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Women Face to Patriarchal Society in Zana Muhsen's Sold

**A Dissertation Submitted to the Department of Literature and English Language
in Partial Fulfillment of the Requirement for Master Degree in Anglo-Saxon and
Civilization Studies**

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Dedications

We dedicate our modest work to:

Our dear parents, brothers and sisters,

We hope that they are proud of us.

Imene & Lilia

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Abstract

Zana Muhsen's 'Sold' is one of the main eminent novels which portray women situation and position in a patriarchal society; it provides a glance about the Yemeni society and the way women are treated. Therefore, the main aim of the present work is to shed light on the concept of modern women slavery; it attempts to scrutinize the position and status of women in an Arab world, where Yemen is taken as a case of study as well as to reveal how an active violent behaviour towards women could be challenged by a woman's active nonviolent resistance. Therefore, in order to achieve the latter goal, the present work is divided into three main chapters where each one is built upon a set of objectives. The First chapter is entitled Countries' Profiles; a theoretical study which aims to introduce both Great Britain and Yemen where the main focus will be on Yemeni people, culture, religion and the attractive landscape which has been among the main reasons behind *Zana's* travel from great Britain to Yemen. The Second chapter is entitled Comparison of Women Status; it intends to present a historical and social background about the women status in Yemen comparing to that of Great Britain including comparison of men's behaviour towards them and their role in each society. Finally, the third chapter is entitled Alienated Women in '*Sold*' it stands for a practical part of this work. It attempts at providing a detailed analysis of *Zana's* novel "*Sold*" through a biographical and a Marxist feminist theory since women in general and *Zana* and her sister in particular are obviously marginalized and alienated from both the society and the family as well.

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General Introduction

General Introduction

When '*Zana Muhsen*' first escaped from Yemen in 1988, her news was on, almost, the world's magazines' front pages and media was queuing up to interview her and to know about her story. However, '*Zana*' at that time was not ready to talk about it. After a year, she decided to reflect and to tell it. Then, she looked for a writer to help her where Andrew Crofts, a travel writer and a journalist decided to pen it for her.

Both of them, then, had experienced painful nightmares in order to bring to the fore a real picture for '*Zana*'s' story. When the book was first published in Britain, there were legal difficulties to publicize it. Yet, in France, it was the bestselling non-fiction book of 1992. It topped the charts in every country from Sweden to Turkey, and has been translated so far into eighteen languages.

"*Sold*" is a story of a terrible clash between some social beliefs which still exist till nowadays in some societies, even, among some classy people. It centres on two young schoolgirls from Birmingham; two sisters whose tragic faith caused governments to fall out, families to split and two cultures to crash headlong into one another.

In view of that, this paper gives insight into an ordinary girl's life within an extraordinary courage and tenacity that refused to allow world leaders' pressure and threats women. The novel then portrays '*Zana*' *Muhsen*'s life through a multiplicity of themes where the biographical critical theory seems to be the most suitable one as well as the Marxist feminism since women alienation from the Yemeni society is obviously apparent.

The study explores '*Zana*' *Muhsen*'s "*Sold*" in order to show how personal experience has visibly influenced her writings. "*Sold*" then is based on true happening events; it evokes '*Zana*'s' childhood memories in Birmingham and the pain she had experienced in her father's homeland Yemen. Therefore, this study aims to shed some light on '*Zana*' *Muhsen*'s master piece and its major themes which are related to Women Alienation, Violence, and Early Forced Marriage as a result of a Patriarchal Society.

Therefore, it has become interesting to investigate the common aspects of human being, and the event that occurred in this autobiographical novel; which has enhanced one's enjoyment to study '*Zana*' *Muhsen*'s "*Sold*". Thus, every theme in the novel is taken upon the author's emotional and spiritual progress, which is the essence of the work.

As far as many people ignore the Yemeni society, “*Sold*” could be a concrete example which could serve as its mirror since it uncovers the unknown which has never been divulged by the media. An emotive, touching and incredible story told by ‘*Zana*’. This novel then strokes the mind as well as the heart. It enhances any reader’s both enjoyment and eagerness to know about Yemen which exposes how fierce, violence, jeopardy, and primitive world dominate women’s lives comparing to their situation in the British society.

Therefore, what is the main reason behind the last mentioned fact? It has become vibrant that this indifference towards the last mentioned issue remains the result of an ordinary and a usual act towards women which gives birth to the present query: does Yemeni culture contribute to women’s situation as feeble and invisible creatures? This makes the present work based on the following research question:

➤ How does ‘*Zana Muhsen*’ face and react against patriarchal, misogynist Yemeni society in “*Sold*”?

Hypothesis

According to the above research question, the following hypothesis is formulated:

✓ Due to her self-esteem as a woman and self-confidence, ‘*Zana Muhsen*’ succeeded to rebel against patriarchy in a misogynist society.

This work is based on the MLA system’s 7th edition

Chapter One

Countries' Profiles

Chapter I: Countries' Profiles

Introduction

I.1. Overview about Yemen

I.2. Historical Background

I.3. people in Yemen

I.4. Overview about British People

I.4.1. British Arab

I.4.2. Reasons behind Yemeni Immigration to Great Britain

I.5. Comparison of Landscapes

I.5.1. British Landscape

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I.5.3. General Comparison of Landscape

Conclusion

Introduction

The history of Yemen has witnessed many changes where ancient civilizations were established at about the same time as many other cultures in the Middle East including Egyptian, Greek, Roman, Asian and Islamic. Therefore, Yemen was the foundation of many other rich cultures and civilizations that have left deep impressions on the modern world. Yemen society and its culture are different and more liberal than the conventional Arabian countries.

Hence, the culture and tradition of this country have been mainly guided by Arabian principles and laws. Yemen remains one of the countries in the Arabic world which are still uninfluenced by western influences. Thus, this society and its culture reflect the lifestyle of Yemen people and their traditional aspects. The landscapes, people and their culture are considered a discovery for anyone visiting Yemen. It is a country that offers everything: the world's oldest skyscrapers, spectacular mountaintop villages, pristine coral reefs, desert and wonderful nature.

Meanwhile, Yemen is a country that breathes history through every pore, not only through its ancient ruins and monuments, but also through its traditions and culture which are part of everyday life. In the streets the tourists meet Yemeni people who are very welcoming and kind towards foreigners. They want travellers to feel 'at home' and their hospitality is in comparable and develops on the latter the desire return.

Today, it has become among the classiest verdicts to get interest in the cultural landscapes of Yemen, the 'Arabia Felix' of Roman geographers. Thus, this chapter gives an over view about the Yemen country by focusing on its main characteristics such as: the geographical location, the historical background, an over view about its people and analyzing the landscape of Yemen country that attracts people from all over the world.

I.1. Overview about Yemen

Yemen is a country situated in the Middle East bordering the Arabian Sea, Gulf of Aden, and the Red Sea. The name of the country is derived from the legendary ancestor Yemen, the son of Qahtan, or from the Arabic root "al yumn", "the right" since Yemen is located to the right of the Meccan sanctuary of Kaaba. Some scholars compare the Arabic

word yumna “happy” with the Roman name for the southwest Arabia, Arabia Felix “Happy Arabia” (everyculture.com).

According to J.G.Kennedy, in his book “*The Flower of Paradise: The Institutionalized Use of the Drug Qat in North Yemen*”:

The history and culture of South Arabia are still relatively unknown to the rest of the world, and the drug qat, so widely used there, is equally unknown. Thus, the material we present here should be one of the interests to all of those concerned with drug use, those who wish to understand more about Yemen and the Middle East, and to Yemenis themselves (1).

Consequently, the history, culture, economy, and population of Yemen have all been influenced by the country’s strategic location at the southern access of the Red Sea which is at the crossroads of both ancient and modern trade and communications routes. Thus, Yemen has a strategic location on the Bab el-Mandeb, the strait linking the Red Sea and the Gulf of Aden, one of world's most active shipping lanes. Neighbouring countries include Oman and Saudi Arabia (everyculture.com).

From 1962 until 1990’s unification, Yemen was divided into two warring states. People's Democratic Republic of Yemen was a single-party communist republic known as South Yemen; its capital was at Aden. The Yemen Arab Republic, or North Yemen, was a single-party Islamic republic with a capital at Sanaa. In 1990 Sanaa was made the capital of the new Republic of Yemen, and Aden was designated as the economic centre. It Area envelops 203,891square miles /528,076 square kilometres. Its population in 2014 attained 26,053,000 inhabitants (britannica.com).

I.2. Historical Background

Yemen is considered to be one of the oldest important centres in the Near East region between the 12th BC and the 6th AD before getting annexed by the other empires like the Ethiopians and Persians. The current theocratic society of Yemen dated back to the 7th Century AD when the Caliphates decided to expend their territories and spread the Islamic religion. Imams were the usual viceroys except that their clout was not just religious in nature but includes political and economic aspect as well. Throughout the 11th Century, Yemen fell under the Egyptian Sunni Caliphate. Than in the 16th Century, the Kingdom was claimed by the Ottoman Empire. Again, in the 19th Century, north Yemen was under Ottoman Turks, and

in some brief periods controlled the South. The British Empire has a foothold in the Southern Part of Yemen and that's why the Ottomans cannot fully control Yemen during this time.

In 1918, North Yemen got its independence from the Ottoman Empire. In 1962 it became officially republic. South Yemen, on the other hand, stilled in the clutches of the British Empire. When the British totally pulled out from Yemeni soil in 1967, this part of Yemen established its own government and officially became South Yemen whereas in 1970 it became a communist state where it adopted a Communist form of government. Hundreds of thousands of people fled from the South to the North and the countries battled for many years. In 1990, both of Southern and Northern Yemen, finally, realized that it was high time to unite. In May 22, 1990, they officially unified and since then they are, officially known as the Republic of Yemen (britannica.com). As it is maintained by John Nauright in "*Sports around the world: history, culture, and practice*":

The Republic of Yemen was officially created in 1990, by the reunion of the Arab Republic of Yemen (North Yemen, Sana'a), which was established following the fall of the Imam and the 1962 revolution, with the People's Democratic Republic of Yemen (South Yemen, Aden), which was established in 1967 following the departure of British troops (314).

I.3. People in Yemen

Yemen is the most populous country in the Arabian Peninsula. The great majority of the population is Arab 90%, some are Afro-Arab. Its Minorities include Indians, Somalis, and Europeans. The population of Yemen is increasing rapidly; it is expected to double within twenty years. More than half 52% of the population is under the age of fifteen (arab.net). In fact, people of Yemen are predominantly Muslim. They however, belong to different places. The chief indigenous divisions are the Zaydi and the Shafii. The other ethnicities include Europeans, Asians - like Pakistanis and Indians - while the others are mostly Somalis, Arabs, Eritreans and Afro-Arabs (mapsofworld.com).

Practically all Yemenis are Muslims and Islam is the state religion. About 50% of people of Yemen now belong to the Shafai sect of Sunni Islam. Some 33% belong to the Zaydi sect of Shi'ah Islam; Shari'a is the source of all legislation. The language spoken in Yemen is Arabic, which belongs to the Semitic language family. Classical Arabic, the language of Islam and the Koran, is used on formal occasions. The spoken dialects, whose areas nearly correspond to the six cultural zones, are used in everyday life

(mapsofworld.com). But also the most commonly used foreign language is English and Russian are spoken and still understood in Sana'a and Aden.

Indeed, Yemen is one of the oldest countries, which have a distinct cultural tradition of its own. Yemeni culture is very rich and has an ethnic appeal. The culture of Yemen is reminiscent of Indian culture as it was once ruled by the British. Furthermore, the language and culture of Yemen is predominantly guided by the Arabian laws and customs. There are many tribal and religious distinctions in the Yemeni society, which is based on location. For instance, people of Tihamah coastal areas are of mixed African and Arabian descent, while some others are of Arabian origin (mapsofworld.com).

Meanwhile, Yemeni society and culture has played a major role in shaping up of Arabian music and art and it still continues to dominate the Arabian cultural scenario (britannica.com). According to Sheila Carapico in "*Civil Society in Yemen: The Policy Economy of Activism in Modern Arabia*":

Culture is certainly important to understanding the civic life any polity. In Yemen culture plays a salient role in the sorts of social, intellectual, political, and voluntary activities covered in this study. Customary and religious rhythms of the day, the week, the month and the year strongly affect who meets, where, when, and why (201).

I.4. Overview about British People

The United Kingdom today is a multi-racial, multi-cultural and multi-faith community. Unlike Black British or Asian British, the term British is used to call people living or born in the United Kingdom. They belong to a huge number of ethnic groups which gives it the rank as '*Britain's home*' and has which resulted inter-ethnic marriages, making racial classification progressively more complex (naba.org.uk). Further, British Arabs are used as an official ethnic designation by the National Association of British Arabs. It is also employed by academics, and in the media. This rich mixture includes, almost, 500,000 a wide spectrum who come from different Arab countries; from Iraq, Palestine, Egyptian, Yemen, Morocco, Sudan, Somali, Jordan, Lebanon, Syria etc.

I.4.1. British Arab

Frequently Arabs are maybe the longest-resident non-European ethnic group in the British Isles. Their presence is largely a consequence of Britain's colonial period. In the 19th

century Yemeni seamen called Lascars sailed with British ships, and some stayed in Britain when their ships docked, and began working in the docks, related industries, or the burgeoning rail network. London's East End, Tyneside, Liverpool and Cardiff became centres of small Arab communities (naba.org.uk). However, by 1948 there were nearly a thousand Arabs in Tyneside. They married local women, thus giving birth to the hybrid British-Arab identity that many native-born British-Arabs, especially those of mixed ancestry, are now establishing. In the 1950s, many of these migrated to Birmingham and Sheffield which became a traditional area of Arab settlement, such as Sheffield, where many Yemenis moved to work in the steel industry. It is estimated that more than half a million Arabs live in the UK, with London attracting the majority who have settled there (naba.org.uk).

Britain and the Arab world have been conducting business since medieval times. From the mid-19th century, Yemeni sailors lived around the docks and Iraqis began settling in London in the 1930s. Whereas, Egyptians began migrating to the UK in the 1940s, they came in search of employment. During the 1950s and 1960s, general Arab migration to Britain increased as the Arab world struggled to emerge from the era of colonialism. Many Arab immigrants, whether coming for economic or political reasons, always had the hope of returning home one day. However, as they got jobs, bought houses, married native British women and had children born there, it has become increasingly clear that the 'hope' of return was actually the 'myth' of return. 'Home' is now Britain (naba.org.uk).

