategy for economic survival because almost of Middle East is extended family; parents have more than three children, so they suppose their children to marry in order to less economic burden, (2) protecting girls; is the ways to protected a wives or placed in firmly under male control. Moreover, early marriage helps to prevent premarital sex (UNICEF, 2007).

Furthermore, as a Termination of Child bride is a "girl married" who approximately 8 to 16 years. The wedding that follows by underage couples is prohibited by the legislation. States in the article XXI of the 1990 *African Charter on the Rights and Welfare of the Child* states:

1) Child Bride and Effects.

UNICEF (2007) in the book *Early Marriage* is exploring the cause and context of early marriage. Because of child marriage has done by under age children, it allows some effects. Child marriage for both boys and girls has profound physical, intellectual and psychological consequences.

a) Child Marriage and Education

Child marriage greatly limits to education. Usually, the husband and or parents in law prohibit the child wife to go to school.

b) Child Marriage and Health

Child married and health includes two aspects, there are physical growth; child bride is physically mature, underdeveloped bodies will occurs during sexual intercourse and suffer injures, and pregnancy; because immature child bride cannot sustain pregnancy.

c) Child Marriage and Violence against Women

Child marriage usually coming from patriarchal family system that impacts gender stratified. The marriage is always arranged by parents. When the child bride moves to the husband's house, she is respected and obeyed them. If there uneducated, unskilled and obedient child bride the domestic violence beaten by husband (Bahgam and Mukhatari, 2004).

In addition, Donovan (1988: 4) states that "married women had no property rights, no control over in heritage, no control custody, and no right to bring civil suit."

2) Distress

Cambridge Advanced Learner's Dictionary 3rd edition gives description that distress is a feeling of extreme worry, sadness or pain. In the other resource that is The Free Dictionary and the thesaurus of distress are four points. The first one is facing or experiencing financial trouble or difficulty, the second one is generalized feeling of distress or it called *dysphoric* it is unhappy and dejected or an emotional state characterized by anxiety, depression or uneasy. The next one is suffering severe physical strain or distress, it caused when someone gets trouble and the physical strain here is such like as sick in physical area such like as caught, fever, and not because of Physical injury. And the last one

is distressed which afflicted with or marked by anxious uneasiness or trouble or grief.

Based on those explanations above, those are adjectives and it also closed with the notion of anxiety by Koswara in Pangesty (2005) which says that this feeling of frustration that caused by the unpleasant of dangerous situation and it might cause scare reaction.

4. Revenge Idea.

The desire to get an equal position, Retaliation for injury, loss, or humiliation is the attempt to transform shame into pride. Seeking the symmetrical injury, harm or loss, those are the definition of revenge by Beaumont in his article of the emotional competency. In other world we can say "Vengeance", vengeance is pursuing harm to your offender as retaliation for the wrong you perceive they caused. It is a passionate desire for revenge. (mistyhorizon. 2003)

Revenge originates from the primal need for self-defence. Most strategies for revenge fail because they attempt to change the past (tem42, 2000). unsuccessful strategies for revenge look far into the future and recognize that the cycle of vengeance and retaliation can only spiral toward tragedy and are best stopped before they are started. And based on this condition we must know well the way we get revenge.

The reason in having the revenge idea here we can say that the concept is to cause as much pain to the aggressor as he has caused you to suffer. Unfortunately the Unending escalation, destruction, and violence often results. Also, because many losses cannot be restored or undone, the retaliation does not provide satisfying reparations to the victim. And the last of the effort in getting the pleasure of this idea is Reconciliation is the process of letting go of revenge. It usually requires forgiveness. Based on those concepts of revenge idea, we will see well the revenge by the main autobiography in this memoir that is Nujood Ali.

V. RESULT

A. SOCIAL AND HISTORICAL BACKGROUND OF THE YEMENI SOCIETY AT THE LATEST TWENTY CENTURY AND THE EARLY TWENTY-FIRST CENTURY

C. Kluckhohn (in Angga, 2011) in his book ““Universals Categories of Culture”” explains seven aspects of cultures which declaring as cultural universals, namely human life’s equipment and supplies system, livelihood and economic system, societal organization system, language system, arts aspect, Science aspect, religious aspect.

1. Seven Culture Universe

a. Human Life Equipment, Supplies and Technology.

