

AUTHOR'S WORLDVIEW SEEN IN WARIS DIRIE'S *DESERT FLOWER*

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Abstract

In this research, the researcher discusses a novel by Waris Dirie, entitled *Desert Flower*. It is aimed to explain the tradition of female genital mutilation in the Somalia. This thesis is only focused on author's worldview as seen in Waris's *Desert Flower*. The data obtained through exploring some narration inside the novel and also there is secondary data that support the discussion. In this research, the writer applied the theory by knowing the author's view about female genital mutilation. Due to the analysis, sociological approach is used to explain the problem. Since this research is dealing with social condition in Somalia about the tradition of female genital mutilation, so the writer uses sociological of literature and the theory of genetic structuralism by seeing author's worldview. According to Gold man, the categorical structure which is a whole complex of ideas, aspirations, and feelings, which links together the members of a particular social group called world view. In *Desert Flower* novel, the author describes her view of the tradition. The researcher uses the secondary data to support the discussion since this research is analyzing world view. The results of this analysis present that the worldview of the author and the worldview of the nomad tribe about female genital mutilation in Somalia. Female genital mutilation tradition gives the bad impact of the Somalia 'women. Cause of the tradition gives the pain full and other bad impact. The dangerous impact is some of the woman die after they get the female genital mutilation. The author's view of about the tradition is she does not agree of the tradition even though the tradition is one of the culture of her country. She wants the tradition removed from their culture and no women in the world especially in Somalia will not have the experience same as the author.

Key words: *Desert Flower* Novel, Female Genital Mutilation, Worldview

INTRODUCTION

In the world, we can see so many cultures. Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man a member of society (Kusniyati, 2016), (Lusa et al., 2020). So the culture is complex whole of ideas, knowledge, what the society belief, art and kind of activity that society has in every area (Oktaviani et al., 2020), (Qodriani & Kardiansyah, 2018). It becomes believe for several societies in the area. Culture also can give the good effect and the bad effect for society it depends on what culture that they believe (Suprayogi & Pranoto, 2020), (Damayanti et al., 2019). In modern era we can be easy to know every culture that still exist in the world, such as from going directly to the some areas, looking for information in internet, getting the information from someone who has a culture, and reading some literary work (Febrian & Fadly, 2021), (Nani & Safitri, 2021), (Kuswoyo, n.d.), (Kardiansyah & Salam, 2020).

By reading literary work, we can understand and know several cultures in the world because sometime in the literary work the author shows the culture that the societies have (Lennon, 2008), (Kuswoyo, 2013). Author is a part of society created a story based on his knowledge of the society where he or she lives (Fitrianto et al., 2020), (Putri & Ghazali,

2021). So based on the quotation above author is representative of the society in where she or he lives to created a story based on the history of the society, the activity of the society, the culture that they have and also based on the experiences by the author it's self (Schrape, 2018), (Nani, 2019). The experiences and value of the author as part of his society influence his works, and this can appear through the literary work that she or he creates (Choi et al., 2015).

Literature is a uniquely human activity born of man's desire to understand, express and finally share experiences (Suryono et al., 2019), (Amelia, 2016). From the statement, it is implied that literature is the unique human activity that produces the creative thinking in mind containing the human's experiences and share it by create some literary works (Kardiansyah & Salam, 2021). Literary work is regarded as social work that uses languages as medium (Sedyastuti et al., 2021), (Saputra & Pasha, 2021). Literature that author writes in certain range of time connects directly with the norm and culture at the period (Kusniyati, 2016). Literary works show that literary is also influenced by the social life where and when the author lives (Qodriani & Kardiansyah, 2018). We can analyze the social life in literary work at the time and place where it is created.

One of literary works that show social condition about the culture of Female circumcision or female genital mutilation is "*Desert flower*" by Waris Dirie published in 2011. This novel tells about her life. Waris is one of twelve children born into a traditional family of tribal desert nomads in East Africa. Waris live in harmony with family and nature until she was around five years old; when she gets the practice of female circumcision. This turns her life upside down causing changes in her behavior, having seen her sister die from the same custom. At the age of twelve her father arranges her marriage to a sixty-year-old stranger. She was worth five camels being unhappy at this decision she ran away.

After only barely surviving the dangerous Somalia desert, she manages to get to London, where she works for one of her relatives for a couple of years. When that family returns to Somalia, Waris refused to leave, hiding her passport and ID. To support herself alone she begins to work at McDonalds while living in a youth hotel. She is spotted by a fashion photographer this man transforms her into the world class international model and in doing this give her the courage and the power she needs to speak up about female circumcision.