More Arabs arrived from the Gulf during the oil-boom days of the 1970s to set up businesses in the UK. Civil war in Lebanon during that decade produced a further influx of people from the Arab world and by the 1980s there was an exodus from Iraq of Arabic, Kurdish and Shi'a political refugees and asylum seekers. Many people in Yemen are still struggling to earn good living conditions and even to support their families. Their working conditions have been particularly difficult owing to the weakening in security throughout the country. Yemen has been trying to improve living conditions for its people, but some of them choose to flee out from their country in order to look for a better condition of living. That's why the United Kingdom was seen as a chance that can offer to the Yemenis what they were looking for.

I.4.2. Reasons behind Yemeni Immigration to Great Britain

The number of Yemenis in the United Kingdom includes citizens and non-citizen immigrants of Yemeni ancestry, as well as their descendants. Yemenis immigration to the UK goes back to 1860s, which make them, probably, the longest-established Muslim group in the country, although currently much smaller than some other British Muslim groups. They have put down firm roots in several coastal towns and industrial cities across the country. Yemeni sailors for instance have worked in the British merchant navy in the engine rooms of steam ships leaving the old colonial port of Aden in the mid-19th century (naba.org.uk).

When British sailors were called to fight in World War One, their places were taken by Yemeni men who then started to settle in the UK. Their lives were tough, working first as seamen and then as cheap labour in heavy industry in England and Wales. Some of immigrant men who arrived in the 1950s are still alive and tell their stories, providing a unique insight into life in the British Yemeni community, but also touching on race riots, unionization, integration, intermarriage and cultural identity (naba.org.uk).

Meanwhile, the second, the third and the fourth generation Yemenis in Cardiff, Sheffield and the West Midlands are also telling stories about what it means to be British Arabs today, about maintaining tradition, the survival of their language and community, about Yemen itself and what they can do now that a major conflict has broken out. Therefore, Yemenis are present across the entire UK. Cities with large and notable Yemeni populations are: Birmingham, Cardiff, Hull, Liverpool, London, Manchester, Middleborough, Newport, Sheffield, South Shields and Swansea (Anthony Mc Roy).

The first immigrants indoors in the early 20th Century, was Birmingham, because it offered work in the local metal-forming trades. However, as business declined, unemployment in the city, and many Yemenis returned home. Although this, Yemenis are still having a strong presence in the city as they have spread by improving educational qualifications and setting up businesses.

The estimated number of Yemenis in Birmingham is 10,000, about 1% of the city's population. Whereas in Cardiff, Yemeni seamen first arrived in the UK during the 19th century, with many settling in Cardiff among other areas to work in the docks and associated industries or on the railway. In the 1920s, an estimated 1,500 Yemenis lived in the city,

making up half of its ethnic minority population. There are no reliable estimates of the present Yemeni-origin population of Cardiff (wikipedia.org).

While, in Liverpool the first Yemenis arrived early in the 1900s, seamen and their families. The present Yemeni-origin population of Liverpool is not known, but an estimated 400 Yemeni-owned newsagents are in the city. The Liverpool Yemeni/Arabic Centre was established by locals in 1997. Most Arabs in Liverpool are of Yemeni origin. Hull is also another port which saw the city's ethnic makeup drastically change in the early 20th century, although not to such an extent as in South Shields, Liverpool and the Southern Welsh Coast.

Despite the fact of being the largest city in the UK and the home of the country's Yemeni embassy, it is still unknown how many Yemenis live in London. Its Yemeni community is not as notable as other British locations. Many Jews of Yemenite descent live in NW London and Stamford Hill. Many other Yemenis migrated to Manchester around the early 20th century, largely attracted to the city's growing industrial base. They are located across the whole city, but one of the most noted communities is Sal ford, where today at least 500 people are of Yemeni origin (wikipedia.org).

Middleborough is another industrial town that witnessed a significant number of Yemeni arrivals. The present Yemeni inhabitants are not known, but it is considerably smaller than the Yemeni population of the mid 1900s. This is due to decreasing business, with many Yemenis either returning to Yemen or migrating to the Arab states of the Persian Gulf or the United States (wikipedia.org). As well, Newport is known as The Welsh port, it is the home to a fairly large Yemeni community that consists of several generations. Many Yemenis came to the city to seek a better life. As well, Swansea is one of three Welsh, and seven British ports that saw a large number of Yemeni seamen arrive for work and better living prospects throughout the 20th century (wikipedia.org).

Moreover, one of the UK's largest Yemeni communities is located in Sheffield, one of the industrial cities that attracted immigrants to work in the many factories that were experiencing a stage of prosperity in the mid 1900s. Yemenis number between 3,500 and 9,000 in Sheffield (wikipedia.org). Although, South Shields is not the largest Yemeni community in the UK, South Shields is the most notable. A wave of Yemeni sailors came to the UK in the early 20th century, which makes it one of the newest communities; even with this, the period between now and then has seen strong change in the town. Muhammad

Ali visited the local Yemeni Mosque and School in 1977. These days an estimated 1,000 - 3,000 people of Yemeni origin reside in the city (around 2% of the local population) (wikipedia.org).

I.5. Comparison of Landscapes

Landscape is at this time usually used in a wide variety of contexts; it is about the relationship linking people and place. It provides the setting for once everyday lives. It is a product of the interaction of the natural and cultural components of individual environment, and how they are understood and experienced by people. It is more than just view; it is the heart upon which any society is built (peopleplacespace.org). According to the European Landscape Convention, 'Landscape' means "an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors". This part of earth's facade can be viewed at one time from one place. It consists of both natural (the influences of geology, soils, and climate) and cultural (the historical and current impact of land use, settlement, and other human interventions) interact together and are perceived by human being (Christine Tudor, 7).

I.5.1. British Landscape

The UK is an island nation in Western Europe just off the coast of France; the UK lies between the North Atlantic Ocean and the North Sea, and comes within 35km of the northwest coast of France, from which it is separated by the English Channel (woodlands-juniorkent.sch.uk). Northern Ireland shares a 360km international land frontier with the Republic of Ireland. The Channel Tunnel bored under the English Channel, now links the UK with France (woodlands-juniorkent.sch.uk). The UK landscape is very varied, ranging from the Grampian Mountains of Scotland to the lowland fens of England which are at or below sea level in places; the landscape is a mixture of lush green countryside, rocky and boggy moors and mountains, farmland, old towns, quiet villages and busy cities (woodlands-juniorkent.sch.uk).

Besides, Scotland and Wales are the most mountainous parts of the UK. A ridge of hills, the Pennine, runs down the centre of northern England. Many coastal areas are low-lying, especially in the east and south of England. Most of the UK is made up of gently rolling hills with isolated areas of high ground such as Dartmoor in the south-west of England or the

Mourn Mountains in Northern Ireland. While, the UK's climate varies greatly according to season and location, but on the whole can be described as mild with few extremes (woodlands-juniorkent.sch.uk). Great Britain is part of the United Kingdom; it is made up of three countries, England, Scotland and Wales. It is an island off the coast of north-west of Europe. The capital is London. The surrounding sea gives England a varied climate; it can be sunny one day and rainy the next. As the climate is changing from day to day, it is difficult to predict the weather (woodlands-juniorkent.sch.uk).

Furthermore, there are many different landscapes in Britain, from high mountains to rolling hills and valleys. Places like Wales, the Lake District and northwest Scotland have high mountains and steep slopes made out of solid rocks. This landscape was made millions of years ago during the ice ages, when moving glaciers of ice made deep valleys, steep mountain slopes and long lakes. The southern and eastern parts of Britain are made up of smaller rocks that have weathered and become fertile farmland (woodlands-juniorkent.sch.uk). One of the most visited countries in the world, England offers travellers endless possibilities when it comes to fun things to see and do. Part of the beautiful British Isles, this small but influential country is simply bursting with fascinating history, exciting cities and rich cultural traditions. Historic sites are found at every turn, from all castles dotting the picturesque countryside and colleges dating back to the Middle Ages to ancient Roman sites and century's old royal palaces (woodlands-juniorkent.sch.uk).

The landscape of England is more rugged in the north and the west. The highest elevations are in Cumbria and the Lake District in the west. The highest point in England is Scafell Pike, 978m, part of the Cumbrian Mountains in North West England; there are several other high peaks there too. The area of the Cumbrian Mountains is the most rugged in England and is more commonly known as the Lake District after the many lakes there (woodlands-juniorkent.sch.uk).

I.5.2. Yemeni Landscape

Yemen's historical landscape is impressive and unique. It contains clues to the origins of civilization and humankind. The characteristics and the qualities of landscape in Yemen reflect the longstanding human interaction with nature that has been ongoing for about three thousand years. The total area of Yemen is about 527,970 km, and its landscape is made up of mountains and highlands, deserts, and plains (wikipedia.org). Yemen is cut off from the

northern countries of the Arabian Peninsula by vast stretches of desert, called the Empty Quarter; the 1994 census counted 15.8 million people i.e.; less than 25 percent of the population lives in cities and towns (wikipedia.org).

Undeniably, Yemeni cultural landscape is the manifestation of historical, religious and socioeconomic activities interacting with nature. At the moment, Yemeni communities still exist in a harmonious and balanced relationship with the normal habitat. The beliefs and values of the Yemeni people have shaped their cultural landscape with a valuable legacy in the form of their architecture and historic monuments, religious and economic institutions and special aesthetic expression. The harmonious architectural landscape in Yemen has also suited the life of the Yemeni people (wikipedia.org).

Yemen people have long been famous for their skills as builders of many famous monuments and structures such as walled cities, houses, towers, dams and field terraces. These monuments were constructed of local building materials such as stone and mud or sundried brick. These bricks are made of a mixture of clay soil, water and straw, and were formed in rectangular wooden moulds. After the brick dried in the sun, they were used for building walls and arches. Mud plaster bonded the layers of the bricks (arab.net). Moreover, Yemeni towns, filled with great monuments, are the best witnesses to that fact. The Yemeni landscape, with its unique architectural styles, reflects the influence of climate and different traditional solutions for different regions. Architectural techniques and materials distinguish the various regions of the country. Landscape has mostly remained unchanged by modern development. Buildings are beautifully decorated with arches and coloured glass windows. Arched upper windows are made of plaster and decorated with geometric or floral patterns, which are filled with pieces of coloured glass. These features add special value to the landscape

As the journalist and traveller Walter B. Harris, one of the first Westerners to see many parts of the country, when visiting Yemen in 1892, in his book “*A Journey through the Yemen*” maintains:

[N]othing can be imagined more beautiful than the scenery of the mountains of the Yemen. Torn into all manner of fantastic peaks, the rocky crags add a wildness to a view that otherwise possesses the most peaceful charms. Rich green valleys, well timbered in places, and threaded by silvery streams of dancing water; sloping fields, gay with crops and wildflowers; the terraced or jungle-covered slopes,—all are so luxuriant, so verdant, that one's ideas as to

the nature of Arabia are entirely upset. Well known as is, and always has been, the fertility of this region, its extent is almost startling, and it can little be wondered at that Alexander the Great intended, after his conquest of India, to take up his abode in the Yemen (qtd in britannica.com).

Accordingly, many regions of Yemen have a wonderful view; domestic architecture and landscape are in harmony. Ancient cities and towns, with new inhabitants, found on the tops of mountains and hills offer some of the attractive landscapes in Yemen. The buildings in these towns are several stories high and are made of stone. The volcanic landscapes of the country are usually reflected in the appearance of buildings. For example, the houses of entire townships are uniformly gray, black or greenish, depending on the local volcanic colour. Terraces are also built on the mountain slopes. Stones are cleared and collected to provide arable land. These stones are also used to build supporting walls and bases of field terraces to prevent erosion. Towns and villages in the highlands are isolated and generally located on mountaintops to allow the lower arable land to be used for crops and securing the best possible defence (arab.net).

I.5.3. General Comparison of Landscapes

Comparing to the British landscape which was made millions of years ago during the ice ages, the Yemeni one is considered to be one of the country's richest countries with its beautiful and interesting heritage sites that attract visitors from all over the world. Heritage landscapes in Yemen have so many outstanding qualities that deserve international recognition and support. Planning, protection, and management of landscapes are very important, because of their socioeconomic values as well as agricultural productivity, environmental, educational and cultural importance. One of individual deepest needs is for a sense of identity and belonging. A common denominator in this, it is the human attachment to landscape and how his identity could be shaped in landscape and place. Landscape consequently is not simply what a person can see, but a way of seeing; the individual can see it with the eye but interpret it with the mind and attribute values to landscape for intangible spiritual reasons. Landscape can therefore be seen as a cultural, it is an attractive, important and ambiguous term.

Conclusion

Yemen is one of the most distinguished countries in the world, a place of interest and of a great importance. Because of its beautiful natural and landscapes it is considered one of the best tourists' destinations to spend their holiday. However it is still regarded as one of the least developed countries in the world and considered among the lowest in human development.

Therefore, The United Kingdom has become a very attractive country for all immigrants, in general, and Yemeni ones, in particular, due to its well-organized system of social security that is available to all, without exception and its high standard of living which has become the main reason behind many foreigners choice to stay in the UK permanently. Thus, understanding Yemen's complicated history can help the individual to figure out the current problems facing its inhabitants such as poverty, Lack of education, high rates of illiteracy, war and unstable community with increasing internal and external conflicts.

Then, an unsecure environment is created in which women may not be totally aware of their rights and, gradually, they become unable to act to in order to gain them. The next chapter then focuses deeply on the social life of the Yemeni people where the main focus will be on women's position in a patriarchal Yemeni society.

Chapter Two

Comparison of Women Status

Chapter II: Comparison of Women Status

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Introduction

Yemen is one of the poorest countries in the Arab world with limited opportunities and resources as it has high unemployment rate and widespread corruption and rampant human rights abuses. The life of an average Yemeni citizen's is therefore challenging, yet to be a woman in Yemen is even more challenging. Women in Yemen are perceived and treated as inferior to men in most spheres of society, and have limited access to health care, economic opportunities and education.

