

## ZARRI BANO'S OPPRESSION IN QAISRA SHAHRAZ'S *THE HOLY WOMAN*

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### **Abstrak**

Penelitian ini menganalisis penindasan Zarri Bano dalam novel *The Holy Woman* karya Qaisra Shahraz dan bagaimana cara karakter utama bertahan dari penindasan laki-laki. Shahraz telah menggambarkan Zarri Bano sebagai karakter utama yang telah mengalami penindasan oleh laki-laki. Tujuan dari penelitian ini untuk menggambarkan penindasan wanita dalam novel ini dan untuk mengungkapkan bagaimana Zarri Bano bertahan dari penindasan. Dalam mengumpulkan data, penelitian ini menggunakan metode kualitatif dan interpretasi kritis untuk menganalisis data. Penelitian ini menerapkan konsep penindasan dan teori feminisme radikal. Feminisme radikal oleh Sylvia Walby dikombinasikan dengan konsep penindasan oleh Iris Marion Young dan Ann E. Cudd sebagai gagasan tambahan tentang jenis penindasan yang digunakan untuk menganalisis penindasan terhadap Zarri Bano dan bagaimana cara dia bertahan dari penindasan. Teori dan konsep tersebut digunakan untuk mengungkapka masalah-masalah dalam penelitian ini. Berdasarkan analisis, penelitian ini mengungkapkan bahwa: Zarri Bano telah mengalami penindasan dalam bentuk eksploitasi, marginalisasi, dan ketidakberdayaan. Ketidakberdayaan adalah faktor kontribusi yang membuat Zarri Bano memilih untuk diam yang berdampak pada kesadaran laki-laki. Tokoh utama memiliki beberapa cara untuk menghadapi penindasan. Zarri Bano memilih untuk diam dalam bertahan dari penindasan. Penolakan Zarri Bano terhadap keputusan pria juga merupakan cara Zarri Bano bertahan dari penindasan.

**Kata kunci:** *penindasan, patriarki di Pakistan, tradisi, diam, dominasi laki-laki, ketidakberdayaan.*

### **Abstract**

This study analyzes Zarri Bano's Oppression in the novel by Qaisra Shahraz entitled *The Holy Woman* and how the way major character to survive from the men's oppression. Shahraz has portrayed Zarri Bano as the main character who has experienced the men's oppression. The aims of this study are to depict woman's oppression in this novel and to reveal how Zarri Bano's survival from the oppression. In collecting the data, this study uses qualitative method and critical interpretation to analyze the data. This literary study applies the concept of oppression and the theory of radical feminism. Radical feminism by Sylvia Walby is combined with the concept of oppression by Iris Marion Young and Ann E. Cudd as the additional idea about types of oppression are used to analyzed Zarri Bano's oppression and how the way she survives from the oppression. The theory and concepts are well applied to reveal the statement of the problems. Based on the analysis, this study reveals that: Zarri Bano has experienced oppression in the form of exploitation, marginalization, and powerlessness. The powerlessness is the contributing factor of the culture of silence that may have impact in men's realization. The major character has some ways to face the oppression. Zarri Bano chooses to be silent in surviving the oppression. Zarri Bano's refusal toward men's decision is also the way Zarri Bano to survive from the oppression.

**Keywords:** *oppression, patriarchy in Pakistan, tradition, silent, man domination, powerlessness.*

## INTRODUCTION

Qaisra Shahraz is a scriptwriter, freelance journalist, novelist, teacher trainer and educational consultant from Pakistan. She is a former director of Gatehouse Books and Fellow of the Royal Society of Arts, publishes books written by students for the class of Life Skills. She also becomes the hosts of many workshops and training sessions on "Quality in Education" in Pakistan and India through the British Council. Shahraz's work widely focuses on human diversity exploring aspects of cultural differences, gender, and racial. In 2016 she won the Lifetime Achiever Award at the National Diversity Awards held at Liverpool Anglican Cathedral.

