



Ideology Enforcement in Three Poems *Chadur and Char-Diwari* (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Behbahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman

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Abstract

The purpose of this analysis is to expose the issue of ideology enforcement in poems *Chadur and Char-Diwari* (CCD) by Fahmida Riaz, *Gracefully She Approached* (GSA) by Simin Behbahani, and *Daughter of Afghanistan* (DOA) by Nadia Anjuman. The issue of ideology enforcement refers to the patriarchy system strategies in applying their rules to the women. The problem of this analysis is to find how far these poems expose the issue of the patriarchy system's ideology enforcement. This analysis aims to expose men's rule influence toward the Pakistan, Iran, and Afghanistan women. This analysis uses the contribution of poetic elements; imagery, symbol, and diction in revealing the issue of the patriarchy system's ideology enforcement. The analysis is based on the concept of a feminist by Kate Millet, Naomi Wolf, and Betty Friedan that is supported by the text and context-based interpretation. The result of this analysis is the strategy of the patriarchy system enforcing their ideology toward the women. The men play their authority in the women's role and activity in public. The strategies are applied in two ways; manipulation and indoctrination.

Key words: *Feminist; Patriarchy System; Ideology Enforcement; Manipulation; Indoctrination*

A. INTRODUCTION

Every people in this world guide their life with their own rules and beliefs. These beliefs are important to control their life to keep stays on the right path. The rules and beliefs which is created and embedded in their mind will construct

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someone's behaviour and attitude. This is known as ideology. However, some parties or groups take advantage of ideology power. They create rules that put the opposite at disadvantages. One of them is the group that applies the patriarchy system. This system uses ideology to distinguish the role between man and woman. This system is controlled by the men as the superior and the women as the subordinate. In applying their ideology, the men use strategies to support their plan such as; manipulation and indoctrination.

To maintain their existence and strengthen their power in society, the men try to manipulate and indoctrinate the women with their created rules. They even forcibly make the women obey their rule with violence. In Cambridge Dictionary (1995), *enforcement* is a process to make someone obey a rule or make particular things happen or accepted. They distort the women's perspective toward their ability and role as a woman and a wife. Moreover, they insert the understanding of 'women's incapability' to break their confidence.

The Middle East is known for its power in a patriarchal society. The government uses the patriarchy system as the ruler of their country. There are three examples of Middle East countries that use the patriarchy system. They are Pakistan, Afghanistan, and Iran. Those three countries describe the situation of a social order where the men rule over the women. This system rules in every unit from the smallest unit such as society to the biggest unit like the government. The government of Afghanistan, Iran, and Pakistan use the power of politics to strengthen their ideology. Furthermore, the Afghanistan, Iran, and Pakistan women face the double standard in the patriarchy system which limits their space in private and public.

Furthermore, the Afghanistan, Iran, and Pakistan women experience verbal and physical violence which damages their mental condition. To weaken the women's confidence in expanding their potential, the men give a label for the women as 'incapable human being'. Their purposes are to manipulate and indoctrinate society especially the women with their injustice rule. The strategy helps the patriarchy system in strengthening their existence and blocking the women's potential. In the end, they are able to control the women's activity and narrow their intelligence.

Every people have the right to run their own beliefs and rules as their ideology. Therefore, the Middle East women have the same right to explore and expand their talent and potential. In this study, the men force their rule toward the women to limit their space. These strategies can be seen through brave women who expose the injustice of the patriarchy system through their works. There are novels, short stories, and poems that reflect the issues. They are the three poems entitled

Chadur and Char-Diwari (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Behbahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman. These poems explained the patriarchy system strategies in applying the ideology of patriarchy toward women. It also shows the authority that the patriarchy system holds in distorting and manipulating women.

B. RESEARCH METHOD

This analysis of the three poems *Chadur and Char-Diwari* (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Behbahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman, is done through text and context-based interpretation. These poems are analyzed by combining the elements of poetry; imagery, symbol, repetition, and diction. Each of those elements contributes in revealing the strategy of patriarchy system's ideology enforcement. Imagery exposes the forced rule of the patriarchy system. The symbol reveals the men's strategy to cut the women's potential and talent. Then, diction expresses the created standard of the women's role by the men. This analysis is based on the concept of feminists by Kate Millet, Naomi Wolf, and Betty Friedan.