Women in Yemen face numerous obstacles to education, self-sufficiency, and health care. Moreover, women in Yemen tend to marry young and have high fertility rates. Many structural barriers to health care exist due to poor transportation and government corruption. One of the poorest countries in the Middle East, Yemen has a complex political, cultural and religious history which influences the current state of women's health. Thus, this chapter digs deeper on the social life of the Yemeni people, focusing more on the status of women, and on the different ways of how they were treated in this patriarchal society.

II.1. Living Conditions

Yemen government has always been trying to improve living conditions for citizens. In rural areas for instance, the majority of population, running water is available in most villages. However, it is often polluted, and diseases spread such as dysentery. However, life in the cities and larger towns is better. Though conditions are still far below modern Western standards what's more. Yemen's overall poverty has also contributed to deteriorate the situation of women; on the other hand and to augment the population in scattered and rural settlements.

Therefore, the main aim behind the latter, as it has been historically improved, is that the living in mountains and rural regions may inhibit the invaders to enter. However, rural areas lack hospitals, schools, and government institutions. This could be found in towns and cities where men live and the majority of Yemeni people are still far from them (everyculture.com).

On the other hand, Britain is a rich and dynamic country. Its people are resourceful and compassionate, it is better educated and healthier than ever before. However, the society is facing a set of challenges that are straining the social fabric and making it harder for

citizens to fulfil the responsibilities to each other while living in cities. Living in acceptable housing conditions is one of the most important aspects of people's lives. Housing is essential to meet basic needs, such as shelter, but it is not just a question of four walls and a roof. Housing should offer a place to sleep and rest where people feel safe and have privacy and personal space; somewhere they can raise a family. All of these elements help make a house a home. And of course there is the question whether people can afford adequate housing.

Due to large numbers of people moving to the cities, there were not enough houses for this entire people to live in. Sometimes families were sharing the same room. In addition to housing costs it is also important to examine living conditions, such as the average number of rooms shared per person and whether households have access to basic facilities. The number of rooms in a dwelling, divided by the number of persons living there, indicates whether residents are living in crowded conditions. In some cases, pollution was caused by coal which was used to warm houses; this led to terrible pollution in the cities and people suffered from lack of fresh water. Thus, living condition in British society, will take a long time to return to their pre-recession levels (bbc.co.uk).

II.1.1. Yemeni VS British Families

Society has many family units involved in its fluctuations; changes in different societies may vary greatly, due to the vast differences between them which include culture, religion, and the territorial area they occupy. Further, family is a basic unit of social structure; so, it could simply be defined as a group of people connected by blood or marriage. According to the American anthropologist George Peter Murdock:

The family is a social group characterized by common residence, economic cooperation and reproduction. It includes adults of both sexes, at least two of whom maintain a socially approved sexual relationship, and one or more children, own or adopted, of the sexually cohabiting adults (17).

In view of that, the two most common forms of family are nuclear family and extended family. The nuclear family comprises of a husband and a wife with one or more children, own or adopted. According to Murdock, the nuclear family is "a universal social grouping" which means that it is found in all societies. However, the extended family is a family structure which is often made up of three generations for example, grandparents, parents and children. Basically, it is the extension of the nuclear family and this can be done in various ways.

In the part of the nuclear family, called “ayla” in Arabic, is the basic social unit of Yemeni society. In Arab societies like Yemen, family is the main concern; also it is considered the main social security system for young and elder people in Arab countries. Most families are large, with eight to ten members. Numerous generations of an extended family may live together in one home.

Moreover, Shari'a law allows a man to marry up to four wives if he treats them all as equals; the rate of polygamy is low; half of the adult population is married; the minority of them is widowed, and only some of them are divorced. Both men and women can ask for a divorce (everyculture.com). If it was initiated by the husband, the ex-wife keeps her bride price and can remarry after four months and ten days, during which time the ex-husband has to support her; children up to seven years of age remain with the mother if she does not remarry (everyculture.com). Hence, divorce is fairly simple for both men and women. It carries no sense of shame, and it happens relatively often.

Unlike the western society marriage which is monogamous, that is one wife and one husband, many other societies practice polygamous marriage where by a person can marry more than one wife or husband (wikipedia.org). It is found in many small balance traditional societies, particularly in Africa; a part from that, families can be extended if for example grandparents, brothers and sisters of the married couple live in one household (wikipedia.org). This is mostly practiced by the Indian communities in the UK.

In the past, people got married and stayed married. Divorce was very difficult, expensive and took a long time. Today, people's views on marriage are changing. People married before they had children, but now about nearly half of children in Britain are born to unmarried ‘cohabiting’ parents. Cohabiting couples are also starting families without first being married. Before 1960 this was very unusual, but in 2001 few of births in the UK was to cohabiting couples. People are generally getting married at a later age now and many women do not want to have children immediately. They prefer to concentrate on their jobs and put off having a baby until late thirties. This is mainly due to more marriages ending in divorce, but some women are also choosing to have children as lone parents without being married (interestingarticles.com).

Nevertheless, family in Britain is changing. The once typical British family headed by two parents has undergone substantial changes during the 20th century. Nowadays, Great

Britain is a modern society with multi-national and multi-ethnic families. For instance, an individual may have a mixed ethnic family background resulting at one level from intermarriage at various times between English, Irish, Scottish and Welsh people. They may have sometimes maintained their own separate ethnic culture or in the end acquired a formal British identity through naturalization. These historical developments have created a modern society with multi-national and multi-ethnic families (ukessays.com).

Nowadays, there are many different types of families in British society as the nuclear family, single parent family, childless family, cohabiting family, extended family, reconstructed families and same sex family. Nevertheless, families can be divided into two groups which include conventional families and deregulated families. Conventional family can be described as a network of interpersonal rights and obligations resulting from marriage and birth. Family ties are understood as binding together people of all ages and sex categories into groups whose members feel obligation to provide constant support for each other. Such interdependence within families is seen as the moral foundation of society (ukessays.com).

Family time is increasingly squeezed between work and care, and many of individuals struggle to get on the housing ladder. Young people face an uncertain future, while older people worry about how they will be cared for. Thus, in many ways, the family is seen as the cornerstone of society, supporting and reinforcing social organization and enabling control of the population.

II.1.2. Yemeni VS British Marriage

In Arab societies, marriage is considered the turning point that defines prestige, recognition, and societal approval on both partners, particularly the bride. Marriage in Arab societies is considered the social and economic contract between two families. Marriage is also considered the right form of socially, culturally, and legally acceptable sexual relationship. Furthermore, the average age for marriage is twenty two for men and eighteen for women. Sometimes girls marry as early as fourteen years of age. Nevertheless, marriage in Yemen are usually arranged by the families, a bridegroom's female relatives suggest potential brides to him and his father, who come to a decision according to the rules of martial conformity. In most cases, the woman's father asks her about her wishes before the marriage contract is prepared; groom and bride are close to their respective descent groups during the male line (everyculture.com). Besides, the father of the groom has to pay a bride price

“mahr”. Arab custom regards as idyllic a parallel cousin marriage in which the father's brother's daughter is the bride as well as new endogamous marriages. Thus, marriage for Arabs is thus both an individual and a family matter (everyculture.com).

However, in British society marriage is usually initiated by a proposal of marriage; in a heterosexual relationship, the man traditionally proposes to the woman and the actual proposal often has a ritual quality, involving the presentation of a ring ‘an engagement ring’ and the formalized asking of a question such as ‘Will you marry me?’ The man may even go down on one knee before proposing. If the proposal is accepted, the couple becomes engaged. As well, it is usual for a couple to be engaged for a while before they get married. An engagement is in reality an agreement or promise to marry, and also refers to the time between proposal and marriage. During this period, a couple is said to be affianced, engaged to be married, or simply engaged. Indeed, a man who is engaged to be married is called his partner's fiancé; a woman similarly engaged is called her partner's fiancée. Most wedding vows are taken from traditional religious ceremonies, but nowadays in the UK many couples choose touching love poems or lyrics from a love song. Hence, marriage differs from one society to another, for the reason that each one has its own culture, traditions and religions (LEARNENGLISH.DE).

II.2. Situation of Women in Yemeni Society

One of the main elements for growth and stability in Yemen are the women who live there. Despite, the fact that they represent half of the population of Yemen; women do not share the same opportunities as the male half. Women’s education, marital, health care and human rights are all at very low levels in Yemen. Divorce, protection and inheritance rights are also at very stumpy levels. Furthermore, women can only travel and hold passports with their father’s or husband’s permission. “Our family law is the worst in the Middle East for women” Suha Bashren. She declared that the absence of citizenship rights for women horribly combines with crushing poverty to create a society in which women are not only the property of men, unable to leave the house without the permission of a male relative and vulnerable to arbitrary arrest on the street even once they have it, but are also likely to be illiterate, to be married before they reach puberty, and to die in childbirth.

Nonetheless, in many countries, particularly in poorer areas like Yemen, girls are often committed to an arranged marriage without their knowledge, and can occur as early as

infancy. Accordingly, women in Yemen experiences limited access to education, as they are also suffering from poor health care and different social problems where early marriage remains prevalent. In addition to lack basic health services during pregnancy is limited as well as delivery and post-partum care because the fact that the patient is a woman. That is also partly due to family ignorance as well, death of women in childbirth. As far as they are seen as unequal to their male counterparts women are left without health care rights, which results in many pregnancy complications. Therefore, it could be concluded that this leads to have many issues in the society.

II.2.1. Early Marriage

Early marriage is any form of marriage that takes place at age of 18 years. Early marriages are often associated with enforcement. Forced marriage is the marriage conducted without full consent of both parties and sometimes with a threat. From human rights point of view; early marriage is considered a violation of human rights conventions. In Arab societies especially developing countries early marriage, is considered a means of securing young girls' future and protecting them. Wars and social problems may leads also to early marriage as in Palestine, where the intifada has led to earlier marriage (k4health.org).

In many societies, the freedom that can emerge during adolescence is seen as an unwanted quality in a woman expected to be docile. Early marriage therefore is convenient because it effectively cancels out the adolescent period, quenching the sparks of autonomy and strangling the developing sense of self. As it is maintained by Rachel Vogelstein:

The origins of child marriage are multidimensional and deeply rooted. Historically, early marriage was used as a tool to maximize fertility in the content of high mortality rates. Child marriage was also employed to further economic, political or social relationship (7).

Early marriage, or child marriage, is defined as the marriage or union between two people in which one or both parties are younger than 18 years old. In some societies, many parents see marriage as a cultural habit that protects their daughter from sexual assault and offers the care of a male guardian. Parents often feel that a young girl is an economic burden and therefore wish to marry off their young daughters before they become an economic liability. According to Afsaneh Najmabadi and Suad Joseph:

[E]arly marriage, in times of financial hardship, families may well respond to offers of marriage of their daughter for relatively large sums of money. Further, girls who have been married at a very young age and lack education and family support, and whose marriage end in divorce, and vulnerable to offers that appear to offer financial security (67).

Although early marriage extends to boys as well, some of girls are forced into marriage at a very early age, while others may accept the marriage while being too young to understand its implications or play any active part in the choice of spouse. Where early marriage is practiced, it is usually a long established tradition, making protest not only difficult but barely possible. It tends to ensure that a wife is firmly under male control, living in her husband's household (unicef.org).

In the other hand there is also what is known as forced marriage, which means that one or both people do not consent to the marriage and pressure or abuse is used. Moreover, a forced marriage may be between children, a child and an adult, or between adults; and it is considered to be domestic violence (unicef.org). Besides, forced marriage can assume various forms and may occur in situations involving slavery, experience physical violence, rape, abduction, torture, sexual abuse, mental and emotional abuse, and at times, murder. "According to available literature, women who married younger are more likely to be beaten or threatened, and more likely to believe that a husband might sometimes be justified in beating his wife" (Jenson, R. and R. Thornton).

Thus, early marriage violates children rights because it decreases their human development, leaving them socially isolated with little education, skills and opportunities for employment and self realization. These conditions eventually make married girls vulnerable to poverty. Early marriage is a health and human rights violation because it takes place within the context of poverty and gender inequality with social, cultural and economic dimensions.

II.2.2. Early Marriage's Impacts on Young Girls

There different reasons of early marriage in Arab countries, some of these reasons are referred to cultural reasons; others are referred to economic reasons. Some of these reasons are: High poverty rates, birth rates and death rates, greater incidence of conflict and civil wars, lower levels of overall development, including schooling, employment, health care and believes that early marriage is a means of securing young girls' future and protecting them.

Traditional values surrounding girls' virginity and family honour play a major role in Arab families' decisions to marry off their daughters at young ages.

Nevertheless, in Yemeni society poverty is one of the factors supporting early marriage. In many cultures young girls are considered an economic burden on the family and marriage can be seen as a survival strategy the more so if it is to an older and wealthier husband. In West Africa, for example, a UNICEF study in 2000 showed a correlation between economic hardship and a rise in early marriage, even among some population groups that do not normally practice it.

In the other hand, an effect of early marriage is generally associated with early childbearing and high fertility, both of which pose health risks for women and their children. What's more, spousal age difference can make women more vulnerable to health risks and social isolation. These can increase girls' vulnerability to emotional, physical, and sexual abuse. Besides, early childbearing poses serious health risks for mother and child marriage often signals the beginning of frequent and unprotected sexual activity. Thus, many younger girls are not physically mature and therefore unprepared for sexual intercourse or childbirth and this leads to have various physical implications (unicef.org).

As well, young wives are required to do a many hard domestic duties, including new roles and responsibilities as wives and mothers. The young bride's status in the family is dependent on her demonstrating her fertility within the first year of marriage when she is not physiologically and emotionally prepared. Young wives are forced to be responsible for the care and welfare of their families and future generations while they are still children themselves. Also, they have no decision making powers, restricted mobility and limited economic resources.

In addition, early marriage can put an end to all educational development and opportunities for girls. Young married girls are more likely to be illiterate and of low social status. They tend to have no access to financial resources and restricted mobility; they are therefore less likely to leave home to socialize with others. Further, it increased polygamy and divorce within the family and develop the manifestation of gender inequality and human rights violation.