The novel by Qaisra Shahraz entitled *The Holy Woman* deals with the patriarchy, man domination, tradition, oppression, and sacrifice. Set in contemporary Pakistan, London and Egypt, this is an epic tale of a young Pakistani modern woman trapped between a man's love, his family, and a feudal tradition. Being the best seller in Turkey and having won the Golden Jubilee Awards 2001.

The *Holy Woman* tells betrayal and love romance story in a rich Muslim family who experience a conflict between modern life and old traditions. Zarri Bano, the daughter of rich landowner named Habib Sahib, is glamorous, elegant, graceful, intelligent, but arrogant. One day, a guest from Karachi named Sikander was able to hypnotize herself. They fall in love at first sight when they meet at the folk feast unintentionally. She wants to marry with Sikander. Soon after, everything has changed. The only son of Habib, Jafar was killed in an accident and he with his grandfather decided to make Zarri his heir to guard all his wealth, evokes an ancient tradition that requires the heir to devote herself to safeguarding the family's wealth. Incapable to get married, Zarri was obliged to acquiesce to her father's decision and become a *Shahzadi Ibadat*, a Holy Woman. She was unable to change men's power to her fortune.

Zarri Bano's character is being oppressed because of men and trapped in a tradition. She becomes the object where man control and determine all her life. This novel depicted the tradition of women in Pakistan society where women heiress to guard all the wealth when another brother was killed because of an accident or something. Zarri has to become an heiress to guard all her father's wealth, revive ancient traditions that involves the heir to safe the inheritance. Being an heiress, Zarri was constrained to follow to her father and becomes a *Shahzadi Ibadat*, a Holy Woman. *Shahzadi Ibadat* is an heiress woman that she is prohibited to marry a man to guard all the wealth. So she just able to marry her belief, Al-Qur'an and dedicated her entire life to serve to the God.

These kind of women's oppression are the women had always being an object where man decided the women's life and women are limiting to voice their opinion and make the decision for her own life. In the novel, Zarri Bano is greatly oppressed by the man domination and trapped by the tradition in Pakistan.

She was trapped into the life as "Shahzadi Ibadat" or Holy Woman. It leaves small room to resist because Zarri has no rights to speak up her opinions and quite hard to express her feelings or thoughts to others. She has to follow all of her father and grandfather decision.

To analyze Zarri Bano's oppression, a thesis entitles "Zarri Bano's Oppression in Qaisra Shahraz's *The Holy Woman* is written. This study is expected to discuss about Zarri Bano's oppression and the way she surviving the oppression. This study will show the evidence which indicates the oppression and the surviving of Zarri Bano toward men oppression.

From this case, the researcher applies theory of radical feminism by Silvia Walby. According to Sylvia Walby (1991), Radical Feminism distinguished by its analysis of gender inequality in which men as a group dominates women as a group and the main beneficiaries of the subordination of women. This system of domination, called patriarchy, doesn't derive from any other system of social inequality, for instance, it is not by product of capitalism. (Walby, 1991:3). It states that men oppress women and become dominant and they oppress women to get some benefits from the domination. It means that here, women have no power against the men domination. Radical feminism tends to focus on the relation between men and women in patriarchy society.

In Theorizing Patriarchy, according to Sylvia Walby, patriarchy is structure and practice's system of social that men have a power to repress, dominate and get benefit from women (Walby, 1990: 201). She distinguishes two distinctive forms of patriarchy that exist in the social world: private patriarchy and public patriarchy. Private Patriarchy can be found in the household production as the main site of women's oppression. It sees one individual patriarch (the dominant male) dominate and oppress the subjugated female. Public Patriarchy operates in the public world such as employment and the state.

Mary Maynard (1989) is also developed by Pip Jones that "politic is happened in family and between individuals when someone means to control or dominate others. It is in private context and the women personality itself is susceptible toward men's domination" (Jones, 2010:130). Walby also stated that "The question of who does the housework, or who interrupts whom in conversation, is seen as part of the system of male domination." (Walby, 1991:3). Those statement remarks that male domination also happen in the private relation between man and woman where woman becomes the part of subdominant in this relation and man becomes the main dominant.