(Al-Shara’bi, 2007) in Shabab Yemeni give information about life equipment and technology in Yemen. In Yemen, the infrastructure required to use computers is far from adequate. There are have no reliable power supplies to begin with; electricity blackouts have become a routine in their daily lives. The telecommunication infrastructure is another issue with most of the country having no phone lines to say the least.

For instance a fact, In the Most rural areas, accommodating 70% of the population, has virtually no network connectivity. This contributes to the large computer illiteracy and makes information technology inaccessible for a large segment of the population.

b. Livelihood and Economic System

Beginning from the Odionov’s article (2006) with the title “culture of Yemeni forum” in countries and their cultures’ file stating about Food in Daily Life. Yemenis usually eat three times a day at home. The traditional diet varies locally and socially and is open to innovations. Generally, there is an early breakfast of sweet strong tea with bread made of sorghum, wheat, or barley; dinner includes a porridge prepared from *fenugreek* with meat, eggs, vegetables, herbs, and spices, which is served hot in a stone or clay bowl; a light supper consists of vegetables and/or dates.

One can drink a glass of tea or a brew of coffee husks outdoors in the daytime. Local food taboos are those common to the Islamic world: alcohol and pork are officially prohibited. (Ordionov, 2006)

c. Societal System

Social structure and politic in Yemen The condition of tribes in Yemen refer to a local social organization in a particular place in Yemen, and these local organizations can differ tremendously depending upon geography; in Sana`a are critical players in Yemeni national politics whereas the tribes of the eastern desert are isolated groups that have little influence on Yemeni politics in the capital.

Tribe in Yemen is having power meaning n highest position in Yemen, because to understand Yemeni society and politics and the changes they are undergoing, it is essential to be far more specific in the use of the word “tribe” when writing about Yemen.(McCune, 2012; mongabay.com, 2007 and library of Congress, 2008)

d. Language System

Based on the simple definition; language is Communication of thoughts and feelings through a system of arbitrary signals, such as voice sounds, gestures, or written symbols (Vicars, 2001).

Yemen has national language or official language that is Arabic and this language is Standard Language in Yemen and taught in schools (Shah, 2008 and Odionov, 2006).

Augmented by Kjeilen’s (2012) article, stating that In Yemen there are two major South Arabian languages: *Mehri*; and *Socotri*. And Szczepanski’s (2012) article “*Yemen | Facts and History*”; “Southern variants of Arabic spoken in Yemen include *Mehri*, with about 70,000 speakers; *Sogotri*, spoken by 43,000 island residents; and *Bathari*, which has only about 200 surviving speakers in Yemen.”

e. Artistic Aspect

(Reskinanda, 2011) mentioned the third cultural elements as objects of human handiwork. (Koentjaraningrat, 1974 in Yudhi, 2012). And the third manifestation is called physical culture, which is all the physical work of man in society.

Based on SABA's report (2005) in his i-paper said that, "Yemen is very rich in its cultural heritage of the folklore of the folk dances and songs". The popular song has become an artistic reference for many lyrical schools the entire Gulf region and Arabian Peninsula, one of them is Yemen country. And it is correctly reason that is Yemen's geographic location has played a substantial role in making its culture an interactive subject with the cultures of the others due to its strategic location that enabled Yemenis since the beginning of the humankind civilization to contact with other nations such as Indian, Greek, Egyptian, Babellian and Ashorite as well as African in the eastern coast of Africa so that Yemeni folklore had influenced by some aspects of those nations cultures.

Besides that, established the report, the writer also using Al-Fakih's journal (2001) about Yemeni folk dance, he extended three dances which are common and well-known throughout Yemen. These dances are sometimes a little different from an area to another; 1) *Al-Zafeen*, 2) *Al-Sharh*, 3) *Al-Bara*.

f. Science or knowledge aspect

Koentjaraningrat (1990) describes the shape or form of cultural and one appearance of culture is ideas, values, norms, rules, and so on. Knowledge is power of live, based on this statement means that knowledge plays an important role in all spheres of human life and activity.

The writer explains the education aspects in Yemen based on first; According to the United Nations (in mongabay.com, 2006), the adult literacy rate for Yemen in 2003 was 29 percent for females and 70 percent for males. The overall literacy rate for the population age 15 and older was 49 percent. Although Yemen's laws provide for universal, compulsory, free education for children ages six through 15, the U.S. (mongabay.com, 2006)

The second report is by IRIN's survey; Yemen country has more than 1.3 million child labourers, about 17 percent of all children. An

estimated 469,000 children aged 5-11, especially girls, are working as child labourers, with the survey authors saying " (IRIN, 2013)

The third data is from Nasser's article with the title "*Girls' education -Yemen witnesses a promising future for girls' education*" especially retelling that the condition of education for Yemeni woman.