II.2.3. Education

Differences in educational obtainment between girls and boys are largely based on cultural and economic factors. Many parents in Yemen believe that investment in girls' education is wasteful when she is simply going to be married and contribute to the economic well being of another household. As well, girls are often needed at home to help with housework and take care of younger, and when they are married at a young age, they often stop going to school. Boys in Yemeni society, however, have fewer responsibilities at home and are more likely to continue their education. Therefore, child marriage is defended as a strategy to protect girls' honour, eliminate dowry payment through the practice of bride exchange, to pass the economic burden of girls' care to others. Although the causes of child marriage are complex, varied and interlinked, the practice forces girls to assume responsibilities and handle situations for which they are physically, mentally and emotionally unprepared (jglobalhealth.org).

Access to education differs greatly between girls and boys in Yemen; although a woman has only a one in three chance of being able to read and write (some 71% of Yemeni women are illiterate, as opposed to 31% of men; in most other Middle Eastern countries, the average female illiteracy rate stands at 3%). If a Yemeni woman has a baby, she has only a one in five chance of being attended by a midwife, and she has a few chance of dying in pregnancy or childbirth over her lifetime. As for rights, she has none or very few. The law does not state what age a woman must be before she marries, which means that many females find themselves with a husband when they are as young as twelve, something that has a serious impact on maternal mortality rates, and which can also result in other serious health problems, such as incontinence (V.Sherbakov 1-2).

II.3. Gender Issues

Yemen is by definition a 'Men's World'; and while women are ever increasingly part of the workforce, men are still believing that women place is at home, looking after her children and extended family. Meanwhile, Gender is the second major source of inequality in Yemeni society. In Yemen, men are viewed by law and tradition as superior than women. This kind of relationship between the men and women is instilled as it is seen as acceptable since childhood, in the house and at school. Every female is expected to submit to the orders

of her guardian whether he is a husband, a father or a brother. The guardian has the right to decide everything concern her life like: education, marriage or career (genderconcerns.org).

The inequality and the superiority between man and women can be simply noticed in public areas where they are separated from each other, even most Yemeni women cannot eat in the restaurants. Also they keep themselves veiled and fully covered except in the presence of the family. However, women are not only marginalized in public life, but even after their death they are not given a grave that befits their memory and the sacrifices they made for their country. These illustrations can demonstrate that the Yemeni society is classified as a patriarchal society since men have the full power to dominate and manipulate the women's life.

II.3.1.What is Patriarchy?

According to Bhasin the term 'patriarchy' literally means the rule of the father or the 'patriarch', and originally it was used to describe a specific type of 'male-dominated family'. This means that man is the head power of the family unit and he takes control over all the family members. So under the patriarchal system, the woman is considered as a property and belonging to the man who he still believing that a woman's better place is at home looking after her children and the family. Therefore, these behaviours may put the woman in an inferior position than man and makes her feel powerless, weak, incapable and has a limited self confident which blocks her from being an effective member in the society.

According to Souad Joseph "The persistence of patriarchy in the Arab world, and other regions, is an obstacle for women, children, families, and states. It affects health, education, labour, human rights and democracy" (14). A society is considered patriarchal when men establish or inherit a social order in which they dominate positions of power and authority or when important achievements and historical events are attributed to the actions of men. A society may also be considered patriarchal when the heads of households or leaders of the country must possess conventionally accepted male attributes, such as physical strength or aggressive behaviour, to gain and keep their positions (Edward M.Akila).

II.3.2. Patriarchy in Yemen Society

The idea of patriarchy in the Yemeni society is practiced since decades ago. In every family the father has the authority and the superiority to control and dominate his women and children. According to Lahoucine Ouzgane:

In countries, for example Yemen, which are more conservatively patriarchal men have the responsibility of protecting female members and the family as a whole. Women, on the other hand, are defined by their role as keepers of the family honour. Yet while women represent the family's honour publicly, men exercise control over the content and definition of honour. Thus, the male role of family protector is enacted in a manner that gives him authority over the behaviour of women to defend family honour (161).

So, due to patriarchy; women feel under the power of men, and they are totally prevented from their legal rights. Further, they are completely subordinated by men from birth to death even if a woman will get married, the power passed from a father to a husband. It doesn't differ too much since the power is again under the control of a man. These patriarchal attitudes can be seen as a bizarre, unfair, and an unaccepted one for people who do not belong to the Yemen's society, but seems to be accepted by the Yemeni women since they are already inured to.

II.3.3. Different Types of Patriarchy

In a patriarchal society women are kept subordinated in a number ways. The subordination that they experience could take different forms such as alienation, hegemony, misogyny etc. The women can face these in their family, at work or in public spheres.

Encyclopaedia Britannica defines alienation as "the state of feeling estranged or separated from one's milieu, work, and products of work or self". It is that feeling or the act of isolation, loneliness, estrangement or dissociation that the human being can experience or suffer from the way people treat him. Indeed, Abdul Saleem and Hussam Bani-ata say that: "[A]lienation is the result of loss of identity". So the feeling of alienation has influenced so many authors to write about it and focus more on its impact that played a great role in the reshaping cultures and societies. The concept of alienation is related to gender issue and identity as it exists much more in patriarchal societies where the power held by men and women who feel isolated and powerless in the society and even within their families.

Actually, the feeling of loneliness among the individual's family can be a limiting factor in woman's living conditions in a patriarchal society especially, how conditions conducts her relationships with other men and with her own family if she is married. Alienation from the family can be one of the most painful events in the woman's life as it could affect a young woman's psychological development.

A woman then can be physically alienated when marrying and moving out or going off from school or simply when being away over long periods of time or distances. In the non-physical sense the woman can be estranged from her family due to emotional barriers such as animosity between certain family members which may affect her relationships with the others.

However; in the Yemeni society woman suffers from being alienated from her family and society especially under the patriarchal system. The idea of superiority of man over the woman makes her feel lonely by using such attitudes like violence discrimination and abusing her to only keep her under his control. This feeling of isolation can starting within the family, such as forcing her to stop her education in primitive levels in order to get her married in a young age, these facts can all make her feel lonely since she has no right to control her own life whether in learning or by choosing her husband. Also she can feel estranged when she gets married by moving out to a new environment and a new family.

In a traditional society like the Yemeni one; people still believe that men are born to dominate and women to be subordinate. They believe that this hierarchy has always been existed and will continue since no one challenges it or rejects it. The feeling of men's superiority or authority is related to two main themes: hegemony and misogyny. These two basic concepts have a great deal in developing the psychological behaviours of both men and women and reshaping their identity.

II.3.4. Hegemony and Misogyny

According to Britannica the term 'Hegemony' means: the dominance of one group over another, often supported by legitimating norms and ideas. The term "hegemony" is often used as shorthand to describe the relatively dominant position of a particular set of ideas and their associated tendency to become intuitive, thereby inhibiting the dissemination or even the articulation of alternative ideas. The associated term 'hegemony' is used to identify the actor,

group, class, or state that exercises hegemonic power or that is responsible for the dissemination of hegemonic ideas (britannica.com). Accordingly, the term hegemony is defined as “the superiority of a group over another one by using the power and the authority to dominate them”.

Moreover the term Hegemony comes from the Greek ‘hegemon’ means leader or ruler. Wealthy lender nations hoping to determine political outcomes and trade decisions have established hegemony over the debtor nations they lend to. Whereas it is commonly used in literary and cultural studies to denote how power is used to construct and maintain the consent of those governed (vocabulary/dictionary.com).

As well, hegemony is the synonym of “superpower” that exists in the patriarchal society in the form of the patriarch or the father where men are the superpower and women the weaker group, is subordinated by them. Sandy Ruxton describes in few lines the hegemony in Yemeni society. She said that: “Women are socialized to be obedient, powerless, and voiceless and men’s abilities are valued more highly than those of women” she gave the truth image of Yemeni women and how they are treated compared to men who are the superpower than them.

Besides, the term misogyny is having or showing a hatred or distrust of women. According to Joan Smith: “Misogyny wears many guises and reveals itself in different forms which are dictated by class, wealth, education, race, religion and other factors, but its chief characteristic is its pervasiveness” (1). Accordingly, misogyny is defined as the hatred of women. Hatred is defined as “an enduring organization of aggressive impulses toward a person or toward a class of persons”. The feeling of hating or disliking women or girls can be contributed as a form of violence against them. Misogyny drives from a patriarchal social system which is considered as one of the roots of violence.

Both hegemony and misogyny cannot be manifested without the existence of violence and discrimination against women. In a traditional society like the Yemeni one where the cultural attitudes give women low status in the family. Suad Joseph declared that:

Violence is perceived not only as physical harm which targets women’s bodies, but includes various forms of violence directed at women because they are women and these include segregation in the work place and limiting women’s access to wealth, gender stereotyping through textbooks and the media, verbal

aggression and humiliation, control of women's finances and income, forced veiling restricted access to education and health care (14).

Women are still facing in their daily life a several ways of violence including the psychological and physical abuse in order to make them submit to the men's orders. There are numerous ways of domestic violence using by men to dominate women such as beating them including sexual discrimination, hostility, male supremacist ideas, belittling of women, and sexual objectification of women etc. There are no specific law protects women in Yemen from violence. The Penal Law criminalizes physical harm, but does not mention domestic violence or violence against women, and does not cover psychological harm.

II.4. Yemeni VS British Women Roles

It has been historically improved that women play an intrinsic role in society where each one has her own job or duty. However, men are still regarded as the "strongest gender". Thus, the role of women in society has been greatly overseen in the last few decades. They have made vast improvements in their lifestyles, from simple things like getting a job and supporting themselves to holding important positions in government. Therefore, woman's life is more complicated than a man's life, a woman has to take care of her own personal life and if she is a mother, she has to take care of her children too.

Nevertheless, women have many different roles in society; these roles have been radically changed from women as homemakers to women taking on jobs, extra schooling while they still managing everything concerning their families. For instance, in the cultural stereotype of the Yemeni society, women are viewed as inferior and indulgent mothers, sisters, and wives who perform household duties while men are seen as financial providers in the outside world, responsible for the wellbeing and prestige of the family. Moreover, Yemeni women are still living in darkness and suffering from the cultural attitudes and prevailing "patriarchal traditions and religious beliefs" that have placed women in a low status in both familial and communal matters. Further, Yemen is a predominately Muslim society and the majorities follow the Shari'a law, leaving women with very limited access to ownership rights (Sheila Carapico, 5) As Sandy Ruxton says:

The position of Yemeni girls and women in general is shaped by social and cultural factors that tend to marginalize them and to restrict their participation in social, economic, and political affairs. For example, boys have greater access to education and men are over-represented in decision-making position (162).

Besides, women are convinced to stay at home instead of getting educated or a working; therefore, they have a little opportunity to gain their own freedom or economic status. Generally speaking, the majority of them do not even have identification cards or voter status (borgenproject.org). Although, women are the inherent part of the society and cannot be neglected due to their powerless and less of authority due to the several roles they play in the society such as mothers, sisters, daughters and wives in order to build a healthy solid society.

Despite the fact that the Yemeni society is a democratic one where supposedly women share the same rights as men, unfortunately the patriarchal system is dominating Yemeni people's life which could be an obstacle that keeps women suffering from unfair laws, discriminatory constitutions, and partial mentalities that do not recognize them as equal citizens.

Comparing to the Yemeni society, west countries give a great importance to women. They share the same right as men, but they have not always been an egalitarian society. Women from the West societies did not always have equal rights and freedom under the law. Gender inequality has always been around; men have been portrayed as the dominant gender since the beginning of time. At the beginning of the 20th century, women were seen as second class citizens, not worthy of a vote in general elections. The worlds of politics, the law, science, medicine, business and higher education were seen as male realms and opportunities available to women were severely limited. Working class women could expect to be servants or factory workers, and middle class women were expected to focus on marriage and motherhood.

Many young women were simply expected to get married and they supposed to stay at home to look after their children while their husbands worked and brought in a weekly wage. Many wives could not leave their husbands even if they wanted it, simply because they did not have the financial independence that was needed to survive at the time (historylearningsite.co.uk).

Moreover, a divorced woman was avoided by society and treated as an exile; with these obstacles, many women were forced to stay in unhappy marriages (historylearningsite.co.uk). However, the role of women has progressively become more significant throughout history. The last century saw radical shifts in the roles and expectations

of women in British society (historylearningsite.co.uk). Nowadays, British women's role has greatly changed; women now can get an education and pursue a career, staying single or getting married. They are now free to choose whatever they want; they also have the same chances as men have in the house, at work and everywhere.

In view of that, Brigham Young says: "You educate a man; you educate a man. You educate a woman; you educate a generation". This quotation illustrates the essential role that woman can play in any society as they are considered as its basic unit. Therefore, the existence of any society depends on the existence of the woman. Women in the West and women living in the Middle East have both faced social inequality. The role of women in Western and Middle Eastern society has changed.

Nowadays, women living in a liberal democratic society as the British society enjoy different individual rights and men accept the dynamic changes of the socialization roles with women having now more opportunities outside the home in work place and business world. But comparing to women living in a society governed by patriarchal beliefs like Yemen; they are still subordinated by men as they are still struggling to break up the social barriers that constrain them in order to get their independent and social freedom.

Conclusion

A couple of decades ago; life was completely different for women. They were not allowed to do many basic things that they are doing now like voting, driving cars, travelling, working etc. Women were basically considered as inferior people in a world controlled by men. A women's life was just staying home cooking, cleaning and looking after the family, they would just stay and do simple housework.

However, at the present time, the position of women has hugely changed; women currently have a whole new image in life. In the case of the status of British, women position is greatly altering throughout time since they are tolerated express themselves better than they would have in the past. Whereas, Yemeni women are still fraught to improve themselves to gain an equal situation as men, in which they could express their femininity to a certain extent. This can be argued through the human rights system, equality rights and through employment rights. Hence, the following chapter describes a real life story of '*Zana Muhsen's*' and her sister's experiences in Yemen.

Chapter Three

Alienated Women

in Sold

Chapter III: Alienated Women in Sold

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Introduction

Despite the fact that *Zana Muhsen's "Sold"* is a product of 1992's, it is till 2011 that it has gained its popularity when it has been translated into French language. This chapter seeks to explore specific aspects in the novel to draw a parallel connection between *Muhsen's* life and the novel, in order to depict the reasons that drive her to write this novel. The chapter begins with an illustration of the position of woman as an individual in the British society to her different roles in the Yemeni society, followed by the major themes of the novel and the characterization, then the novel's themes reflections in *Zana Muhsen's* real life.