In brief, radical feminism affirms that man domination happens in patriarchy system, where the man will be the superior and woman becomes subdominant. Woman should accept the man choices because men dominate everything.

The theory also supported by Iris Marion Young about concept of oppression in the society and also types of oppression by Ann E. Cudd. Cudd divides oppression into four conditions; the first is called as *the*

*harm condition*; caused by the institutional practices. The second is *the group condition*; someone is a member or perceived membership of a certain social group. The third is *the privilege condition*; group of people that could oppress. The last is *the coercion condition*; oppression caused by forces and brings about the harm.

In addition, according to Iris Marion Young, oppression is divided into five types of oppression; exploitation, marginalization, powerlessness, cultural imperialism, and violence (Young, 2004:45). These five types of oppression by Iris Young will be used to reveal the fact which is happened in *The Holy Woman Novel*.

## METHOD

According to the background of the study, the problem are formulated as (1) How is woman oppression depicted in the Zarri Bano's character in Qaisra Shahraz's *The Holy Woman*? (2) How does Zarri Bano survive from the oppression in Qaisra Shahraz's *The Holy Woman*?

The data source is *The Holy Woman* novel by Qaisra Shahraz in the case of patriarchal system published in 2001 by Arcadia Books. The additional source is journal from other book and internet that related with the theory. The data are in the form of direct/indirect quotations, phrases, and dialogues.

The data collection for this study will use qualitative method in which no numerical data and table are present in collecting the data. In obtaining data, close reading will be done to find data and information relating with the research in the form of quotations and/or statements which are present in the novel. Data analysis in this study will be classified according to the problem statement. It will discuss only important thing that related to the investigation and issue.

## ANALYSIS

### 1. The Depiction of Zarri Bano's Oppression

Everyone in this world have a desire to get married. Some of them are able to reach their dream, however the rest of them still stuck with being single or not married yet because of various reasons such as the country that still thick with patriarchy system. Just like in the story of *The Holy Woman* by Qaisra Shahraz. This novel presents an ancient from Pakistan that could not get married because she has to be a holy woman and married the holy Al-Qur'an.

Zarri Bano is the main female character in *The Holy Woman*. The story begins with the death of Zarri's brother, Jafar. Habib Sahib, Zarri Bano's father, forced Zarri Bano to obey his desire to become a holy woman. Remembering a long tradition in Pakistan to safe his inheritance, Habib forced his oldest daughter to become a holy woman.

"Not your marriage. Your *future*, Zarri Bano." He paused. Then: "There will be no marriage for you, my daughter. Instead, there

will be a ceremony of a different kind. We have decided that you should become a Holy Woman, a *Shahzadi Ibadat*." (Shahraz, 2001: 83-84)

The quotation above remarks the origins of Zarri Bano's oppression in the novel. From the statement "*We have decided that you should become a Holy Woman*" that statement which exists in the novel was clearly depicted as the beginning of the oppression in the story. It shows that in the society, men have full power and dominate in control women's future life. Zarri Bano was being oppressed by her father. Her father forced Zarri Bano to fulfill his desire to become a holy woman without even listening to Zarri Bano's opinion. He has a power that is almost indisputable. He has decided all the whole of Zarri Bano's life.

According to Silvia Walby (1991), Radical Feminism distinguished by its analysis of gender inequality in which men as a group dominates women as a group and the main beneficiaries of the subordination of women. This system of domination, called patriarchy, doesn't derive from any other system of social inequality, for instance, it is not by product of capitalism. (Walby, 1991:3). It states that men oppress women and become dominant and they oppress women to get some benefits from the domination. It means that here, women have no power against the men domination. Radical feminism tends to focus on the relation between men and women in patriarchy society. This patriarchal system causes men to have full power in society, whereas women do not have equal position as men. Women are under the control of their father or husband.