C. RESULT AND DISCUSSION

This chapter analyses of the three poems *Chadur and Char-Diwari* (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Behbahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman, is done by using the element of poetry such as imagery, symbol, and diction to reveal about *ideology enforcement*. In this analysis, the ideology enforcement of the patriarchy system can be seen in two strategies; manipulation and indoctrination.

1. Manipulation

Manipulation is one of many ways of the patriarchy system to apply their created rules. Society, especially the men insert their rule to control the women. They strike the women mentality to weaken women. They control the activity of women and their expression in a way of dress. They silence the women by threatening them with violence. Then, they cut off the women's chance to expand their talent and potential.

The men manipulate the women with a rule of a way to dress to control their public activity and expression. It can be seen in the following:

*/ Sire! What use is this black chadur to me?/
/A thousand mercies, why do you reward me with
this?/*

*/I am not in mourning that I should wear this/
/To flag my grief to the world/
/I am not a disease that needs to be drowned in
secret darkness/
(CCD, stanza 1&2)*

Through visual imagery and diction, this quotation shows the men's strategy to manipulate the women with their forced rule. They create the rule of women's way of dressing which directed the limitation of the women's expression and physical activity. The line */Sire! What use is this black chadur to me?/* explain the men manipulation to control the women with their authority. They create rules that put the women at disadvantages likes, chadur. They make the women wear chadur which covers almost all of their bodies aside from their eyes. The women are expressing their objection that shows the forced rule from the men. The diction in the quotation exposes the purpose behind the rule chadur which is to limit their space and labelling them unconsciously of wearing.

Another rule of wearing chadur to aim the women's activity can be seen in the following:

*/Sire, do be so kind/
/Do not give me this black chadur/
/With this black chadur cover the shroudless body/
/lying in your chamber/

/For the stench that emanates from this body/
/Walks buffed and breathless in every alleyway/
/Bangs her head on every doorframe/
/Covering her nakedness/
(CCD, stanza 3&4)*

Through visual imagery, this quotation shows the main reason of the rules to wear chadur for putting the women in the same states where they cannot fight. The line */With this black chadur covers the shroudless body/* shows the mental states of the women. The labelling influences the women's perspective toward themselves as a worthless human being. This shows the chadur is the tool to weaken the women's physical and mental condition.

Therefore, the men use the verbal threat to weaken the women confidence can be seen in the following quotation:

*/I am not a sinner nor a criminal/
/That I should stamp my forehead with its darkness/
/If you will not consider me too impudent/
/If you promise that you will spare my life/
/I beg to submit in all humility/*

*/O Master of men!
/In your highness' fragrant chambers/
/lies a dead body/
/Who knows how long it has been rotting?/
/It seeks pity from you/*

(CCD, stanza 3)

Through diction in the quotation above, describe the verbal violence from the men to weaken the women's confidence. This shows the men's manipulation to make the women unwilling to fight. In word */sinner/*, */impudent/* and */darkness/* shows the insertion of 'women a failure' understanding for the women. They verbally aimed toward the women's mental states to hypnotize them for believing their incapability. The women's confidence could burst their will power to fight the manipulation of the patriarchy system. This is the reason why the men aimed toward the women's confidence to break their spirit.

The violence can influence the women's confidence in expanding their talent and potential. It explains in this quotation:

*/I and this prison: my longing cornered to
nothing./
/I was borne of futility, born only to be silenced./
/Heart! I know Spring has passed, and its joy too/
/but how could I fly with these ripped-off wings?/
(DOA, stanza 4&5)*