III.1. Literature and Biography

A person's life represents a branch of history; Dryden for instance defines it in the book "*Biography: A Brief History*" as "The history of particular men's lives" (qtd in Nigel Hamilton 81). As a literary form it had become known since the second half of the 17th century. During the Elizabethan period in England, there were produced a remarkable translations of classical biographers one of them, Francis Bacon's "The History of Henry VII". In 1824, Thomas Carlyle had published a good biography of Schiller. "*Mrs. Gaskell's Life*" of Charlotte Brontë (1857) is also an important work; as is "*Foster's Life*" by Charles Dickens (1874). Since 1950, the art of biography had developed, as it became a major publishing business. So the number of biographies augments each year, as there was a large quantity of the historical and political biographies, in addition to an important number of biographies written about artists and sportsmen. Literary biography has become more popular. Though, there are critical books about biographies and biographies of biographers (Cuddon 85).

III.1.1. Memoir

Memoirs are perennially popular with many new books coming out each year. The bestseller "*Night*" by Elie Wiesel is a memoir, not an autobiography or biography. But what is a memoir, anyway? Accordingly, a memoir is a special kind of autobiography, usually involving a public portion of the author's life as it relates to a person, historic event, or thing. The text is about the personal knowledge or experiences of the author. So, a memoir is an early form of the novel, and it often includes diaries and journals, but most of them are fictitious. The author appears just as an editor of another's memoirs (oxfordreference.com).

Some examples of memoirs: Elie Wiesel's "*Night*" relates true stories of fellow concentration camp sufferers during the Holocaust of WWII based on the author's shared experiences with them. He limits our glimpses of his own ordeals, including them reluctantly as a vehicle to chronicle the others' suffering, perhaps due to survivor's guilt.

Also, Irene Spencer's "*Shattered Dreams: My Life as a Polygamists's Wife*" is about polygamy from the author's personal experience of it. Now in a monogamous marriage, which was beyond the topic of this memoir, Spencer did not give us the details of her life outside of polygamy. Likewise, Smollett's Roderick Random, Goldsmiths' "*The Vicar of Wakefield*", and many others were presented as memoirs under only the smallest circle of memoir. "*Memoirs of Cavalier*" is a historical romance by Defoe, published in (1724). "*Memoirs of Captain Carleton*", a narrative published in 1728 as 'The Memoirs of English Officer', by Captain George Carleton; it is the subject of an attractive tale of soldierly adventure (Drabble 660). Obviously, a memoir should be true. The author should not alter the truth in telling his or her story (Barbara doyen).

III.1.2. Autobiography

In contrast, an autobiography covers the author's entire life to the present, and is expected to include details about his or her public and private life. Whereas, a biography is someone's life story written by another person. Generally speaking, autobiography is an account of a person's life by him or herself; the term had been first used by Southey in 1809. In Dr. Johnson's opinion: "no man was better qualified to write his life than himself". But this is arguable, because few can remind clear details of their early life and most of them are depending on other people's impressions on them (wikipedia.org).

Furthermore, everyone goes to remember what he or she wants to remember because disagreeable facts are often hidden, that is to say no one could avow about bad memories, otherwise the truth may be distorted for the sake of convenience or harmony. In the classical times few autobiographies were survived, and then history and autobiography were mostly considered the same thing, as it is clear in the 'Histories of Herodotus, Xenophon's Anabasis and Caesar's Commentaries' (Jon Stewart 175).

In his "*Sixteen Self Sketches*" (1898), George Bernard Shaw says:

All autobiographies are lies. I do not mean unconscious, unintentional lies; I mean deliberate lies. No man is bad enough to tell the truth about himself

during his lifetime involving, as it must, the truth about his family and friends and colleagues. And no man is good enough to tell the truth in a document which he suppresses until there is nobody left alive to contradict him (118).

The first autobiography was St Augustine's "*Confessions*" of the 4th century, it is a personal account of spiritual experience, and an extraordinary instance of deep psychological self-analysis, that kind of writing has become ordinary only in modern times. "*The Sculptor*", Benvenuto Cellini (1500-1571) was the author of one of the brightest autobiographies ever written. During the 18th century, there are some connection between autobiography and the "*Sentimental journey*" (1768) are taken to be a kind of autobiographical fiction, or fictionalized autobiography, and occasionally, the long poem has been used as autobiography. The classic instance is Wordsworth's "*The Prelude*" completed in 1805. From 1950, the autobiography started to flourish on a huge scale, and here it is possible to mention some of the many worth readings, Roy Campbell's "*Light on a Dark Horse*" (1951) and Gerald Brenan's "*A life of One's Own*" (1962) (Cuddon 63).

III.2. About the Authors

Both *Zana Muhsen* and Andrew Croft contributed to the realisation of this book.

III.2.1. Andrew Crofts: Ghostwriter

Andrew Crofts is one of the world's most successful freelancers, he has been writing for over 30 years. Andrew's name first became known amongst publishers for the stories he brought them by the otherwise disenfranchised. Travelling all over the world he worked with victims of enforced marriages in North Africa and the Middle East, sex workers in the Far East, orphans in war-torn areas like Croatia and dictatorships like Romania, victims of crimes and abused children everywhere. He also worked with members of the criminal fraternity (andrewcrofts.com).

However, he helped *Zana Muhsen* to write her painful eight year nightmare, in order to produce a true picture of *Zana's* true story. He works as a travel writer, journalist, and as a ghost-writer has written four Sunday Times number one bestsellers, several international hits and a number of books appearing on the Richard and Judy Show. He has also guided a number of international clients successfully through the minefield of independent publishing. Hence, the huge success of these books brought many different people to his door.

III.2.2. Zana Muhsen's Biography

Zana Muhsen comes to life in Birmingham; England (1965) she is of a Yemeni origin, and was raised in Birmingham. She is a British author and biographer who have written about the experiences that she and her sister had in Yemen. *Zana muhsen* was the third child of Muthanna Muhsena Yemeni émigré father, and a British mother Miriam, means that she has a dual nationality. She is known for her book “*Sold*” which tells a story of modern day slavery and its follow up “*A Promise to Nadia*” telling of the continued fight to save her sister Nadia.

Zana Muhsen was a Birmingham girl who, along with her younger sister, Nadia, was sold by her father as a child bride when she was fifteen. The girls accepted their father's offer of ‘a holiday of a lifetime’ in Yemen, only discovering the truth once they got there. As well, she has written about the experiences that she and her sister Nadia went through when they were sent from their birthplace in Birmingham, England to Yemen in 1980. She was tricked by her father and spineless mother into taking a vacation to Yemen to get in touch with her heritage and to meet the paternal side of her family; with her sister also both did not speak Arabic.

Unfortunately, in 1980 the two British innocent daughters were sold into unaware marriage to another Yemeni man by their father. Furthermore, on their arrival *Zana* and Nadia discovered that they were virtually prisoners. They had to adapt to a completely alien way of life, with no running water, dung-plastered walls, frequent beatings, and the suffering of childbirth on bare floors with only old women in attendance. Thus, for eight years *Zana* is forced to live in an isolated mountain village and suffer daily mistreatment. She endured from the hard work, harmed, abused and bitten up too.

Later on, the media got involved and her mother was a big help for her to get out. However, after eight years of misery and humiliation *Zana* succeeded in escaping and returned back to England but Nadia stayed because they won't allow her. She didn't want to get back without her children and it seems likely that she will now never leave the country where she has spent more than half her life. Accordingly, it was a massive shock, says *Zana*, as the truth of their desperate situation emerged and as they realized the betrayal was on their father's part “At 15, you can't believe your dad would do such a thing to you, but slowly your eyes are opened and you can see the truth but it's still very hard to accept”.

When *Zana* first escaped from the Yemen, the news was on front pages all over the world. The media were queuing up to buy her story, but she wasn't ready to talk. She needed time to reflect and to put her ordeal into perspective. After a year, when the media attention had calmed down, she decided it was time to tell her story and she looked for a writer to help her. Thus, she approached Andrew Croft and together they relived the painful, eight year nightmare, to produce a true picture of *Zana's* story and how difficult her life was while she was a slave in Yemen; and now she must fight to save her sister.

III.2.3. *Zana Muhsen's Major Works*

"*Sold*", is told by *Zana Muhsen* and written by Andrew Croft. The novel does not have a traditional plot, it consist of series of experiences, memories and feelings that refers to *Zana's* characters and consciousness. Along with her ghost writer, Andrew Crofts, *Muhsen* tells her true account of modern day slavery. This book was written in 1992 and received immediate attention from all over the globe. Fifteen year old *Zana Muhsen* and her younger sister Nadia were living a normal teenage in Birmingham in a Muslim family.

One day their strict father told them that they would be going on a six week holiday to the Yemen where they would experience white sandy beaches and camel racing. Little did they know the real reason why they were being sent there until *Zana* was the first to go. When she arrived with her father's friend 'Abdul Khada', she was told that she and Nadia had been sold by their father into illegal marriages with two boys who lived in their village. Their lives turned into nightmares when they suddenly had to endure beatings, rape and childbirth at a very young age. Their in-laws forced the girls to write letters to their mother telling her that they were having a wonderful holiday, but she soon found out why they were really in the Yemen.

Somehow, the girls got in touch with journalist Eileen MacDonald, who interviewed them and took photographs of the girls in their hostile environment. Their mother also got in touch with the authorities in the Yemen, who agreed that both marriages were illegal. Unfortunately, only *Zana* was able to escape and return to worldwide fame, and Nadia is still in the Yemen. However *Zana* promised to try every possible way to remove her sister from her imprisonment. *Zana's* determination to survive was and still is inspiring. Not once did *Zana* stop fighting "she never allowed them to break her spirit, not with the endless work, the beatings, the diseases, the mental cruelty, the rapes or the agonies of childbirth in the raw."

“*A promise to Nadia*”, is a follow-up book to *Sold*, telling of the continued fight to save *Zana*’s sister ‘*Nadia*’; which Andrew Croft wrote with *Zana* ten years after they wrote “*Sold*”. As well, in her book she writes about her and her mother's dilemma to bring her sister home, out of slavery safely. The story is at times sad and even tragic, but it is also uplifting and inspirational. Ten years previously *Zana Muhsen* escaped from the life of slavery in the Yemen into which her father had sold her as a child bride, leaving behind her baby son, her sister *Nadia*, and *Nadia*'s two small children.

As she described so powerfully in her internationally bestselling book “*Sold*”, *Zana* made a serious vow to *Nadia* that she would do everything she possibly could to obtain their freedom as well. Hence, “*A Promise to Nadia*” let know the extraordinary story of those ten years; of the family's lone campaign against the Yemeni authorities; of the refusal of their government in London to help; and of the hopelessness and despair, and the bleakness that forced them into a desperate deal with an unofficial military-style organization specializing in the recovery of abducted children.

III.3. Novel’s Analysis

III.3.1. Book Cover

From the cover book, the reader can take an over look at the first when he picks up any book in order to read it; he first chooses it according to what attracts his glance from the book cover, then he immediately forms an idea about what the cover of the book could reflect. So, it is important to give an idea about what the reader could understand from the cover of a book. As in *Zana*’s “*Sold*”, the book cover contains an image of a veiled woman; the reader could only see her eyes from the dark veil. He cannot identify who is this woman or even how she looks like; the only thing that he could see is only her eyes with a sad and gloomy look. He could directly notice how sad she is, only from her eyes. The veiled woman also could represent a woman who has no choice and luck of freedom, as if she is a prisoner or a hostage.

Moreover, the use of the colours is very important and impressive in the cover of the book. In “*Sold*” only two colours are in the cover, the black and the red one. The book is completely covered by the colour black, and only the title is written with red colour. The reader can understand that the book is about a gloomy and sad story since the colour black is

always viewed as a dark side by most of individuals. As well, people relate the colour black with terrible and awful things like death, sadness, grief misery and depression etc. Whereas, the colour red which the title “*Sold*” is written, could be related maybe with the blood and the painful events that the protagonist have faced in her life. Also the red colour is often used as a sign to make the person lock out and warning him to stop. And here in this novel it could represent the blood of women who are victims in the story. Therefore, relating this with the title “*Sold*”, the reader may see that something illegal and forbidden happened in the novel. Thus, the veiled women and the two colours could give an overview, a clear image to the reader that the story contains a painful story and an unhappy events and experiences that the characters passed through in the story.

III.3.2. Characterization in the Novel

In “*Sold*”, *Zana Muhsen* takes the readers in a journey to the true scenery of relationship through the outlook of many different characters; here is the analysis of the major characters who have affected *Zana*’s life.

- **Zana Muhsen:** She is a British young girl of 15 years old; she is in the protagonist of the story. She lived with her family in Birmingham. She and her younger sister ‘Nadia’ were tricked by their father to spend a holiday of a lifetime in Yemen, but only discovering the truth once they got there. *Zana* was sold to her father’s friend Abdul Khada’s sickly son ‘Abdullah’ into a forcibly marriage. Her father had arranged everything in England, and Abdul Khada has bought the girl by 1300£. As well, *Zana* was a smart teenager, she acquired a strong personality in Birmingham, that’s why when she arrived in Yemen she became disobedient, rebellious, and she had totally refused the situation that her father put her into. *Zana* resisted in the entire situations that occurred to her from the beginning to the end, and refused to give yield to any men in the Yemeni society. She was determined to return to his homeland to see her family and save her sister from slavery. Hence, *Zana* was a woman with incredible courage.
- **Nadia Muhsen:** Is *Zana*’s younger sister, aged of 14 years old. Her father also sold her like her sister as a bride to her father’s friend Gowad’s son. Nadia is a sensitive young girl, submitted, resigned and much less combative than her sister; she could not

fight enough like her sister *Zana* did. Therefore, she did not want to leave her children, she remained in Yemen while *Zana* returned to England.