Based on those data which has been taken by the writer, it could be says the gender gap with regard to the education is "considerable". While national illiteracy rates stand in highest position is woman. Such as The UN Children's Fund (UNICEF, 2007) says access to education is one of the biggest challenges facing children in Yemen today, especially girls. At least but not last, in gender inequality in education, with human development indicators for female literacy and the net enrolment ratio for females amongst the lowest worldwide.

g. Religious Aspect

Koentjaraningrat(1990) stated that the originally function of religion in society is based on the question of why people believe in the existence of a supernatural or a supernatural force that is considered higher than men and why they were doing a variety of ways to communicate and seek relationships with supernatural powers.

Yemen holds close to their religion, which for the most part is Islamic. There is less than 1 percent of Yemen that follows other religions (IRIN, 2011). In Arabic, Islam means "submission" and Allah means "God." Yemeni Muslims believe that the angel Gabriel was given messages from Allah to give to the prophet Muhammad. The holy scriptures of the Quran contain these messages.

In their fashion circle is also showing their religion. One of the most important aspects to the Muslims is that of modesty. This is interpreted throughout the world very differently. Strict Muslims believe that women should be covered from head to toe whenever they appear in public. Some of the women in Yemen follow this style, however there are some women (as well as men) who will dress in Western styles, especially in some of the more populated cities.

In celebrating some event, they are having usual Islamic ceremonies as their major holidays, such as Ramadan, the holy month of fasting, as well as lesser festivals in the Arabian calendar. There are two main branches of the Islam religion, caused by a split in beliefs. That are; *sunni* and *zaydi*. (Bruck, 2005)

2. Legal Aspect of Marriage

a. Islah and Syariah; the law is not enforced.

In *Equality Now*, explains the end child by enacting and enforcing a minimum age. Writer can conclude that the issue of early marriage is a controversial one in Yemen. Mainly because it is a male dominated society and many Yemeni men do not want to be told that marrying someone below 18 is a crime. The law does not prevent child marriage; the age is left to the parents or guardians.

As a wrapping up, the writer stating that the legal marriageable age or marriage law in Yemen is doesn't useful because of Yemeni culture and government gives the right to every head of a family on marriage, because of many cases in Yemen; violation against child bride those are causes a lot of debates about the marriages age in national wide. And its based on the facts; 1) more than a half girls in Yemen are married before they are 18 years old. 2) Divorce is simple legal process but not for a woman, this simplicity process is for a man but it's impossible for a woman without the husband's consents.

b. Save Age; Push to end Violence Against Women

Millions of young women throughout the world are married before they turn 18—many against their will and in violation of international laws and conventions. (Sasahara, 2013). In Yemen, child marriage continues to limit women's contribution to their society, and both girls and women continue to suffer high rates of illiteracy, abuse, and exclusion from opportunity.

The current article she got is from Townhall magazine which wrote article from Bailey (2013) "Ensuring minimum marriage laws are passed in these countries is a top priority for many supporters of human rights around the world."

It based on those condition above, which can be said that a young girls are being forced into marriage in those countries, many enduring rape, physical trauma from intercourse and childbirth, and torture - several on record have died. based on this analysis, the condition on Yemen is (Bailey, 2013). Save age is the technique considering the laws establishing a minimum age to protect women.

B. WOMAN CONDITION: EARLY MARRIAGE IS HORRENDOUS REGULATION AT THE END OF THE EARTH SOCIETY

1. Delphine Minoui; Reveals Saga of Yemeni Distress on Divorced at Age 10.

“the writer’s position in mass society is extremely important as a contrast to his early situation and clearly like effect his creative potential in many ways” (swingewood, 1962)

Minoui gives the reason that Women feel ashamed to complain about Divorce. They are scared to oppose the choice of their parents. In such countries, driven by a patriarchal culture, men often have the last word. Minoui is Reveal the saga of divorced which happened in Yemen and makes many kinds of respond. Minoui is not expecting of hope at the end of her terrible tragedy. Like one French woman who is suffering from marital violence says: *“If this little girl could fight until the end, then I can do it too.”* (Read it Forward, 2010).

Minoui has sympathy and her empathy to the condition of it and Nujood’s story also becomes a reflection of those all and in writing this story.