So from the story in this novel, in this research the writer wants to discuss about female genital mutilation especially in Somalia as describe by the author in desert flower novel. Female circumcision or female genital mutilation is part of author's worldview in this novel because the author tells her experiences about female genital mutilation that happen in her in the past and still exist until now. She wants to remove the ritual of female genital mutilation and she wants the women in Somalia cannot get same experience like her and for other women in the world.

This issue is the secret world, so many women in Somalia get female genital mutilation although they do not want to do the ritual but it is must for them because there are special reasons why they must to get female circumcision or female genital mutilation as their culture. such as to become a woman, to getting marriage, to keep their virginity, to keep they pure and etc. The impact of female genital mutilation is not about the health but also their psychology. The effects on the affected young girls and women may be short term (severe pain, shock, haemorrh age (bleeding), tetanus or sepsis (bacterial infection), urine

retention, open sores in the genital region and injury to nearby genital tissue and sometimes death) or long term (physical, sexual and psychological). Many women are die because the ritual and most of them get bad psychology such as shock and others after get the ritual, so the writer interest to know deeply about female genital mutilation to discuss about author's worldview seen in Waris Dirie's *Desert Flower*.

LITERATURE REVIEW

Sociology approach

The sociology of literature is a specialized area of study which focuses its attention upon the relation between a literary work and the mental structure in which it is created (Puspita & Pranoto, 2021). It reveals that the existence of a literary creation has the determined social situations (Kuswoyo et al., 2021), (Gulö, 2014). As there is mutual relationship between a literary phenomenon and social structure, sociological study of literature proves to be very useful to understand the socioeconomic situations, political issues, the world view and creativity of the writers, the system of the social and political organizations, the relations between certain thoughts and cultural configurations in which they occur and determinants of a literary work (F. M. Sari & Wahyudin, 2019), (Ahdan et al., 2019), (Series, 2018), (F. M. Sari, 2016). Therefore, in this research the researcher applies sociology approach to enrich the research since the object of this study is to know how author's worldview seen in Waris's *Desert Flower*.

Alan Swingewood states: "Sociology is essentially the scientific, objective study of man in society, the study of social institutions and of social processes; it seeks to answer the question how society is possible, how it works, why it persists" (1972:11). He further points out that the social structure is constituted through the rigorous examination of the social, political, religious and economic institutions in the society. According to Cragun and Cragun (2006:27), "Sociological theory is developed at multiple levels, changing from grand theory to highly contextualized and specific micro range theories. There are literally thousands of middle range and micro range theories in sociology because this theory dependent on context and specific to certain situation." In writer's understanding about the quotation that sociology is gained when we see the situation and the condition surrounding. The theory can be gained when we have known about fact in society. It means that the theory is taken from the phenomena that appear in surrounding.

Function of literary (literary work) as a verbal symbol that has function as the way for understanding, communicating, and creating (Helmy et al., 2018). It means that literary object is the reality of society (A. Sari & Adrian, 2020). Literary work is like a historical moment. It can be understood by translating the moment by imagination word with the aim to understand the historical moment on author understands. Literary work is also able to be a tool for the author on deliver her thinking, feeling and consider a historical moment (van Eijck, Michiel; Hsu, Pei-Ling; Roth, 2009). It can be a recreation of a moment which is relevant with author's imagination (Gumantan et al., 2021). Therefore, it is necessary to apply sociology approach.

Genetic Structuralism

Genetic Structuralism is a branch of literary research that gives attention to both intrinsic and extrinsic element (Yudiawan et al., 2021). Genetic Structuralism is a branch of literary research that gives attention to both intrinsic and extrinsic elements. The person who introduces genetic structuralism for the first time was Hippolyte Taine. Taine (1766-1817) is a French critic and historian who first introduced the theory of genetic structuralism. He believes to review the literature from the perspective sociological and develops a scientific insight in the literature approach.

Lucien Goldmann was born in Bucharest, Romania on June 20, 1913. His early training at the University of Bucharest was in law. At the age of twenty, he went to Vienna for what was to be an extremely important year of study. In his view human facts are structures that have meaning. All activity of human being is a response from individual or collective subject in certain situation representing creation to modification situations in order to fit in with the aspiration.

Genetic Structuralism is a theory under the sociology of literature (Kuswoyo et al., 2020). It means, they try to review the literature from the sociological perspective, and has correlation with the society or kind of activity that society have and trying to develop a scientific insight in the literature. Literature is not only imaginative but also a certain form of mind at the time the work was born as well.

According to Shelden and Widdowson (Nur'aini, 2009:18), "Lucien Goldmann, a Romanian theorist based in France rejected the idea that texts are creations of individual genius and argued that they are based upon trans individual mental structures belonging to particular groups or classes." From the quotation above, there are three set categories that connect each other. They are human fact, collective subject and worldview.

