

PAKISTANI WOMEN'S RESISTANCE TOWARD PATRIARCHAL CULTURE IN  
QAISRA SHAHRAZ'S NOVELS; *THE HOLY WOMAN* AND *TYPHOON*

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**Abstract**

Feminist movement has started to arise in the whole world in this twentieth century. Women are trying to voice their rights by struggling to fight for patriarchy, the system in which women are considered inferior and helpless. In different part of the world we still can see discrimination toward women in every field; social life, education, domestic life, law, and many more. Due to the discrimination thing, the feminist try to struggle in every way, and one of them is through literature. There are so many novels written by female authors, not only from western countries but also from eastern that usually discussed and talked about women struggle and image of women in specific culture depends on the author's background. Qaisra Shahraz is one of the female writer from Pakistan who live in Manchester, England since she was 10 years old. Her two novels: *The Holy Women* and *Typhoon* are mainly discussed about image of Pakistani women who try to live their life normally with dignity in the system of patriarchy. Those Pakistani women are using their image and characterization to resist against the Eastern patriarchal culture that is represented by male characters existed in the two novels.

**Key Words:** Patriarchal culture, Pakistani women, image of women

**Introduction**

Feminist movement has become a phenomenal event all over the world nowadays. Women keep trying to fight for patriarchy that has rooted in the life of people in every countries. Until now we still can clearly see the system of patriarchy happened in our surrounding in which women are treated unfairly and discriminatively in terms of domestic life. Women are treated discriminatively merely because they are fated to live under male domination. Generally, patriarchy is defined as a power that consider man to have a higher authority in a family and society that systematically inherited by a father to his son. A family that adhere to patriarchy is normally put less respect on the role of women. Women, in this case are mother and daughter, only take their part as a complement without having any significance role in a family.

Feminism has been alive in Pakistan since the country was born. During partition of the British Indian Empire in 1947, a Women's Relief Committee, which oversaw refugee transfers between India and Pakistan, was founded by Fatima Jinnah, the sister of Muhammad Ali Jinnah, Pakistan's founding father. In the 1980s, the Women's Action Forum used activism to oppose General Zia's myopic vision of Islam; today, Pakistani feminist collectives continue to protest violence against women, raise awareness about women's education and political and legal rights, and lobby policy makers to enact women-friendly laws<sup>29</sup>. But many Pakistanis cling to the idea that feminism is not relevant to Pakistan — that it's the preserve of the rich and idle or, worse, that it's a Western imposition meant to wreak havoc on Pakistani society. Many Pakistani men and women believe that women's rights need go no further than improvements Islam brought to the status of women in tribal Arabia in the seventh century. Men in Pakistan are not yet ready to give up their male privilege, and many Pakistani women, not wanting to rock the boat, agree with them<sup>30</sup>.

As the issue of feminism started to arise in the whole part of the world, women also started to voice their rights through the issue of gender quality to fight for the patriarchy. One of the way that is normally used as their weapon is through literary work. There are many female authors that voice their aspiration toward the gender issues to fight for the patriarchy system by describing and criticizing the bad side of patriarchy and the effect of it to women. In the early of twentieth century, many female authors show their eksistensi in literary work, especially novel, to aspire themselves as well as other women to have their courage in fighting for their rights.

*Holy Woman* and *Typhoon* are two famous novels written by a female author called Qaisra Shahraz. Qaisra Shahraz was born in Pakistan and brought up in Manchester, England from the age of nine. Up to the present, Shahraz has already written 3 novels; *Holy Woman* (2001), *Typhoon* (2003), *Revolt* (2013) and a collected short story book entitled *A Pair of Jeans and Other Stories* (1988). As a Muslim woman, her novels

<sup>29</sup> Taken from site <http://www.womenindemocracy.org/news/890-bena-shah-the-fate-of-feminism-in-pakistan>

<sup>30</sup> *Ibid*

tend to be mainly about Muslim women, living in western societies and explore the challenges and problems they face, based not necessarily on her own personal experience, but the experiences of others that she has witnessed and shared. So far, Shahrzad has received many award for her works, some of the awards are *Commonwealth Prize* in 1988, *Ian St. James Award* in 1994, *Asian Women of Achievement Award* in 2002, *Jubilee Award and Muslim News Award for Excellence* in 2003<sup>31</sup>.