In the novel, Zarri is under the control of her father. Zarri Bano had to release all his beautiful dreams about romance and marriage to obey his father's desire to become a holy woman. She does not able to marry a man but Al-Qur'an and become "Shahzadi Ibadat". It will make Shahzadi worship the entire family heritage in the form of acres of paddy fields and land. This tradition is carried out by families who do not have sons as their heirs. Women seem unable to determine their own future and destiny. Men have power to determine women's lives.

Oppression that happens in the novel toward Zarri Bano's character includes of exploitation, marginalization, and powerlessness. Those three types of oppression that exist in the novel will clearly state on the theory of Iris Young and the oppression that exist in Qaisra Shahraz's *The Holy Woman* will be discussed elaborately.

### Exploitation toward Zarri Bano

The first type of oppression that happened in the novel is exploitation. According to Iris Young, "Exploitation is the act using people's labors to produce profit while not compensating them fairly. It makes the rich become richer and the poor become poorer. It also creates a different class of people: rich and poor." (Young, 2004: 45-47). In this case, the character who controlled the exploitation is Zarri Bano's father, Habib Sahib. Habib Sahib states that his

valuable land cannot be handed over to a stranger. As Habib said in the quotation;

“Well, now that I have no son, who is going to be my heir, Shahzada? To whom am I going to bequeath all this land? I am not going to hand it over to some stranger who just happens to marry my daughter. This is *our* land, accumulated and paid for by the sweat and toil of my forefathers.” (Shahraz, 2001: 68)

The quotation above is representing the value of land for Habib; which symbolizes honor and very valuable, and therefore Habib does not want his wealth fall into the hands of strangers who will marry his daughter later. The life of Zarri Bano was measured by several hectares of land associated with his father. The death of his brother, Jafar had a direct impact on Zarri's life. As the oldest daughter, there have been imbalance changes in patrilineal family structures.

This condition also called as privilege condition as Cudd stated “*the privilege condition*” which is a group of people that has benefits than other so they could oppress. So there is a certain group that without doing nothing, they have already gained benefits through the norms that burdens others. This term is known as the “oppressor group”. The member of this group no need to act unjustly, they will get the place in the group if the criteria is suitable. (Cudd, 2005:22) In which Habib produce profits to keep his heirs by sacrificing his daughter.

“Little did I guess that I was being brought up in the lap of male tyrants myself. My father made me believe that he would ‘sell the world for me’ when in fact he eventually decided to ‘sell’ me to his male whim and ancient traditions.” (Shahraz, 2001: 93)

The quotation above makes the argument stronger, From the word “*sell*” it shows how the story of the novel depicted the exploitation toward Zarri Bano. It means like Habib “sell” his daughter not to get married only to keep their land and material belongings. He did anything; include sacrificing his daughter, Zarri Bano to become *Shahzadi Ibadat* to save all of the family's wealth so it will not fall into Zarri's husband later. So, from this quotation we know that Habib produce profit by immolating her daughter to not marry a man but Al-Qur'an while not compensating Zarri fairly. Zarri will become the only heiress that there will be no strange man heir Habibs' inheritance.

“The land is now like a millstone.... I have gazed at the acres of our land so many times over this past week, unable to take in the fact that my freedom, identity, and womanhood has been bartered for acres of soil. The land that God has generously bestowed on to us, which my family has protected like gold dust over the centuries, means more to them than humanity itself.” (Shahraz, 2001: 191)

The quotation above also proves that in the society the inheritance means everything than humanity itself. People will do anything to maintain their wealth, properties, and glories. It shown by the sentence “*The land means more to them than humanity itself*”. This means that woman is oppressed by men because for men; land, inheritance and honor mean more valuable than woman itself. They exchange woman's future life with their own selfishness.

According to Ann E. Cudd, this condition also called as the “*Harm Condition*”. Cudd divides oppression into four conditions; the first is called as the harm condition which is caused by the institutional practices (rules, expectations, stereotypes, behavioral norms, etc) that can damage both mental and psychic. Those forces unjustly burdens, constrains, or reduces a certain person's freedom. Psychological forces oppress an individual through the individual's conscious mental states and brings manipulation belief to make stress, reduce the own self-image or might be psychically harmed. (Cudd, 2005: 21).