Human fact is all of the result of activity or human behavior, both verbal and physical, which seeks understood by science (Febrian & Vinahapsari, 2020), (Febriantini et al., 2021). Human fact can be differentiated into two, the individual person who is made up of both a libidinal and a social structure which is connected with social class. The second is social fact which is connected with history. Human fact is not something that just appears; rather it is the result of human activity as the subject. Every social or individual human fact occurs as an overall effort of a subject to adapt to a surrounding world. It is a process oriented toward a state of equilibrium. It is because human are assimilate and accommodate with environment so they become subject in human fact.

Collective subject became a subject of literary work because this is the result which comes from both nature and croup of people. According to Goldmann (Nur'aini, 2009:19), Texts are not the creation merely of an individual consciousness but that literary works have their real origins in a trans individual subject of cultural creation. In other words that they express the consciousness of social group or class. Based on the quotation above, the writer concludes that collective subject is a social group or class whose ideas and activities to create a completed and united view of their social life. Goldmann specifies collective subject as social class because the social class is the collectivity that create a complete and coherent structure of a society. It means the background of the author must be examined to make sure which social class he author come from.

World View

Goldmann also developed the concept of a worldview that can be manifested in literature and philosophy. According to him, the categorical structure which is a whole complex of ideas, aspirations, and feelings, which links together the members of a particular social group called world view (Faruk, 1999a: 12). From the the explanation, it can be conclude that worldview is the whole ideas, aspirations and feelings that polarized to the literature, since the author is also a member of society, so the result will relate to the worldview where he or she lives. According to goldmann, the author is not as individuals but represents a class of society. Historical background, age and social condition help the creation of literay works either in therm of content or in terms of form and structure.

Goldmann stated that each literary work has its own significative structure. This structure represent the author's world view, not as an individual, but as a representative of his society (Syambas et al., 2018). A person as his group speaker speaks based on the social situation as human, and this situation in an author's literary work is described optimally and clearly.

Understanding the literary work is an attempt to understand the mix of elements intrinsic and extrinsic elements. According to Goldmann (1986:175) the author was not as individuals, but representative of class (class) society, historical background, age and social condition helped the creation of literary works either in terms of content or in terms of form and structure. Based on quotation above the author is not only the individual of the society or the member of the society but author is the representative of the society to let the society and the literary work present the historical background, age, social condition the society.

METHOD

Data collecting technique is conducted by researcher to arrange the step of research based on the arrangement of research (Kistijantoro, 2014), (Sensuse et al., 2020), (Yudiawan et al., 2021). The first step the researcher tries to understand the whole of the story to know the content; the second is selecting and underlining the data. There are dialogue and narration in the novel which can prove the topic chosen by the researcher. The third is categorizing and arranging quotation from the tradition of female genital mutilation based on the novel.

RESULTS AND DISCUSSION

In this research, the writer analyzes author's worldview seen in Waris Dirie's *Desert Flower*. The main problem which has been explained in the research question is author's worldview seen in Waris Dirie's *Desert Flower* about female genital mutilation in Somalia. The first discussion is about author's worldview of female genital mutilation in Somalia as describes in Waris Dirie's *Desert Flower*. The second discussion is Somalia society's view about female genital mutilation in Somalia as describes in the journal of *Female Genital Mutilation: The Place of Culture and Debilitating Effect on The Dignity of Female Gender* is written by Marian as the secondary data to support the analysis. The writer applies genetic structuralism by Lucian Goldmann.

4.1 Waris Dirie's character

Waris Dirie is the main character in this novel. She grows up in a nomad family and a hardworking girl. Waris lives in harmony with her family and nature until she was around five years old. When she gets the practice of female circumcision, it changes her life. It is very painful for her, but she wants to do it because after the circumcision she becomes a woman. At the age of twelve her father arranges a marriage to a sixty-year-old stranger. She does not want to marry him but her father will get 5 camels and that is a lot for a little girl. She decides to run away, and so she has to cross the desert, Waris wants to come to Mogadishu because there live her relatives.

On her way she is nearly violated by a trucker, but she hits him and runs away. When she arrives in the city she lives in the house of her sister and helps her with her kids, later she lives with her aunt because she has quarrel with her sister. After several years she manages to work as house help by relatives in London. A stranger asks her, if he is allowed making photos of her, but she is afraid of him because she has bad memories with strangers.