2. Nujood Ali: Yemeni Child Bride and Divorced In 2008

Nujood Ali is the main character as "I". Nujood is a sweet little girl and who was born in 1998. Her childhood was spent in playing and drawing with colorful crayons with peers at school. Nujood Ali was born in the midst of a family with many children.

Nujood’s simple life is a happy life and that he is in a simple khardji. Nujood’s life is a happy and it was in khardji, before go to Sana’a. She is a little girl who always obedient her father and her older brother and later at

an early age she will be married to a man who is not her choice, without thinking of the risk that she was resigned to her father's decision.

3. Early Marriage: Tribal Custom in Yemen.

Tribal groups in Yemen also have an important role “Tribes might be their independent force in relation to the state. This view of the tribe focuses on their “foreign relations” with the rest of society.

Shoya gets an option for her future comes from his parents. Because of their concept of marriage are parent choices or family leaders who make decisions now and for things to come. The next is Mona is Nujood's sister, she gets married because of the choice of the sheikh and her father. And Nujood married when she was 10 years old. Her marriage means one less mouth, it means that daughter is a trouble for man. And the responsibility for the girls no longer parents responsibility.

1) Virginitv Means Honor

The second causes is “protecting” the girl's sexuality. Based on the writer estimation, the meaning of honor is the girl virginitv. Because of their family honour is based on woman condition.

2) Gender Discrimination

Tristam's (2010) article give short explanation that gender discrimination here is Child marriage is a product of cultures that devalue women and girls and discriminate against them. Nujood's father decision is to marry her as been declared that nujood must leaf out from school.

3) Inadequate Laws

This condition is tatted clearly in “I Am Nujood, age 10 and Divorced” For wedding celebration, there are differences between man and women's celebration because of domination by tribal customs usage. The wedding contract is signed by male relative legally responsible (father, uncle, or older brother) and a religious leader two days before. It is time for men only without any women and in that time, all men are agreed talking about the dowry given to the bride.

On the contrary, women celebrated it in the bride's house by following local customs. The party is special for women only.

a. Nujood Ali; Divorce before Puberty.

In the ending of the divorced chapter which on page 155 – 119 and the crucial discussion in the fighting between her father and her husband. Hidden fact caused a final decision from the judge's verdict "the divorce is granted"

4. *Khat*; A Cultural Phenomenon in Yemen

In the journal *The Green Leaf: Khat* (Al-Sabbry and Milich, 1995) gives explanation To understand *khat* use, he was discuss about *khat* phenomenon through *khat* sitting to give a more real impression of the *khat* at the level of the place, participants and social activity.

In the end, *khat* is a real social life in Yemen. Therefore, *khat* users suppose that *khat* confirms their Yemeni identity, social status and source of pride, boast and sense of self-esteem. Chewing *khat* is both a social and a culture based activity. It is said to *enhance* social interaction, playing a role in ceremonies such as weddings births, marriages, and funerals.

In explanation in journals or articles Australia (Anderson, 2011) also explained that *khat* there is also positioned on the negative side. And in this storybook Minoui want to give expression or point the view that *Khat* is a negative thing that should not be consumed or the perspective of the author to the *Khat* is negative to consume.

Here the researcher as the writer is also having point of view about the *Khat*, this green leaves is illegal in Indonesia. She said that is based on the issue of Indonesian actor, Raffi Ahmad.

C. DISTRESS AND PROTEST AGAINST CHILD BRIDE; PITFALL OF PATRIARCHY, WOMEN IS THE OTHER HUMAN BEING

1. Patriarchy Pitfall of Omma's Life

Shoya is Omma, Nujood's mother. She married with Ali Mohammad al-Ahdel because of Shoya's father. The next is that Shoya must bears her condition on the childbearing sixteen children. the second sex views on accepting the dissatisfaction as housework. Shoya must prepare her family daily needs. *Omma* is only works at home especially in the kitchen to prepare a meal for her children and her husband.

The work of a wife is the effect of the system of patriarchy stating that women do not have the right which appoint working outside the home and their lives depend on their husbands.

2. Patriarchy pitfall of Jammila's and Mona's life

In a short enlightenment of Jamila's and Mona's condition is because of the patriarchy and it caused by the sexual slavishness.

The writer concludes that Nujood sister named Mona, first married in a hurry. Because of the wickedness of men who had stolen her childhood with rape. Mona had been raped by Mohammed, it is the reality of second sex. Mona marriage with Mohammed is not the final way out of the problem.