*Holy Woman* talks about a conflict happened in a rich muslim family set in contemporary Pakistan, London and Egypt. It is an epic tale of a modern young Pakistani woman caught between love of a man, her family, and feudal tradition. Qaisra Shahrzad skilfully depicts the rural world of village life in Sindh, the modern world of Karachi, and London and Egypt also playing their parts. She draws the reader into the lives of the characters, bringing the complexities and contrasts of modern Pakistan beautifully to life. Central to the theme of the story is the role of the Burkha from its significance to the wearer, and perception of that item of clothing is discussed throughout the book in a beautiful way. The reader comes to gradually understand the many levels of complexity that surround the Burkha, developing a greater understanding of Pakistani and Muslim culture. The other central theme, and one which transcends all cultures, is that of love; romantic love, love for your parents, and love for the traditions which have grown and shaped the central characters<sup>32</sup>. The second novel is *Typhoon*. It also can be said as a sequel from the previous novel, *The Holy Woman* that talks about the tragic tale of three young women that deminished by their past life. Set in the village of Chigapur, this riveting saga of love, duty, and deceit in Muslim family life revolves around the story of an innocent wife who must watch helplessly as her husband is snatched away when he is caught cheating on her. As her world falls apart, the secrets of the village, trapped in time, space, and guilt, are revealed along with the 20-year-old courtroom that started it all. In these two novels, there are eight female character that try to shape their resistance toward patriarchy rooted in their family and culture. They are Zarri Bano, Syahzuda, Ruby, Firdaus from *The Holy Woman* and Fatima, Naghmuna, Zulaikha, Kaniz from *Typhoon*.

#### Brief Review of Related Theory

In this research, the writer applied literary feminist criticism in the perspective of Gynocritics, as can be seen in both of the novels. Elaine Showalter describes gynocriticism as literary criticism from a gynocentric perspective, that is a perspective that consciously places women at the center, assuming a female point of view. Woman as a writer, or gynocritics, talks about women's experiences and speaks freely about it without any constrain from male domination or patriarchal bondage<sup>33</sup>. Soenarjati Djajaneegara, in her books entitled *Kritik Sastra Feminis: Sebuah Pengantar*, said that there are some steps that need to be done to made a feminist criticism; first, the researcher need to find a female character in a literary work and analyze how and where the social position of the character stands. Next is to dig the characterization of the character and see her life goal as represented by the author. The Last step is to see the attitude of the author through the work. In this step, we have to find out whether the author use ironical sentence to deliver the critics in expressing her idea of feminism (2000:51-53). On the other hand, Kate Millett in her *Sexual Politics*, announces her view of 'patriarchy', which she sees as pervasive and which demands 'a systematic overview - as a political institutions'. Patriarchy subordinates the female to the male or treats the female as an inferior male, and this power is exerted, directly, or indirectly, in civil and domestic life to constrain women<sup>34</sup>. This research is also applied 'images of women' from Cheri Register. Register in her *Feminist Literary Criticism exploration in Theory: Second Edition* 1989, 02) said: "(1) The analysis of the 'image of women', nearly always as it appears in works by male authors; (2) The examination of existing criticism of female authors; (3) Prescriptive criticism that attempts to set standards for literature that is 'good' from a feminist viewpoint". Based on the division mentioned above, we can conclude that the second point is the one that mostly related with this research.