When that family returns to Somalia, Waris refuses to leave, hides her passport and ID. To support herself alone she begins to work at McDonalds while living in a youth hostel with her new girl friend that is also from Africa. After some years she meets the stranger who wants to make photos from her again and he gives her a visiting card with his telephone number. She tells her friend about it and they decide to call him. At this time also her modeling career begins. The problem is that she overstays her visa.

The only way to get a valid visa is to marry a man from England. She does it and so she can stay in London and now she is also allowed to travel around the world and so she becomes one of the most famous models in the world. She also speaks up about female circumcision as the tradition in Somalia. The tradition of female genital mutilation gives the bad impact of the woman in Somalia.

4.2 Social Condition of Somalia in *Desert Flower* Novel.

Taine believes that literary work is not only an imaginative fact and personal imagination, but also a reflection of culture record, a shape of certain mind when literary work was created. This novel tells the true story of Waris Dirie's life, and all the events presented are factual, based on Waris's Recollection.

While all the people portrayed in *Desert Flower* are real, the author used pseudonyms for most of them to protect their privacy. Waris describes that every single thing in the story and the experiences in this novel are true story, is not only imaginative fact and personal imagination of author but it is true reflection of culture record and other that author has.

Every single thing that appears in this novel when the novel was created is real. In Somalia, the society is still not open minded, they are lack of education. They still live in traditional. One of their traditions that still exist until now and give the bad impact is female circumcision or female genital mutilation. Female genital mutilation is the tradition of cutting genital of the girl to become a woman.

“My mother had no say-so in my circumcision, because as a woman she is powerless to make decisions. She was simply doing to me what had been done

to her, and what had been done to her mother, and her mother's mother (Dirie 2011, 225).”

After Waris get female genital mutilation tradition at the time, with anger she asks her mother when and what is the reason they must have the tradition of female genital mutilation. She does not blame her mother and her father because she understand as a woman in nomad tribe in Somalia they do not have power to reject the tradition, because the tradition has been begin a long time ago and most of the woman before her also get the tradition of female genital mutilation. In Somalian society, if they want their daughter to marry she must follow the tradition of female genital mutilation or no man would have her. From the quotation above Waris wants to get the valid information and to make sure the history and the important reason why the girls in Somalia have tradition of female genital mutilation since the process and the impact of the tradition is pain full after the girls get the tradition. Sometime after the women get female genital mutilation tradition, they passed away. From her mama, she gets the answer that female genital mutilation tradition in nomad tribe in Somalia is there is no specific time when the tradition has been begin. It is happen since a long time ago.

“A friend of my father's and his family always traveled with us. He was a grouchy old man, and anytime my younger sister or I pestered him, he would wave us away as if shooing flies, and tease us by saying “Get away from me, you two unsanitary little girls - you dirty little girls. You haven't been circumcised yet” (Waris, 2011:40).

In this quotation describes that the male population also reinforces the process because a girl is considered to be unclean if she is not circumcised and the quotation appears when Waris before getting the tradition of female genital mutilation and she walks in to her father's friend and her father friend's said get away from me, you two unsanitary little girls – your dirty girls you have not been circumcised yet. From the man statement, Waris try to describe when girls in the Somalia do not have tradition of female genital mutilation; they are dirty and unclean woman that is one of the reasons to getting female genital mutilation tradition.

In Somalia, the need to undergo the procedure is even greater because a girl who is not excised is considered ‘unfit for marriage’ and an ‘unclean slut’ and will never find a husband which is essential if a woman is to survive in this culture: men demand their wives to be circumcised. The mothers comply by circumcising their daughters, for fear their daughters will have no husbands. An uncircumcised woman is regarded as dirty, oversexed, and unmarriageable.

The History of Female Genital Mutilation Tradition in Somalia

In this part the writer analyze the worldview from the society in Somalia, the data taken from the secondary data, it is from *female genital mutilation: the place of culture and the debilitating effects on the dignity of the female gender* is written by Marian Onomerhievurhoyen (2015). the fuction is to know whether or not the author's worldview about the tradition is real, not only based on the author's opinion about the tradition of female genital mutilation.

“Kouba and Muasher (1985) states that though the exact date of female circumcision and when female genital mutilation started is not very clear.”
(Marian, 2015;2)

Marian describes in her journal that the history when the female genital mutilation tradition appears in the Somalia is not clear. Egypt is considered as the source country of female circumcision. Female circumcision has prevailed during the years of 1400 and apparently it was done in religious ceremonies and rites. So from the quotation above prove that the data from the desert flower novel about the history of female genital mutilation tradition is true. The history of female genital mutilation is beginning since a long time ago in Somalia nomad tribe.