As explained above, because of the tradition to save all the inheritance, Zarri damage mental and psychic. She thinks that land means everything than humanity itself. Men don't act in a humanitarian way at all. They didn't hear women's voices at all. They just think about their wealth and honor rather than women's right. The decision to become the holy woman reduces a certain Zarri's freedom as she says *my freedom, identity, and womanhood has been bartered for acres of soil*”.

#### **Gender Marginalization**

The second type of oppression that exists in the novel is marginalization. Marginalization makes the weak person are always under-estimated by the strong people who control them. It clearly stated by Young that “Marginalization is the act of relegating or confining a group of people to a lower social standing or outer limit or edge of society. Overall, it is a process of exclusion. Marginalization is in some ways worse than exploitation because society has decided that it cannot or will not use these people even for labor.” (Young, 2004: 49-52). In the novel by Qaisra Shahraz entitled *The Holy Woman*, the marginalization is based upon gender.

“I am the master, the head of the household, the ultimate authority, which I was born to enjoy.” (Shahraz, 2001: 142)

The quotation above proves oppression of marginalization that happened in the story is based upon gender. Men as superior beings are the masters of households. They have the authority to control family. Otherwise, women are considered as less valuable than men. This fact can be seen from Habib Sahib' utterance, Habib Sahib, just like any other men, becomes the master of the household. As the master of the household, he controls his family. Using his power, Habib Sahib decides his daughter's life. Father should be placed in the first place, and women should agree with his decision. It can be seen that Habib Sahib uses his authority to decide women's life. The image of

father is very strong in a family and no one could even correct the father although they are wrong. It marginalized that men in that society is have full of control toward their family members.

Men determine women's life and determine gender-role stereotyping to achieve their personal purpose. According to Kate Millet (1977) "patriarchy is the key to understand the social structure and a basic element that is controlled by the idea and the culture of men". Those quote proves that the story of *The Holy Woman* by Qaisra Shahraz is patriarchy which means leaded by the man. This is the benefit of being a man and a head of household in the society that still thick with patriarchy tyranny. Habib could oppress and do anything he wants to the member of the family. For just being the woman member in the family, Zarri should obey and do anything the head wants. This condition is just like having a property on his hand as man. Habib could do anything toward the property itself even sacrifice his daughter to keep inheritance and his honour.

"It can and will happen! Do you think that you, a female, can prevent it? The scales are weighted against you, woman." (Shahraz, 2001:69)

From the quotation "*The scales are weighted against you, woman.*" clearly shows that in that society women are in a group that marginalized as the low group. As Young said that marginalization is a process to make some group in lower status or a process of exclusion to the edge of the society." (Young, 2004: 49-52).

It shows that in that society women are in lower status than men. Women placed in the second class in which they have to obey all the rules and decisions of men. From that statement, the scales of women are marginalized in lower status than men. It proves oppression of marginalization that happened in the story is based upon gender. Men as superior beings are the masters of households. Women are considered as less valuable than men. They have the authority to control family. So it is okay for men to do anything to women because they are just properties that can be owned by men.

#### **Powerlessness as a Woman**

The last type of oppression stated by Irish Young that exist in the novel is powerlessness. The powerlessness also happens in the novel by Qaisra Shahraz entitled *The Holy Woman* because the novel's story is connected with the word "power" and "powerless" in which both of the words are in contrary. It approves by the statement of Irish M. Young; "Powerlessness is the thing that some people "have" power while others "have-not". Some of the fundamental injustices associated with the development of one's capacity, lack of decision in making power, and exposure to ill-treatment due to lower status (Young, 2004: 52-53).