- **Miriam:** Is *Zana* and *Nadia*'s mother. She was from a mixed race; her father was Pakistani and her mother was British. Miriam was involved with a Yemeni, Muthana Muhsen, and has children without getting married. Her misery started when two of her children, Ahmed and Leilah, were sent by their father to Yemen and never heard of for many years. Later on, two of her teenage daughters, *Zana* and *Nadia*, were sent to Yemen for a vacation. After a while, she realized that her daughters were not coming home. They ended up marrying Yemenis in Yemen and their father was behind their marriage. Miriam started to fight for her independence and her children's freedom. She did never give up to getting them out of there. She had experienced unusual events which lead her to choose her own way of life.
- **Ward:** Is Abdul Khada's wife, she is a real model of a Yemeni wife; her life looks like a slave's life. In the house, she lived in very bad conditions; she was frightened and terrified from her husband, she obeyed him and did all the housework, even outside the house she worked in a harsh way just to satisfy and please her rude husband. In the absence of her husband Abdul Khada, she took control over the family as her husband was. She did not have any rights, she was treated like an object, and was like a robot that just listens to the orders, and applied what was asked to do.

III.3.2.1. Women: Servants in the House of Masters

Women in Yemen society have one main role in life which is to marry young, to take care of her children, and obey to her husbands' interest. Before marriage, when they are still younger in their family, they would learn some skills such as how to be a housewife, and work in a hard and harsh situation; as weaving, cooking, washing and cleaning; whereas if they disobey to their fathers or even brothers they will be beaten. Also, the women were not allowed to be educated or gain knowledge outside of the home because it was man's word. The critic, Richard D. Altick states: "[A] woman was inferior to a man in all ways except the unique one: her femininity. Her place was in the home and not in the world of affairs"(54).

Patriarchal society did not allow woman to have the same privileges' as man in which man's principles lead woman to be the ideal women that society expected her to be, however if a women did not accept a Yemeni or an Arab man's principles, she will remain spouseless to be punished and treated in a very bad way, by using many types of patriarchy. Hence, by

analyzing the main women's characters of the novel, it becomes easy to figure out how the position of women in the Yemeni society is. In "*Sold*" Zana and Nadia were traded by their own father who supposed to be their defender and protector. Zana and Nadia faced several kinds of violence and torture by the Yemeni men 'Abdul Khada' and 'Goward' in order to transform them into Yemeni wives.

III.2.2.2. Men: Leaders in Society

In this novel, *Zana Muhsen* captures an image of men's behaviours through the view of many different characters; here is the analysis of the main characters that have influenced Zana's years in Yemen, such as:

- **Muthana Muhsen:** Is the father of Zana and Nadia. He is a shameful and despicable father who sold his daughters for money, and who told them that they were going for 6 weeks into a holiday in a magical land. And in contrast, he knew that they will live a hell. His daughters were beaten every day, raped all night by men who were reluctant, and they submitted every second by people who hated. This man is not human, he is a monster; he destroyed the lives of his younger daughters just to gain money.
- **Abdul khada:** Was her father's friend, who brought Zana from Birmingham to Yemen and forced her to marry his son, and to do many harsh things. He was a ruler, not only inside his family, but also on the entire village where he lived. Anyone in the village was frightened by him. Abdul Khada and his wife Ward renowned as a couple cruel, although it remained in the position of Ward's wife was enslaved by Abdul Khada. All the female who lived with him in the same house, could eat well only when he was at home, but was treaty in a very bad way.
- **Gowad:** Was father's best friend; he bought Nadia to marry his son. His attitude towards women is not like Abdul Khada. The way that he treated Nadia was different from the behaviours' of Abdul Khada toward Zana.

After this description of the different behaviours and position of men in "*Sold*" what is worse is that the men in some societies like in Yemen, he could see nothing wrong with his behaviour towards the rest of people with whom he live.

II.3.3. A Major Themes

III.3.3.1. Modern Slavery

Child marriage slavery is a problem that still exists nowadays especially in the poorest countries of the world like Yemeni society; where its people accept this practice easily and live with it. This kind of practices needs to be solved in order to free the innocent girls from these savage attitudes. Therefore, slavery is definitely a major theme in the book as an overwhelming issue that has always played a greatest part in *Zana's* life. From the day they put their feet in Yemen; *Zana* and her sister were enslaved in an illegal marriage by their father in-laws. *Zana* spend eight years living in pain, torture, loneliness, misunderstanding, abuse, humiliation and continuing violations by which everyone said it was her husband. One of the awful events that *Zana's* passed through; when she was threatened by Abdul Khada to be tied to bed if she refused to submit to his son and sleep with him. As *Zana* described it in the novel:

‘You are’, he said firmly,’ otherwise we will have to force you. We’ll tie you down on the bed’. Mohammed came in and said the same thing I could see by looking at their faces that they mean it. They hadn’t expected to have any trouble like this from a woman, especially a young girl a long way from home. They were desperate to force me to do as they said. There was nothing I could do but submit if didn’t want to be forced (48).

This passage shows how cruel was Abdul Khada. He was a powerful man every member in his family fears him. His authority and superiority goes beyond the wholes of his house to the village where everyone considered him as the headmaster and the superpower than the authors. At the beginning Abdul Khada was a kind and caring man he treated *Zana* with a softly way and he showed her that he cared about her only to make her get easy with her new situation as *Zana* mentioned in her fifth chapter “Trapped” 56:

I went on being as nasty to everyone as I could. And Abdul Khada went on hitting me whenever talked back to him, and took care not to give me a chance to attack him back. I don’t think he knew what to do with a woman who just wouldn’t do what he told her. He became more and more frustrated by my behaviour. I soon learned that everyone in the village was frightened of him and very few people liked him. All the kindness he had shown me at the beginning had been an act; covering up his meanness and now he was showing his real character (56).

Abdul Khada didn't use his power only to determine women, his attitudes made men also frightened him as it is mentioned in the forth chapter "Taking to the Hills" when Mohammed declared to *Zana*: "There is nothing I can do", he said. 'No man can disobey his father'" (48). Also in the eighth chapter "Back to Nadia" where *Zana* describes how Abdul Khada's family feared him even if he was far from home: "I was glad to think that I wouldn't have him bullying me all the time, although he was still able to control all our lives even when he was in Saudi Arabia" (104).

Besides, the changing in Abdul Khada's behaviour goes beyond the limits when *Zana* started refusing and disobeying his orders and her husband's orders too, even she tried several times to run away but she never succeeded. So, by time Abdul Khada's mask disappeared and he became more violent and aggressive with *Zana* he started beaten her in order to give up and to accept her new destiny. Abdul Khada's violent actions are described in this passage of the chapter sixth "Living as Neighbours": "Goward wanted Nadia to start wearing Arab dress, just like Abdul Khada did with me, but he wasn't as violent about trying to enforce his wishes. He seemed to prefer to take a patient approach" (79).

For *Zana*, Abdul Khada was a barbaric man since he never gave the others the right to express what they think or to choose what they want. During her residence in Yemen, *Zana* felt alienated from the others, however; she never kept alone because her family in-law were always around they were scared that *Zana* will one day run away. *Zana* and her sister were isolated from the rest of the world and away from everything that they used to. As she described it in the same chapter: "Nadia learnt it quicker than me, but then she was allowed to move around her village more freely and mix with other women, talking all the time with different people, whereas I was isolated" (77).

All these facts and events are totally belonging to the patriarchal society; as *Zana* described it in her fourth chapter "Trapped": "In that society the men are right and are free to do as they please" (54). Also she declared that women are subordinated by their men in her sixth chapter "Living as Neighbours": "They are shown no other way and are taught to respect" (79). These later illustrate how different is the position between men and women in Yemeni society, also shows how men considered these practices as a normal behaviours since they belong to their culture and traditions but it can't be true or right. Just because these actions are cultural norms, do not make it morally right.

Zana and Nadia' life had radically changed, they found difficulty to feed in with the others they couldn't speak Arabic language neither live in primitive conditions, however; they were forced to wear the veil and speak Arabic but always there was something missing inside them especially *Zana*. Eight years are enough to be like the other citizens but for her nothing can make her feel herself again only in England with her mother in her previous life. *Zana* was one of the lucky girls, she finally found her freedom. But there are still thousands of people who were or are bought or kidnapped and are forced into slavery. One of the reasons that pushed *Zana* to write this book was to expose the truth about modern slavery and hopefully put an end to it. Years after *Zana's* release she is still fighting for Nadia' and her own son Marcus's freedom.

III.3.3.2. In Search for Identity

Losing identity is a problem that most teenagers face. Bad environment, pressure from the society and stress may cause one to lose his identity. According to Longman Dictionary of Contemporary English, there are two definitions of identity, "who someone is, somebody's name," and "the qualities and attitudes you have that make you feel you have your own character and are different from other people". Identity is an important issue which affects the human behaviours and attitudes. And it is too hard for the person to keep his own identity when he faces various and sequential events like what happened to *Zana* and Nadia Muhsen. Suddenly they found themselves in a new weird environment and far away from their home which push them to struggle and fight in order to not lose their own identities.

It is obviously in her novel; that *Zana Muhsen* established a parallel between two opposed characters one "*Zana* and Nadia". They are preoccupied and surrounded by the same matters but their reaction are not similar. The plan of Abdul Khada and Goward was to separate the two sisters in order to make them assimilate quickly. So, *Zana* was sent to Hockail whereas Nadia was taken into Goward's house in the village of Ashube. Unfortunately, the sisters found themselves as prisoners. However, *Zana* had never given up; she always dreamed to run away and she even tried to escape several times but her attempts were always cut down by Muhammad her husband's brother. Anyway, there was nowhere to go; she was in the midst of a hostile, rocky desert and a woman in the Middle East, in western clothes, with neither money or passport, can't get very far.

Moreover, Zana was more obstinate and stubborn than Nadia; she was stronger, she would fight and never accepted her new way of life. Whereas Nadia was susceptible; she would tolerate and submit to her husband easily. Besides, Zana was strong naturally unlike Nadia who was calm and quiet too scared to say No for anything. Zana took a long time than Nadia to be Yemeni women; Zana was enforced to wear the Arab dress unlike Nadia she didn't fight to wear it as it is described in Zana's chapter "Living as Neighbours":

Goward wanted Nadia to start wearing Arab dress, just like Abdul Khada did with me, but he wasn't as violent about trying to enforce his wishes. He seemed to prefer to take a patient approach. He knew Nadia wasn't going anywhere and that eventually he would wear her down and makes her do whatever he wanted. Perhaps they could tell that Nadia was going to be easier to keep quiet and persuade to co-operate than me (79).

Despite the fact that Zana learnt Arab language and she wear the Arab dress by force but that didn't change anything inside her. She always had preserved her own personality and identity. It was her anger and determination which got her out eventually, she had never forgot who she was or her life was like, where she came from and where she belonged. And it is these same principles that she hopes will free Nadia. Inside her, she was always fighting to keep her own personality and to not accept what the others impose to her. Zana's battle ended with gaining her freedom and during her painful eight years she never gave up or lost hope. She didn't allow the others to break down her spirit.

III.3.3.3. Religion Outlook

The novel tackled the issues of a Muslim community where unfortunately all the Islamic laws are broken and disrespected by men. Starting by the father of Zana who is a Muslim man but his attitudes and behaviours are completely the opposite. His role was criminal and far away from the Muslims law he engaged with illegal relationships with Miriam Ali without getting married which is forbidden in the Islamic law even he had children with. also he had a racist attitudes to black people and he hated them and always treated them badly because he only could seeing them as slaves and nothing more even he warned Zana to never to talk with them.

He didn't like people I was hanging round with, or the Sparkbrook area because of the men he believed were walking around the streets after dark. Most of all he hated black people. All his friends felt the same way. There were a lot of black boys down at the Centre and he knew I was friendly with them. He even hated the reggae and soul music which I listened to because it was

mainly by black artist. I used to ask MUM, What's he got against black people? She'd say, I don't know, ask him, but I never had the guts to ask a question like that. He used to say that where he came from black people were slaves, and that was how things should be (5).

This absolutely contradicts the Muslims beliefs which all people are equal and the colour of their skin could never make difference between them. For that reason *Zana* read a book named "Roots" the slaves being taken from their homes in Africa to the plantations in the American South. She reread it several times to make sure that her father is on the right direction, but unfortunately she didn't find a logic reason to disobey them and be rude with them. The father also broke the Islamic law when he sold his girls and save the money for his benefits, instead of passing it directly to them. He also ignored *Zana's* refuse to not be married. These are illustrated examples of the men who supposed to be Muslim he only took what work with his own good and denying the rest. He believed when he sold the girls to a Yemeni's men they could be better Muslims instead of teaching them the exact roles of the Islam and be a better example for them.

III.3.4. Symbols in the Novel

III.3.4.1. The Center: *Zana's* Refuge

One of *Zana Muhsen's* lovely memories of her childhood is hanging out around the Centre which was a family Association Centre situated just at the corner of her house. It was her favourite place where she used to snick out from her house to spend an enjoyable time with her friends there. The centre was opened for all age groups which gave *Zana* the chance to have multiracial friends. At the centre there were always plenty of activities to do like painting, playing around, having competitive activities or disco parties etc. Which totally suit *Zana* and gave her the opportunities to learn new stuff and skills as *Zana* mentioned in her first chapter "A Childhood in Birmingham":

There was always plenty to do at the Centre. We used to spend most of our time painting things for the children's activities, making pictures and new things to go on the boards. The Centre was for all age groups, and we liked helping the staff with younger kids. They used to hold competitions for things like fancy dress (8).

The Centre wasn't for *Zana* just a place of spending time only but it was her escaping place from her ordinary life. The place liberated *Zana* and opened her eyes to new things which had a great affection on her personal life. For *Zana*; the Centre was the place of

thoughts expanding and skills acquirement which definitely had a profound influence on *Zana's* personality. When *Zana* became at the age of fifteen; her father became more severe with her and Nadia, so; the first things he did was prevented them from going out to the Centre but *Zana* ignored her father's order and she kept visiting the Centre:

One of the organizers at the centre stood up on platform and took microphone to make a speech for us and said that everyone was to enjoy themselves. I started to cry at the thought of leaving them all. Even though I thought it would only be for six weeks, I had never been away from them at all until then, and it seemed like an age. We stayed dancing talking until midnight (20).