In relation to the works, there are some review of the novels from Qaisra Shahrzad works: *The Holy Woman* and *Typhoon*. Some of them are from the *Department of English at Aigarh Muslim University*, Aligarh, India. Published by **Sarup Book Publishers Pvt. Ltd.** New Delhi, entitled *The Holy and The Unholy: Critical Essays on Qaisra Shahrzad's Fiction*. This book collects and presents a series of academic papers and analyses of Qaisra Shahrzad's work from around the world that is richly deserved and significant. In the essays we glean more information about the historical and cultural context of her work and its deep relevance to some of the major issues that concern us all. The second review that the writer found is an interview of Shahrzad with the topic *When Patriarchy strikes: Exclusive interview with Qaisra Shahrzad* from

<sup>31</sup> <http://literature.britainonline.org/qaisra-shahrzad>

<sup>32</sup> Taken from site <http://qaisrashahrzad.com/published-works/the-holy-woman/>

<sup>33</sup> Taken from site [http://homepage.mac.com/hametak/showalter\\_site/pages/gynocriticism.html](http://homepage.mac.com/hametak/showalter_site/pages/gynocriticism.html) (Feb 2, 2005)

<sup>34</sup> Selden and Widdowson, *A Reader's Guide to Contemporary Literary Theory, Third Edition* 1993, 214

Yasser Arafath, a young historian and an assistant professor at University of Delhi, India. In the interview, Shahraz convey her idea about how patriarchy has dominated women's life in her origin country, Pakistan<sup>19</sup>.

#### Data Analysis and Discussion

The analysis divided into three. The first one is focused on the patriarchal value found in both novel: *The Holy Woman* and *Typhoon*. The second one is introducing the women characters in both novels, while the third one is analyzing the image of women as the resistancy toward the patriarchal system.

##### *Patriarchal Value in The Holy Woman and Typhoon*

As mentioned above, patriarchy is a system in which men are considered more dominant and powerful than women. This system has been rooted for ages especially in Eastern countries, such as Pakistan, India, and even Indonesia. As these novels have Pakistan culture as the background, so they simply also adopt the system. Some of the values that can be found are:

##### *The father's role as a dominant figure in the family*

In both novels, it is clearly seen how the role of father play a dominant figure in the family, Zarri Bano's father, Habib, is such a stubborn and persistent man. When his only son, died because of horse-riding accident, he feels so sad and shocked that he decided to ask Zarri Bano, his older daughter to be a holy woman by marrying holy Quran. His purpose is to protect his wealth from other man that possibly married to his two daughters. Eventhough he knows exactly that Zarri Bano is in love with a man, he is persistent with his words and order. The reason he did that is merely because he wants to protect his wealth. Zarri Bano is his lovely daughter that he loved and proud of compare to his younger daughter, Ruby. Due to the accident, he put aside his love and force Zarri Bano to obey his order, to be a holy woman and put away her feeling to her future husband and dedicated the rest of her life to be an unmarried woman. Even his wife can not persuade him to cancel and totally forget the insane idea. The only people who is agreed with the idea is his father, which is also the figure of an oppressive father to all of his children.

##### *The control over woman as the submissive and helpless figure*

Both Zarri Bano's father (Habib) and grandfather (Siraj Din) are described as a stubborn, persistent and oppressive man who always dominated their women, in this case are their wives; Zulaikha as Siraj Din's wife and Shahzada as Habib's wife. The control is not merely on the figure of wives but also to the figure of their daughter. It is a must for all the women in the family to obey their father.

##### *The important value of inheritance in a family with no son*

The problem that started to arise in *The Holy Woman* is the death of Zarri Bano's brother, Jafar. Right after the tragedy, Habib, Zarri Bano's father, thinks that he has to save his wealth from strangers that are going to be his daughter's husband. As stated in the novel that "In a culture and land where sons were traditionally cherished, an only son was the most precious commodity of all worldly goods for any father. Hence, to lose your only son was like losing life itself" (58). From the explanation, we can see how the family regard a son as the most precious thing.

##### *The important thing of a social status for women in terms of man's domination*

Shahraz in her exclusive interview mentioned that the upper class women are privileged women who are more able to control their lifethrough certain socio-economic factors.

##### *Man consider main decision makers in women's lives*

As stated above that Shahraz in her interview mentioned that the women's lives in Pakistan is fully controlled by man especially to those who comes from lower class and less-well educated. Those women are more likely to have less freedom, and lead lives controlled by the men of the household, whether it a father, brother, or a husband.

##### *The relationship between husband and wife is seen as the dominant vs the submissive*

In the relationship between Habib and his wife, Shahzada, as seen in *The Holy Woman* and between Siraj Din and Zulaikha in *Typhoon* is more likely to be consider a relationship between the dominant vs the submissive, in which husband as the dominant and wife as the submissive. When the wives are happen to disagree with their husband's opinion or idea, they will be threatened with divorce.