“The procedure, according to AID (2013b), is carried out at a variety of ages, ranging from shortly after birth. It most commonly occurs between the ages of 0 to 15 years old” (Marian, 2015:3)

From the quotation above, Marian describe the procedure the age of girl to get a female genital mutilation tradition in Somalia. In this quotation states that it most commonly occur between the ages 0 to 15 years old. The quotation dealing with Waris experiences when she get the female genital mutilation tradition when she was 5 years old. So from this quotation also prove that experiences of Waris are true.

“The practice has been linked in some countries with rites of passage for women. FGM is usually performed by traditional practitioners using a sharp object such as knife, razor blade or broken glass.” (Marian, 2015:3)

From the quotation above marian describe how the way process of female genital mutilation tradition in Somalia. In Somalia the process to cutting the genital of woman by using a sharp object such as knife, razor blade or broken glass. That quotation also proves when Waris get the female genital mutilation tradition is also the same, the killer woman use razor blade to cutting Waris’s genital.

Worldview of The Author

Author is a part of society, the author of desert flower novel is Waris Dirie. Waris Dirie is a member of nomad tribe in Somalia. Waris’s view is influenced by nomad trbe’s view and her personal experiences. In her novel she describe how nomad society in Somalia do the tradition of female genital mutilation, since she is the one who as the girl under the tradition and her sisters also follow the tradition in her country.

She knows what is the process and the impact of female genital mutilation tradition. She does not agree about the tradition of female genital mutilation because the tradition of female genital mutilation does not give the good impact for African woman. The tradition of female genital mutilation gives more bad impact for woman who under the tradition after they got the tradition. She feels she has been victimized by what has been done to her body by her own people.

Consequently, even though she dearly loves her family and her country, she denounces the procedure so that young females from all around the world may never have to endure what

she herself has undergone. Because the bad impact that woman will get such as the immediate complications of shock, infection, damage to the urethra or anus, scar formation, tetanus, bladder infections, septicemia, HIV, and hepatitis B. Long-term complications include chronic and recurrent urinary and pelvic infections that can lead to sterility, cysts and abscesses around the vulva, painful neuromas, increasingly difficult urination, dysmenorrhea, the pooling of menstrual blood in the abdomen, frigidity, depression, and death. The dangerous impact is death, because her sister was passed away after she gets the tradition of female genital mutilation.

So she struggles to remove the tradition of female genital mutilation because she believes that God still gives her life because God wants her to save every woman in the world especially in Somalia, Africa. So the author's view about the female genital mutilation tradition in Somalia is she rejects the practice of female genital mutilation tradition, because of the tradition of female genital mutilation has no health benefits and it harms girls and women in many ways. She wants to save the women in the world especially in Somalia, Africa.

CONCLUSION

In this research, the writer concludes that Waris Dirie as the author and as the main character in *Desert Flower* try to describe the social condition in nomad tribe in Somalia, Africa. She describes based on her experiences and as an African woman. She tells about the tradition of female genital mutilation which the nomad tribe believes that the tradition is for being a woman. There are several reasons about why the African woman must do the tradition of female genital mutilation, such as they believe before the woman gets the tradition of female genital mutilation, that a woman in Somalia is still dirty, unclean woman and not pure. So the woman in Africa must get the tradition of female genital mutilation when the woman is in the age of 0 until 15 years old.

The other reason of the tradition is to get marriage because the men in Africa do not want to get married with the women who do not get the tradition itself. The tradition of female genital mutilation begins in Somalia since long time ago because in Somalia the woman has no power and most of the Somali society they are lack of education, Somali society just follows the tradition by the generation to generation they still not open minded even though they know the impact of the tradition is bad impact and the dangerous impact is sometime they will die after get the tradition of female genital mutilation.

The women of Somalia do not want to speak up about the tradition because as the women, they do not have the right to speak about everything in Somalia especially about the tradition of female genital mutilation, they just follow the role of their tribe if they still want to become a woman nomad tribe. There are several reasons for the woman also to still follow the tradition and the important thing is to become a woman and get marriage with a man in Somalia.

The process of the tradition is also painful, they use non-sterile tools and without antiseptic. Since the process begins and after the process, the woman who undergoes female genital mutilation will accept the consequences that they will immediately have complications could include severe pain, shock, hemorrhage (bleeding), tetanus or sepsis (bacterial infection), urine retention, open sores in the genital region and injury to nearby genital tissue and sometimes death.

Because of the tradition and the impact of female genital mutilation, Waris wants remove the tradition, because she thinks that it is not good for woman and there is no good impact of the tradition. Even though she knows the consequences if she wants remove the tradition of society in nomad tribe Somalia will hate her but she does want the tradition still exist in the Somalia since the process and the impact is bad for the woman.

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