The passage above from the chapter "Going Away" shows how *Zana* was sad when she was leaving the Centre for her fake vacation to her father's home land. Even though it was the first time when *Zana* was getting out from England and usually people get excited to discover new places unlike *Zana*. Her bad feeling of leaving the Centre was like leaving part from her as if the place completed her. Having fun at the Centre wasn't just what concerned *Zana*; it was more than an enjoyment and pleasure, it was a love story between *Zana* and the Centre.

III.3.4.2. Yemen: the Turning Point of *Zana's*Life

Zana wanted to have a holiday in her father's homeland. She was very curious to get out from Birmingham, she wanted to enjoy the sun and the vast plains of Yemen, to ride horses and lie on the beautiful palm-lined beaches of her father's homeland that he had so often described to her. The trip to Yemen represents for her the dream holiday, but unfortunately when she put her feet in the land everything changed. All the fun and the good times that she imagined and wanted to live it there vanished and her holiday turns to nightmare.

She found herself sold by her father to the Yemen in order to be married to a young boy. Her life was so ruined and disrupted. She was forced to do things that she had not even learned about yet, she was still a young girl. She faced different forms of tortures; she had being beaten, raped and abused from Abdul Khada, and treated disrespectfully by people there in order to change her into a Yemeni woman. So, the Yemeni country is the turning point in *Zana's* life also it represents to her the prison and her misery life where it supposed to be her enjoyment and entertainment for a summer holiday.

III.4. Media and *Zana's* Sold

The media had played an important role in *Zana Muhsen's* novel; it is the main reason behind her escape and her return to England. The media had exposed the ugly truth about Yemeni society and had opened people's eyes to a painful reality that most teenagers girls suffer from which is "child marriage" in which Yemeni women are poisoned and enslaved by their men. *Zana's* story turned out in 1987 when a journalist observer named "Eileen McDonald" visited the girls in their isolated villages with her male photographer. The girls begged McDonald to help them leave the country.

Therefore the resulting articles portrayed *Zana* and *Nadia* as slaves in a cruel and primitive culture; the articles provoked a public disagreement in Britain and humiliated the government of Yemen. This later, push the Yemeni government to give *Muhsen's* girls a permission to leave the country in 1988, but a new obstacle emerged; if the girls truly wanted to leave Yemen, they must first apply for divorce. When they get divorce, they would be free to go alone. They could not take their children with them. *Zana* was prepared; she would leave her son behind. But *Nadia* couldn't leave her children. So; *Zana* would be the first to go.

When the day of return came, *Zana* got on the plane but *Nadia* vanished back into the mountains. Their lives diverged forever. The news was on front pages all over the world the media was queuing up to buy her story, but *Zana* wasn't ready to talk. She needed time to reflect and to put ordeal into perspective. After a year, when the media attention had calmed down she decided to write about her bad experience in Yemen and named the book "Sold: Story of Modern day Slavery" in 1992. The book became an international bestseller and was dramatized by BBC Radio 4.

Later on and in 2001; *Zana Muhsen* wrote a follow up "*A promise to Nadia*" the true story of a British slave. As well as their mother 'Miriam Ali' wrote her own version of events, as a response for *Zana's* new book *Nadia* wanted to deny what her sister said about her unhappy life that she was living in Yemen. So, *Nadia Muhsen* gave an interview to *Melanie Finn*; a journalist for "*The Guardian*", in 2002 in which she stated that she was happy with her life, saying: "It was never in my mind that I wanted to leave. It's just my sister, she wasn't comfortable" (wikipedia.org).

Nadia and *Zana* were not the first girls from countries like Britain and America to be enslaved in marriages. But *Zana* was the first to escape with the help of her mother and the British media such as journalists, television shows and social media who supported her case and gave her the chance to be free again by a series of articles and photos which were much enough to break the law and liberated her.

III.5. Cultural Impact

As an anthropologist at Barnet and Southgate College in London told Live Science: “The word culture derives from a French term, which in turn derives from the Latin *colere*” (Cristina De Rossi) which means to tend to the earth and grow, or cultivation and nurture “It shares its etymology with a number of other words related to actively fostering growth” (livescience.com). Thus, culture is the characteristics and knowledge of a particular group of people, defined by everything from language, religion, social habits, music and arts.

Many countries are largely populated by immigrants, and the culture is influenced by the many groups of people that now make up the country; this is also a part of growth. As the countries grow, so does its cultural diversity. For instance, in the countries of the Middle East have some things in common. The Arabic language is one thing that is common throughout the region (livescience.com). However, the wide variety of dialect can sometimes make communication difficult. Besides, religion is another cultural area that the countries of the Middle East have in common (livescience.com).

The term ‘culture’ refers to the language, beliefs, values and norms, customs, dress, diet, roles, knowledge and skills, and all the other things that people learn that make up the ‘way of life’ of any society. Culture is passed on from one generation to the next through the process of socialization (*culture and identity* 31).

No matter what culture of a people is, people are a part of a culture. Further, culture appears to have become a key in this interconnected world, which made up of so many ethnically varied societies, but also it could create many conflicts associated with religion, ethnicity, ethical beliefs, and other elements that can made up a culture. According to Said De Rossi “But culture is no longer fixed, if it ever was. It is essentially fluid and constantly in motion”, this means that it is not easy to describe a culture in only one way.

Accordingly, the cultural conflict was a result of these later. Thus, clash of culture is a conflict between cultures, or a disagreement arising between two parties of different beliefs, values and practices. Nevertheless, each society has a dominant culture which is the main culture that is shared and accepted by nearly everyone in the society. For example, in the book "Sold" there is a combination of two different cultures which are the British culture and the Yemeni one; each culture has played a great position in the personality of the characters in the novel.

In many Muslim countries, as in Yemen, strict standards exist regarding the appearance and behaviour of Muslim women, who must carefully cover themselves in public. Where in the book, in the beginning *Zana* did not have any idea about those things, she disregard and was unaware of these standards, ignoring the prevalent dress code, in revealing shorts, skirts or even bikinis, sunbathing topless at the beach or consuming large quantities of cigarettes openly. Therefore when Abdel Khada talked to her and told her that he wanted to take all the family to the beach she could not trust him because he was very aggressive towards her, and she thought that he told her this just to see her reaction. As well, *Zana* was afraid and took a traditional dress of Yemeni women just to avoid Abdel Khada's feedback.

As in the life of *Zana*, a conflict occurs between or within cultures as an inevitable reaction to handling differences. *Zana* found herself in a struggle between what she had acquired during her 15 years in England, and about what she was learning in this stranger country, Yemen. Inside her, she was fighting to keep her strong personality and to not accept what the others impose and ordered her to do by using many kinds of patriarchy towards her.

As it is maintained in the novel:

The room grew dark while I just sat there, starting into space, and then Abdullah came back to the room, and I realized that it was night-time and he intended to sleep with me. Abdul Khada was with him.

'He's your husband.' Abdul Khada was firm. 'You must sleep with him.' He pushed the boy in and slammed the door. I heard the bolt been pushed across the door outside.

I didn't look at Abdullah, and he didn't say anything to me.

I could sense him moving across the room. He didn't know what to do any more than I did. He climbed into the bed, and I lay down on the blanket on the platform under the windows. I wasn't going into bed with him (46).

Also when *Zana* did not accept what was imposed in her life, she was stubborn even if this attitude would cause her many problems and will be beaten. As it is mentioned in the book:

The next day Abdullah must have told his father that I hadn't slept in the bed. Abdul Khada was furious and began shutting at me. 'Why didn't you sleep with him?' he demanded.

'No way', I said. 'I don't want to sleep with him.' I felt the panic rising inside me again every time any one spoke to me. All day I was crying, following Abdul Khada around begging him to tell me what would happen to me, and to let me go home. He told me that I could not go home 'yet'. I grasped at this one ray of hope, believing that if I just hung on I could get through the nightmare and get back to my home in Birmingham (47).

Behaviour and perception of the situation affect the likelihood of a resolution. For instance, tolerance and patience help diminish the problem, whereas disrespect and feelings of superiority provoke the situation and turn it into discrimination, exclusion and even create other problems. These influences are not always apparent, as they are difficult to measure. Furthermore, changes often occur in community structure, family relationships, collective traditional life styles, ceremonies and morality. Hence, assimilating different cultures and preventing conflict require adaptability, understanding and communication.

Conclusion

It could be said that it has become clear that major themes in '*Zana Muhsen's*' masterpiece "*Sold*"; includes threefold aims i.e.; Childhood, Women Status and their Roles in Yemeni and British Society where each one completes the other. In dealing with childhood memories, reality of the new situation suddenly breaks the stream of happy moments and memories, and then the role of time is to accept the reality and carry on in the new life. However, the characters are given from '*Muhsen's*' real life, and the parallelism between her memories and the period's events in Yemen makes the work looks like a mirror of '*Muhsen's*' own life, as well as it makes the novel one true story known of all English novels.

General Conclusion

General Conclusion

Women's invisibility and her situation in a patriarchal Yemeni society have been noticeably exposed in this modest work whose main tenet has been to get insight into a social problem since it is based on true happening events and a personal story to confirm what is already tackled in the first and the second chapters. "*Sold*" then illustrates what a woman can face in her daily life and gives the public the true image of women's position regarding to the men.

Therefore, this research has come to the conclusion that a woman's suffering and her torture as well as her situation is the result of a society's culture and not a man's behaviour only. Thus, he is not the only responsible but even women themselves play a role in their situation through their weakness and submission to his power and authority, as well as the government's one since there is no law which protect them from violence, discrimination, child marriage, early pregnancy or even the right to be educated.

Further, the majority of non-Islamic people see that religion could be one of the main causes that encourage patriarchal attitudes whereas Yemeni men sketch it and relate it to Islam in order to justify their attitudes as well as not to be judged as cruel and uncivilized people. However, Islam has always called for gender respect, justice, mercy and the wholly Quran protects women's rights as it respects their wishes to do what they want not what they are forced to do. Whereas Yemeni men on the other side still believe that women's position in the society is the second after them since they are totally ignoring them which makes Yemen one of the Muslim patriarchal country.

'*Zana Muhsen*' became a media stare and a source of inspiration for women from all over the world, especially, for little girls who faced the same situation. '*Zana's*' tale is not her own fight but it is the women's case against alienation, ignorance, injustice, inequality, violence and discrimination that they are facing in their daily lives. Moreover, the story of '*Zana*' gives women the courage to fight even when it is hard or when the majority are against what they want.

Meanwhile, it could be said that '*Zana*' and her sister *Nadia* were not the first girls who faced the early forced marriage as '*Zana*' called it '*Modern Women Slavery*' many girls are still facing the same experiences but they are invisible and no one knows about them.

Rather, it's through 'Zana's' book only that people become conscious about a new form of slavery in which little girls are the victims of the misogyny of their own relatives. However, 'Zana' has succeeded, to some extent, to rebel against that patriarchal and misogynist society, not by changing its view towards women or by challenging her status, it's rather through escaping and returning back to Birmingham. Further, she, recently, succeeded to free even her sister from that brutal society.

Therefore, it could be said that in order to face such societies, it might be important to start challenging families' believes; children, whatever, girls or boys had better learn that men and women are equal and both of them share the same rights. Also, it is important to teach them that women are no longer as it has been already believed men's properties. Further, it has become important for the government and decision makers to participate in this reform by setting out new laws to protect women's rights and to grant them the same freedom in order to raise their position in the society on the one hand and to put an end to injustice in the society. Therefore, it could be said that the present work has to some extent only, met the present work's hypothesis since *Zana* has not succeeded to rebel against misogynist society but she succeeded to escape from it only.

Accordingly, it has become among women's duties to struggle against such social problems that they are suffering from. Therefore, the present work's results could be a point of departure for other researches as they could deal with *Zana's* second work "*A Promise to Nadia*", her mother's autobiographical novel "*Without Mercy*" in order to examine the case from different perspectives. So, to what extent do the sister and the mother succeed to face Yemeni society's view towards women comparing to *Zana*? Could be a basic query through which further research could be conducted.

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Appendices

Appendix 1

Summary

For fifteen-year-old *Zana* and her sister *Nadia*, born and raised in Birmingham, a trip to visit relatives in Yemen sounded like a dream come true. But the holiday soon, turned into a terrifying nightmare when they discovered that their father had sold them into arranged marriages. For eight brutal years they lived as helpless prisoners, forced to adapt to a harsh and unfamiliar way of life. Frequently beaten and raped, and entirely cut off from the UK, they had only each other for comfort. When the international spotlight focused on the sisters' plight, it seemed that they might at last escape. But only *Zana* was given permission to leave. Her choice-to stay in a life of slavery or to leave her young son and sister and finally go home-is a heartbreaking moment in this shocking story of courage and sisterhood in the face of unimaginable cruelty.

Appendix 2

Characters List

➤ **Muhsen Family**

Muthana: Is the father of the two British girls (Zana and Nadia) of this story. He is a Yemeni émigré.

Miriam Ali: Is Zana's and Nadia's Mother; her origin's from Pakistan.

Zana and Nadia Muhsen: The two British sisters, the main characters, who were sold in Yemen.

Leilah and Ahmed: Are older than Zana, they were taken down to Aden (Yemen) when Zana was just two years old, and they never came back.

Aisha and Tina: Are the two younger girls in Muhsen family, they live in Lincoln Street (Birmingham).

Mo: Is a baby, the last one in Muhsen family. He lives in Birmingham.

Lynette: Is Zana's best friend in Birmingham.

Susan: Closest friend of Zana.

Marcus: Zana's son.

➤ **Abdul Khada's Family:**

Abdul Khada: Is Muthana's friend

Ward: Is Abdul Khada's wife.

Saeeda: Is Abdul Khada's old mother

Abdul Noor: Is Abdul Khada's brother.

Mohammed: Is the son of Abdul Khada.

Bakela: Is Mohammed's wife.

Shiffa and Tamanay: Are the two little daughters of Bakela and Mohammed.

Abdullah: Is Mohammed's younger brother, and the sickly son of Abdul Khada.

➤ **Gowad's Family:**

Gowad: Is the best friend of Muthana

Salema: Is Gowad's wife, she was like a mother of Nadia in Yemen.

Mohammed: He is the son of Gowad, and is Nadia's husband.

Shihab: Was only 5 years, he is Gowad's son.

➤ **The Others:**

Lynette: Is Zana's best friend in Birmingham.

Susan: Closest friend of Zana.