<sup>19</sup>Taken from site [http://hrcc.edu.au/writers\\_in\\_conversations/](http://hrcc.edu.au/writers_in_conversations/) Writers in Conversation Vol.1 no. 1, February 2014

*The women character in The Holy Woman and Typhoon*

There are eight women characters in the two novels that play an important roles in the stories. They are:

Zarri Bano. She is the main character in *The Holy Woman* that literally became a holy woman for the sake of her father's will. Right after the death of Jafar, Habib made an important decision for his family to make Zarri Bano as a holy woman, a woman that remained single for the rest of her life and dedicated her life to be a holy woman, "the most pure, devout, scholarly, and revered by all"(69)

Shahzada. She is Zarri Bano's mother and Habib's wife. She is described as a persistent woman, despite her weakness to her husband's domination.

Fatima. She is the housemaid in Zarri Bano's house for years. Fatima is a hardworking woman who works hard to raise her children well. Her husband is paralyzed due to the stroke, therefore he can not support his family, and the responsibility is taken by his wife, Fatima.

Firdaus. She is Fatima's older daughter. She is a smart and well educated women who live in a village with her father and sisters, while her mother works in Zarri Bano's house in the city.

Zulaikha. She is Zarri Bano's grandmother, and Siraj Din's wife. Shahraz pictured her as a strong and persistent woman.

Ruby. She is Zarri Bano's sister who ended died through the story. Unlike Zarri Bano, Ruby is quite a shy woman and tend to be childish, but still she is also a smart and well-educated woman.

Kaniz. She is an upper-class widow who live with her son, Kazwar.

Naghmana. She is a beautiful woman from *Typhoon* who has become a victim of a scandal happened in the past at Zarri Bano's hometown.

*The Image of Woman as the Resistancy toward the Patriarchal system*

Through her women characters, Qaisra Shahraz seems to deliver her feminist perspective toward the patriarchal system that has rooted in her origin country, Pakistan. The Images of woman in each of the character are one of the way that Shahraz use to resist against the patriarchal system in the stories.

*Being a smart and educated woman.*

Zarri Bano and Firdaus are described as a smart and educated women who managed to get their higher degree at college. Both of them are coming from different status of social life. Zarri Bano comes from an upper class family, while Firdaus is only a daughter of a housemaid. By this image, they succeed to resist against the patriarchy system that they think has dominated and oppressed them. Firdaus is becoming a success woman in her hometown, despite the fact that she is only a daughter of a housemaid.

*Living as independant women*

It can be seen in Kaniz and Fatima's character. Kaniz is a widow who managed to raise her own son by herself after her husband died which consider impossible during that time, since the society believes that a woman supposed to live with her husband to survive her life. With the inheritance of her husband, Kaniz grew up his son, Khawar well and prestigious life. Unlike Kaniz, Fatima is not a lucky woman since her husband can not support her and their children because of the stroke that he suffered for such a long time. Fatima works harder as a housemaid in Shahzada's house and managed to raise her children well-educated.

*Having a strong and persistent mind*

These image are seen in all women in the stories. By being a strong and persistent women, they try to resist against the authority from the man in their life: husband, father, and son.

*Having pride and dignity*

The pride and dignity in the women's character are seen through their action in solving their problem. Naghmana, is a victim of a system that ruined and haunted her past life, but still she keeps her pride and keep moving forward with her new life.

*Being an inspiring woman*

When she chooses to become a holy woman, Zarri Bano has been a role model for the women in their society although at first people look down on her by agreeing to be a holy woman. As a holy woman, Zarri Bano inspire many women with her intelligence and attitude.

**Conclusion and Suggestion**

These two novels from Qaisra Shahraz are totally the expression from the author toward the idea of patriarchy system that has rooted for quite a long time and dominated the lives of women in eastern country in general, and Pakistan, specifically. Shahraz gives the positive images in the women character as a form of resistancy toward the patriarchal system in the society. Through the description of each woman character, Shahraz tries to deliver her feminist idea and convey her own opinion toward the patriarchal system happend in her origin country, Pakistan. The positive images of women's character are using as tools to resist against the system. Giving the positive image in the women's character, Shahraz ended both of the novels happily, whereas all the women manage to reach their own dream.