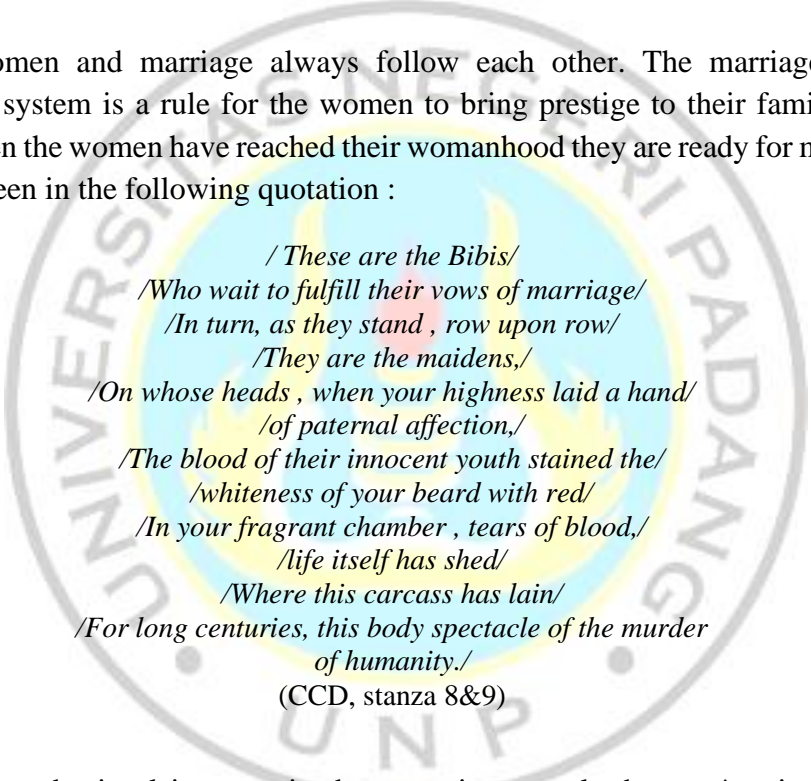
Through visual imagery and symbol, this quotation explains the success of the men's manipulation toward the women's potential. They make the women believe that they are incapable and worthless. The line */I was borne of futility, born only to be silenced./* expose the women helplessness in coming out of the prison where they only get labelled. Then, line */but how could I fly with these ripped-off wings?/* shows the men's strategy to block the women's chance to expand their talent and potential. They cut off the women's potential to shows how little the role of women in a patriarchal society.

In short, manipulation is a swift tactic from the patriarchy system to controls and limits their space in public activity. This manipulation makes the women weak and does not have the power to fight. The visual imagery shows how manipulative the forced rule of the men to control the women. They strike the women's mental states to make them worthless and block their ability to expand themselves.

2. Indoctrination

To enforce their ideology, the men distort the women's perspective with indoctrination. This strategy aims toward the women's vision of their role as a woman and wife. They create a standard for the women who ready to get married. The women have to give a birth for the inheritance in the family. Then, the men make the women serve their biological needs. This strategy is shown in the poem *Chadur and Char-Diwari (2012)* by Fahmida Riaz, *Gracefully She Approached (2003)*.

Women and marriage always follow each other. The marriage in the patriarchy system is a rule for the women to bring prestige to their family. As a result, when the women have reached their womanhood they are ready for marriage. It can be seen in the following quotation :



*/ These are the Bibis/
/Who wait to fulfill their vows of marriage/
/In turn, as they stand , row upon row/
/They are the maidens,/
/On whose heads , when your highness laid a hand/
/of paternal affection,/
/The blood of their innocent youth stained the/
/whiteness of your beard with red/
/In your fragrant chamber , tears of blood,/
/life itself has shed/
/Where this carcass has lain/
/For long centuries, this body spectacle of the murder
of humanity./
(CCD, stanza 8&9)*

Through visual imagery in the quotation reveals the men's criteria for a perfect woman for their marriage. They show the women desperate for marriage as the success in indoctrinating the women. The word */bibis/* refers to a call for a Muslim lady based on Hamariweb. This 'bibi' can be interpreted as the woman that already gets a period and was able to get married and bear a child. This shows how the men distort the women as if married is the lifting of their prestige. In fact, married is not an obligation based on the women's role as a wife, but a sacred procession with god. The women's virginity is another criteria for the women to be a perfect wife. This describes the men's greedy request. The line */The blood of their innocent youth stained the whiteness of your beard with red/* explain the men's demand toward women to be perfect. These demands explain the indoctrination of the patriarchy system, so the women are trying to make themselves fit with the criteria. It is to avoid the social judgement of society.

The indoctrination also happened in the woman's role as a wife. They are demanded to serve the husband biological need which is shown in the quotation below:

*/Your highness must recognise them/
/These are the hand – maidens/
/The hostages who are halal for the night/
/With the breath of morning they become homeless/
/They are the slaves who are above/
/The half-share of inheritance for your/
/Highness's off-spring./*
(CCD, stanza 7)

Through repetition in the quotation, it describes how the husbands view their wives only to serve their sexual needs. They make the women as a servant and an object for sexual. The repetition of */These are the hand – maidens/* states the women status in married life. In Longman Dictionary, the word handmaiden refers to a mere servant or a person who obeys the rule. In other words, the husband sees the wife as a servant who will follow their instruction. Unintentionally, they degraded the women's role in the family as a servant.