Nasser Saleh: Was Abdul Khada and Gowad's agent, he lived in Taiz.

Mary Birchell: Nadia's social worker.

Alf Dickens: Is the first man that Miriam contacts, and who introduced her to a journalist on the Birmingham Post called Tom Quirke.

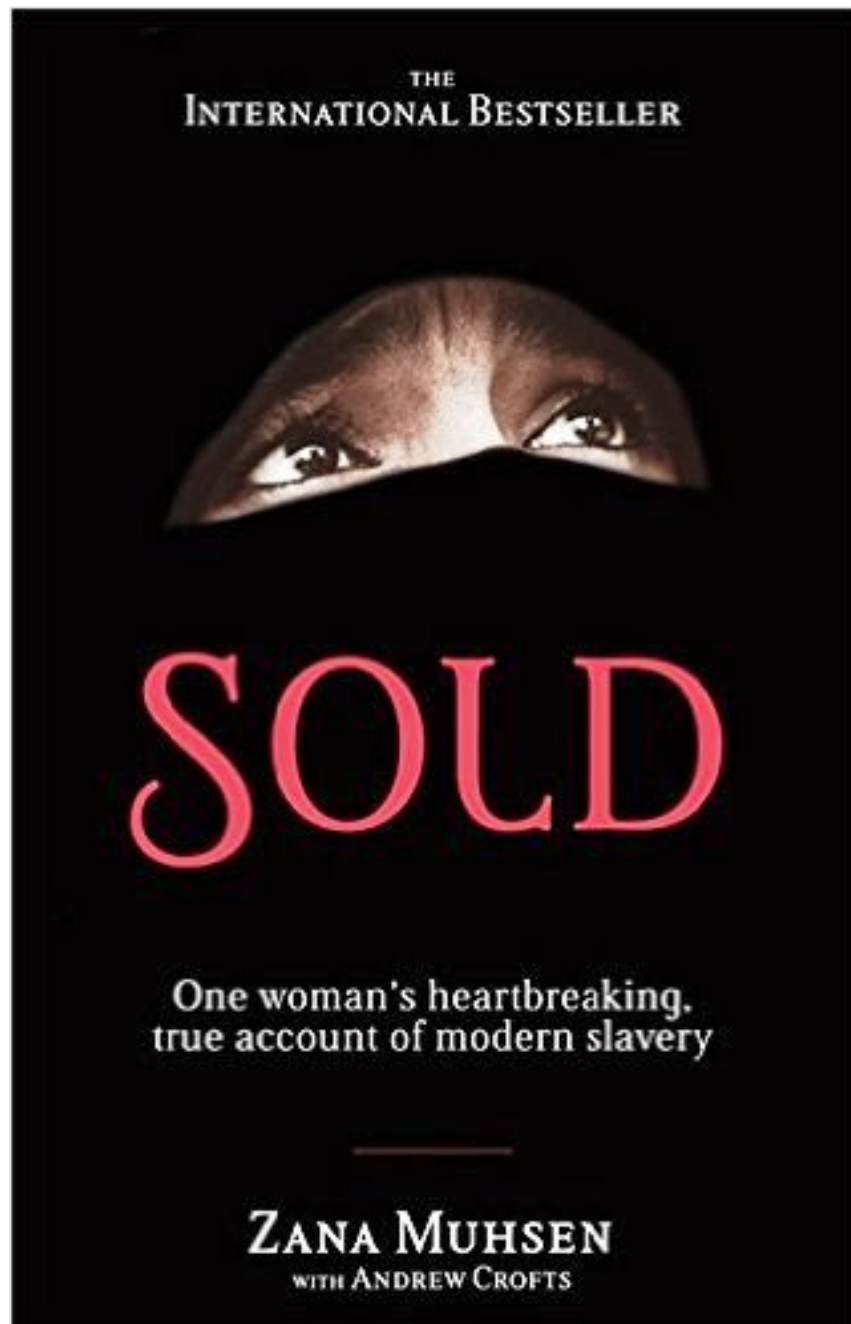
Tom Quirke: Is the journalist who contacts the Observer, than the story was given to Eileen to follow up.

Eileen Macdonald: Is a journalist from the Observer newspaper in London.

Ben Gibson: A photographer who was travelling with Macdonald.

Roy Hattersley: Is a Yemeni Ambassador in London.

Appendix 3



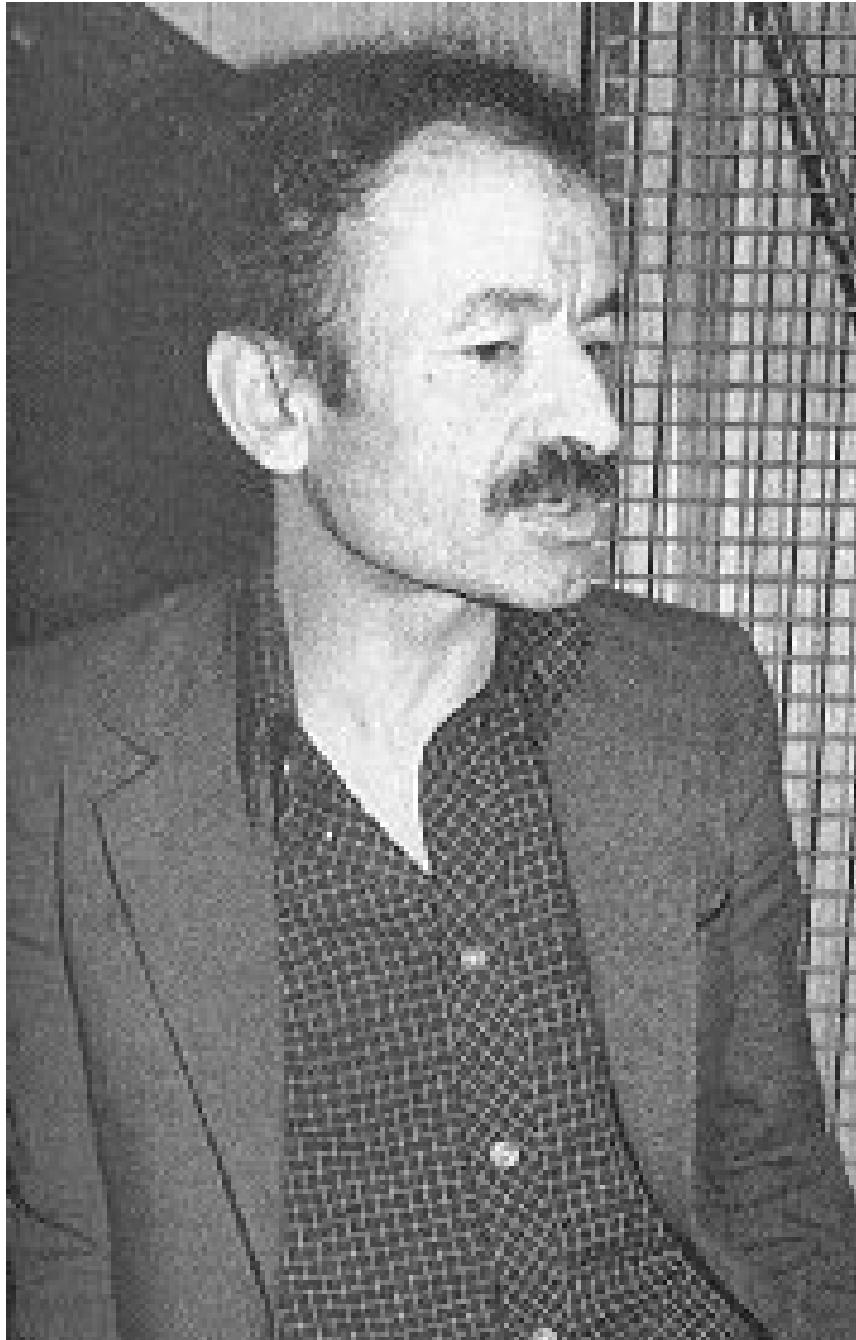
Book Cover

Appendix 4



Nadia (Left) and Zana, before leaving England to the Yemen.

Appendix 5



Muthana Muhsen, the girls' father, November 1987.

Appendix 6



In the Yemen: Nadia, Tina and Zana, Decembre 1987.

Appendix 7



Nadia, Tina and Zana, Decembre 1987.

Appendix 8



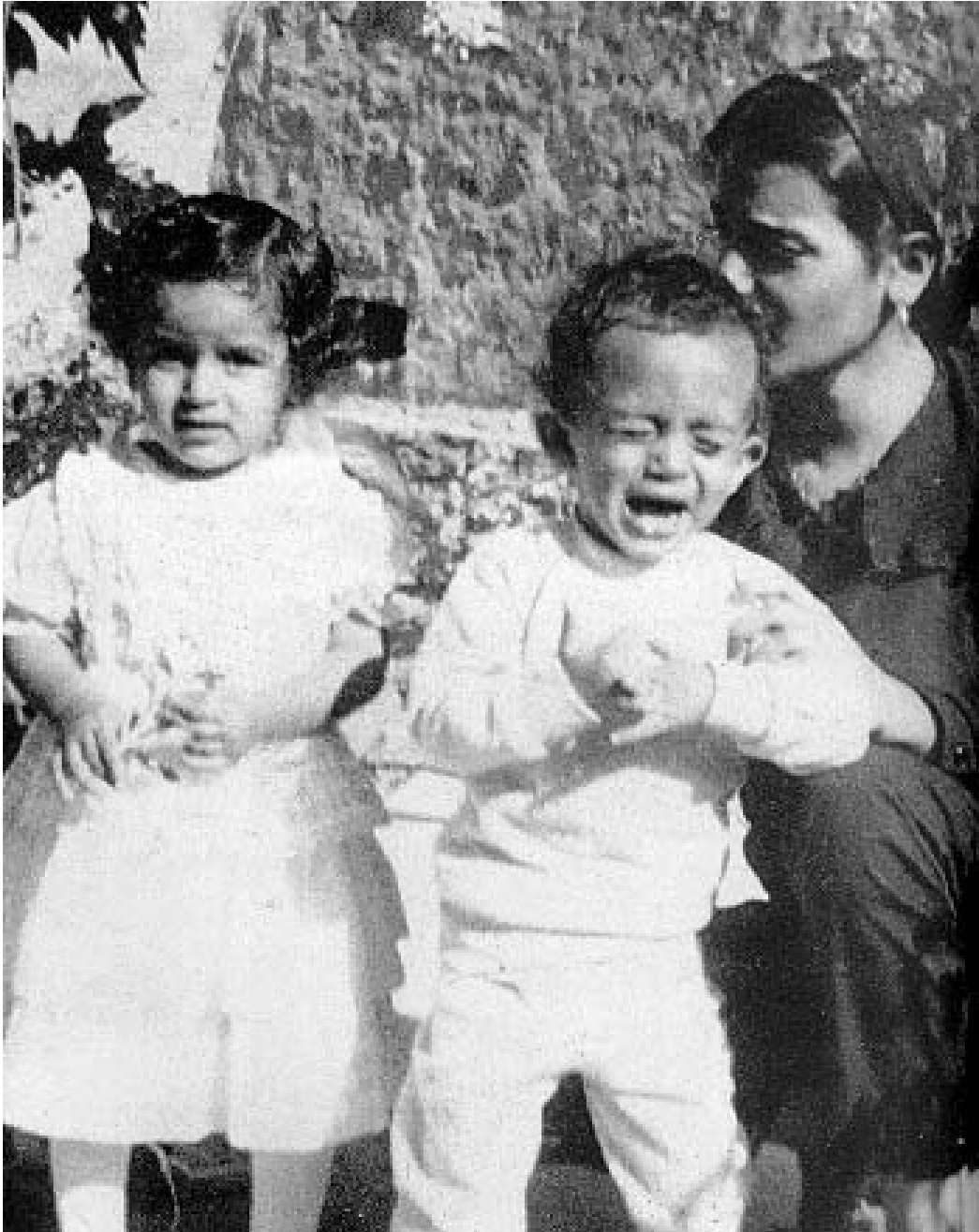
Nadia and Tina, Decembre 1987.

Appendix 9



Nadia, Tina and Zana with Eileen MacDonald, Decembre 1987.

Appendix 10



Nadia with Marcus and her daughter.

Appendix 11



Zana and her mother when she returned to England.

Glossary

Arabia Felix: Alternative titles: Al-Yaman as-Saida; Eudaimon Arabia, “Happy, or Flourishing, Arabia” was the Latin name previously used by geographers to describe the southern part of the Arabian Peninsula, Yemen, a country with an extensive history (britannica.com). The term “Fertile Arabia” is a translation of the Latin “Arabia felix”. Felix means “fecund, fertile” but also “happy, fortunate, blessed”. Arabia Felix was one of three regions into which the Romans divided the Arabian Peninsula: Arabia Deserta, Arabia Felix, and Arabia Petraea (wikipedia.org).

Explanation: The southwestern corner of the peninsula, benefit from more rainfall, at that time was much greener than the rest of the peninsula and has long enjoyed more productive fields. The high peaks and slopes are capable of supporting significant vegetation and river beds called “wadis”. In 26 BC Aelius Gallus under Augustus's order led a military expedition to Arabia Felix which ended in the utter defeat of Roman troops. Part of what led to Arabia Felix's wealth and importance to the ancient world was it's next to monopoly of the traffic in cinnamon and spices, both its native products and imports from India and the Horn of Africa (wikipedia.org).

Oil-boom day: The Texas oil boom, sometimes called the gusher age, was a period of dramatic change and economic growth in the U.S state of Texas during the early 20th century that began with the discovery of a large petroleum reserve near Beaumont, Texas. The find was unprecedented in its size and ushered in an age of rapid regional development and industrialization that has few parallels in U.S history. Texas quickly became one of the leading oil producing states in the U.S, along with Oklahoma and California; soon the nation overtook the Russian Empire as the top producer of petroleum. By 1940 Texas had come to dominate U.S production. Some historians even define the beginning of the world's Oil Age as the beginning of this era in Texas (wikipedia.org).

Mahr: The mahr (dowry) is something that is paid by the man to his wife. It is paid to the wife and to her only as an honor and a respect given to her and to show that he has a serious desire to marry her and is not simply entering into the marriage contract without any sense of responsibility and obligation or effort on his part (islamswomen.com).