De Beauvoir also states that men use sexuality as the reason for the inferior position of women. In this case, Jamila and Mohammad were found sleeping together in one room. Mohammad did sexual harassment to Jamila that is as the proof that women are often victims of the sexual oppression.

In the story of I Am Nujood, Age 10 and Divorced Jamila and mona is the fact that women are often the victims of the sexual violence which are like rape and abuse.

3. Patriarchy pitfall of Dowla's life

Choosing a second wife decides by Ali Mohammad al – ahdel, Shoya's husband and the father of Nujood. Man call a woman who was twenty years whose called married late.

Dowla is the poor woman hadn't had an easy time of it, though. Married late, at twenty, and her husband, who neglected her completely, she had learned to rely only on herself.

4. Patriarchy Pitfall of Nujood Ali's life

a. Great Outdoors; Nujood's School in Khardji.

The first blackhead of patriarchy in women life is their right to get the study. Families who embrace the patriarchal system give the opportunity to obtain higher education to boys than girls. Usually parents were more concerned with his son to high school, while his

daughter was asked at home. So the girls have difficulties to access the knowledge.

“So I grew up in the school of the great outdoors, watching Omma take care of the house and itching for the day I would be old enough to tag along with my two big sisters, Jamila and Mona... “ (I Am Nujood, Age 10 and Divorced, 28)

In Yemen Country, the girls do not get a chance to get an education, it is known as a protection of the girl or protection of a man to woman. In khardji, Nujood was not getting a study because of her father and correctly it is patriarchy. Her father didn't allow her to study, not like as like as her brother.

b. Faez Ali Thamer; He is a man three times my age

Early marriage or underage marriage became a trending topic recently, especially in Yemen. As already revealed that Yemen is a famous country for its tribal and marriage by the choice and the decision from their father and it is ordinary right. Child bride is women married at an early age. Young age makes them hang on one of the parent of both couple, which makes a limitation of their freedom.

In Yemen, There is even a tribal proverb that says, "To guarantee a happy marriage, marry a nine-year-old girl." This causes a little girl Nujood as “the others”

Woman is honour in family. Their name and their virginity is the basic concept of the family honor is in the hand of women, their wife and his daughters. Because of an embarrassing incident that made tainted his family's honor which is causes by the incident of Mona. Because of that nujood's father does not want the situation getting worse. Then he makes a decision to marry Mona in hurry and also to Nujood.

D. Revenge Idea; A divorce party; that's really better than a wedding party!

Nujood get a chance to return to sana'a and met with Omma and aba. Nujood gets advuce Dowla advises her to go to the court. With the provision of the proceeds Dowla begs on the streets during the day, she takes a cab to the court. In a court, she meets with Abdo the judge, Mohammad al-Ghazi the

chief judge and the third judge, Abdel Wahed and Shada, one of the best female lawyers in Yemen who are fighting for the rights of women. And she is the second person to fight the divorce for Nujood. Thanks to struggle Shada, the case of Nujood becomes the public concern nationally and internationally.

September 2008 Nujood becomes a little girl again. A normal little girl. Like before. Nujood back to school with Haifa, Nujood tries to become selfhood for her and for others. Because she learning to be a real woman who get education and want to be intellectual one. And she has dream to be a lawyer. Like as the title in the last chapter *"When I Become a Lawyer ..."*

VI. Summary

The condition is the culture of patriarchy like most of Yemeni women, Nujood's old sister are married because of her father's decision. So, this fact is in a good position to know that in our country are the men who create or provide the orders, and the women who only follow them. So men are subject and women are the object. Beauvoir argued that men called the "Self", while "women" the *"the others"*. If *"the others"* is a threat to the self, then the woman is a threat to men. Therefore, if men want to remain free, he must subordinating women against him.

Brief-marriage of Nujood, nevertheless, it was a dark period and the days are filled with violence committed by Nujood husband. The authors has opinion whit this condition is categorizing as gender - related violent. In the idea of violence is because of there are a lot of gender biases.

The aim of this research has been to contribute towards understanding the social and historical background of the Yemeni society in the latest twenty century and early of twenty-first century in understanding well about the way to understood in learning the culture in Yemen by the Cluckhohn's theory in referring and understanding the universal culture in this world. The next is the child marriage and the little hero's effort to get her wants that is divorced. The researcher believes that it will be very valuable for another researcher in making the similar research on literary works. The researcher may also investigate the background of each literary work deeply on its social, economic, political, cultural or other aspects of life.

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