Another quotation to support the objectification of the women as a servant can be seen in the following:

*/For my person is not merely a symbol of your lust:/
/Across the highways of life , sparkles my intelligence/
/If a bead of sweat sparkles on the earth's brow it is/
/my diligence./*
(CCD, stanza 10)

The quotation above emphasizes the wife's role as a sexual object in marriage life. Through the serious tone of the women's objection toward the sexual objectification shows the real intention of a man to marry a woman only to serve their biological need. The line */For my person is not merely a symbol of your lust: /* shows the obstacle of the women after the married.

For a woman giving a birth is a blessing from god. However, in the patriarchy system's point of view, giving a birth for a woman is a job that they have to fulfill. It can be seen in the following quotation:

*/Your highness must recognise them/
/These are the hand – maidens/
/The hostages who are halal for the night/
/With the breath of morning they become homeless/
/They are the slaves who are above/*

*/The half-share of inheritance for your/
/Highness's off-spring./*

(CCD, stanza 7)

Through visual imagery in the quotation, it can be seen that another reason the men married the women is only to get a child. They use religion as their mask to indoctrinate the women. The line */The hostages who are halal for the night/* expose the men effort to distort the women understanding about their role as a wife for their husband. They make the women as an object to give a birth which can be seen in sentence */They are the slaves who are above The half-share of inheritance for your Highness's off-spring/* this shows the men insertion of their understanding to give a birth. For the patriarchy system, the birth of a child is a sign of family prestige.

In order to run their strategy, the men use their authority in the family. Their authority walks hand in hand with violence. Violence is a tool to make the women believe in the injustice rule. It can be seen in this quotation:

/I took it from her and said,/
/"Yes, it is the sign of..." when/
/My voice and peace were broken/
/by the violent arrival of a horseman./
/He carried a dagger under his tunic/
/with which he shaped the olive branch/
/Into a rod and looking at it/
/he said to himself:/
/"Not too bad a cane/
/for punishing the sinners!"/
/A real image of a hellish pain!/
/Then, to hide the rod,/
/He opened his saddlebag./
/in there, O God!/
/I saw a dead dove, with a string tied/
/round its broken neck./

(GSA, stanza 4)

Through visual imagery, this quotation exposes the verbal and physical violence from the men toward the women. They use violence to damage the women's mental condition. The sentence */My voice and peace were broken by the violent arrival of a horseman./* reveal the women's fear toward the men. They also give physical violence for the women which can be seen in line */"Not too bad a cane for punishing the sinners!"/*. The word sinner explains verbal violence to break the

women's confidence. The punishment shows the physical violence to force the women to follow the patriarchy system rule.

In summary, the strategy of indoctrination exposes the men created standard or criteria for the women's role as a woman and a wife. They make the women see marriage as an obligation. Then they insert the understanding that a woman has to get married and give a birth. They also demand the women to able to serve their sexual needs. The most poetic elements that occur are visual imagery, repetition, diction, and tone.

D. CONCLUSION AND SUGGESTIONS

The analysis of the three poems entitled *Chadur and Char-Diwari* (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Behbahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman reflect the issue of ideology enforcement. Ideology enforcement refers to the tactics of the patriarchy system in applying their philosophy of life and rule toward the women. These poems are based on the concept of feminism by Kate Millett, Naomi Wolf, and Betty Friedan. It also uses poetic elements such as imagery, diction, symbol, and repetition to reveal the meaning in the three poems. In this analysis, the strategies of ideology enforcement deal with manipulation and indoctrination.

The first is manipulation. The most poetic elements which occur are visual imagery, symbol, and diction. These poetic elements expose the detail of the patriarchy system strategy that exposed the manipulation toward the women in order to enforce their ideology. They manipulate the women with the rule of a way to dress. Then they silence the women to cut off their potential and break their confidence. The second is indoctrination. The poetic elements that occur are visual imagery, diction, and repetition. These poetics elements expose how the patriarchy creates the doctrines for the women's life especially in a role as a wife and a mother. They make married and giving a birth as the women's responsibility.

Clearly, the inserted ideology enforcement of the patriarchy system is done with a sly strategy. The enforcement of the patriarchy system is not only to control the women and preserve their existence but also to stop the women from being aware of the situation. They stop the women from being educated, having a carrier, developing their talent and potential because knowledge will help them aware of the situation and fight with it. The helplessness of the women toward the manipulation and indoctrination informs the importance of education.

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