There are many things to be seen in this two novels by Qaisra Shahraz, in terms of feminist approach and religious study, considering the idea of holy woman is totally contradict with Islam teachings. Shahraz, on the other hand seems to prove that Islam teaching is not at all support the patriarchy system.

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**IMPROVING STUDENTS' SPEAKING SKILL THROUGH CLASSWIDE PEER TUTORING (CWPT) AT GRADE X OF ACCOUNTING 2 AT SMK LABOR BINAAN FKIP UNRI PEKANBARU**

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**Abstract**

The objectives of the research are to find about to what extent classwide peer tutoring can improve students' speaking skill and what factors influence the changes of students' speaking skill through classwide peer tutoring at grade X of Accounting 2 at SMK Labor Binaan FKIP UNRI Pekanbaru. This is a Classroom Action Research (CAR). The participants of the research were students of X Accounting 2 at SMK Labor Binaan FKIP UNRI Pekanbaru. The research was conducted with 3 meetings in each cycle. It was started on March 29, 2011-May 14, 2011. The data were collected from observation sheets, fieldnotes, interview, and oral tests. After analyzing the data, the researcher found that the application of CWPT had better improved the students' speaking skill. The students' average score before the application of CWPT was only 46.41. Then, it improved at the end of cycle I and II, 69.12 and 86.98. The improvement was also influenced by some factors: (1) Tutoring activities that let the students to be tutor and tutee, (2) The speaking activity that could build the students' confidence and fluency in using English when they perform in front of the class, (3) The teacher's role who guided the students in the class. In short, the application of CWPT in teaching speaking could provide better improvement of students' speaking skill.

**Key Words :** improving, speaking, CWPT

**A. Introduction**

To have good communication skill in English is one of language learners' main targets. They expect to be able to speak the language for several reasons such as to use it in daily communication, apply for a job, and take other advantages of it. However, to achieve the target skill is not as easy as state it. The language learners have to build themselves with good components of speaking skill, such as having good vocabulary mastery, knowledge of grammar, communication strategies, and self-esteem. In this case, the language learners have to be able to enlarge themselves with the components, unless they will face obstacles to reach their target.

As an English teacher at SMK Labor Binaan FKIP UNRI, researcher found that students in the school were also really eager to have good speaking skill in English. Unfortunately, they got difficulties to master it, even the teacher had done some efforts to improve their speaking skill, such as giving motivation, using interesting media, and applying some teaching strategies. The result of researcher's observation when the researcher taught in grade X of Accounting 2 revealed that they had poor speaking skill. Most of the students could not give respond when the teacher invited them to speak. There was only 1 student who often spoke in English. There were only 5 students who could understand the language, but the rest of the students, 11 students got problems to produce the language orally. Then, the rest of them should be guided during the speaking class.

To find out some factors influenced student's speaking skill, the researcher interviewed some students to get authentic information; (1) they got difficulties to master some language components that relate to vocabulary mastery and knowledge of grammar, (2) they were not brave and confidence enough to speak in English, Getting afraid to make a mistake was the most common reason stated by the students (3) teaching and learning activities in the class could not support them to improve their speaking skill even the teacher had designed interesting teaching and learning activities.

The information showed that students in SMK Labor Binaan FKIP UNRI at grade X of Accounting 2 had problems in speaking. The researcher considered that the role of the teacher in this case was really crucial. The teacher as a facilitator in the class should be able to fix some unsuitable planning or actions that had been done in the class. The researcher decided to conduct a classroom action research in order to improve students' speaking skill through Classwide Peer Tutoring (CWPT). The Students' activities in the class will be designed based on its procedures.

There are some reasons why the researcher applied CWPT to improve students' speaking skill. Firstly, there had been some studies proved the effectiveness of applying CWPT, it was done by Neddenriep (2003), Nardiello (2009), and Mooney (2003). It did not only guide the students to develop their academic