Zarri Bano was born from a wealthy family. Her family comes from the upper class of society, which is known as a family that holds very strong

traditions. In the novel, Zarri Bano is the main character who always being discriminated. Zarri always revolves around the stereotype that women must obey men's decisions. That is clearly seen in the quote;

"As a woman, she was of no consequence - her opinion counted for nothing. A law unto themselves, men's words were commands, and they were born to be obeyed. They possessed a successful knack of reasoning, and making everything sound so plausible. In the face of their thinly disguised tyranny one could never hope to win or to challenge them." (Shahraz, 2001: 78)

It classified as powerlessness because Zarri is being discriminated because she has no power then her father has the power in controlling her life. From the first sentence in the quotation above remarks the stereotypes in the novel that woman always being the weak gender. It shows that woman could not voice her opinion, again it all because of the gender in which men are dominated. This stereotypes make women could not get their justiceness and easily to get controlled by men.

The quotation above also proves about patriarchy as Walby stated "I am distinguishing two distinctive forms of patriarchy that exist in the social world: private patriarchy and public patriarchy. Private Patriarchy can be found in the household production as the main site of women's oppression. It sees one individual patriarch (the dominant male) dominate and oppress the subjugated female. Public Patriarchy operates in the public world such as employment and the state." (Walby, 1991:24). In Qaisra Shahraz's *The Holy Woman* novel, Habib as the father, the head of household has the main power in controlling his member of family. It shows that patriarchy in the novel belonging to Private patriarchy. But once again, women do not have a change to speak up. It can be seen in the quotation below;

"It can be, and it is going to be, Fatima. I tell you that I am powerless to prevent the tide of events which will likely take place in the next few days." (Shahraz, 2001: 79)

The quotation above obviously tells about the oppression in powerlessness. It is proved in sentence "*I tell you that I am powerless*" it states it that the woman knows she is being oppressed by men but she has no will to do anything because she is powerless toward her father domination.

From the idea above it also stated that women as a group member of women perceive the membership because the same stereotype in living in the society that tends to support the men group as the only rival of women in gender grouping. It is because the society privileges the men to have more power than women in the society.

"What can I do alone, Mother? You have all jailed and numbed me into a commitment, which I will have to go along with-but not willingly, Mother. Never willingly." (Shahraz, 2001: 93)

The quotation above is the conversation between Zarri and her mother that shows oppression. It still also remarks Zarri Bano powerlessness toward her father power to control her life. The sentence “*What can I do alone, Mother?*” shows defenselessness of Zarri Bano. It shows that her mother’s help to escape from her destined role to become *Shahzadi Ibadat* was unthinkable and impossible. In short, there is no way out for Zarri Bano.

By saying “*Never willingly*” proves that Zarri doesn’t agree and not wanted but she has no choices toward her father’s decision. She cannot do anything alone because her mother as a wife also cannot help anything toward her father decision. This shows how the men control all of the family members. From just being the women members of the family, they should obey and do anything the head want. The other fact that shows the oppression in powerlessness in the novel is the quotation below;

“You can shout as much as you like, my proud, beloved daughter, but you will do as I say – I know you will.” (Shahraz, 2001: 91)

This quotation above proves that Habib Sahib has every power to control and rule the family members. He could decide what he wants to do and what he does not want do even for the members of his family, especially Zarri Bano. The quotation shows the reaction of Habib when Zarri tries to show her rejection about being a holy woman. Instead of listening and understanding his daughters’ opinion, Habib Sahib doesn’t pay attention at all.

Every decision that Habib Sahib makes for Zarri Bano is showing the power in his oppression in the family. It proves how Habib “has power” whereas Zarri “has not”. Zarri has no choices and even rights. She has to do what her father wants. It is a must to agree and follow all of her father desire. Habib as the head of the household in the family has right to decide anything related to his daughter’s future life.

This is also agreed by Iris Young “Powerlessness is the thing that some people “have” power while others “have-not”. (Young, 2004: 52-53). Habib shows that he has power than Zarri Bano, because in that patriarchy society women are in lower status in society than men. Zarri Bano lacks of decision in making power, in voicing her opinion.

## 2. Zarri Bano’s Survival from the Tradition of “*Shahzadi Ibadat*”

As have already discussed in the previous analysis, Zarri was being oppressed by her father’s right to decide her life. She is limited to voice her opinion and made the decision for her own life. In the novel, Zarri Bano is greatly oppressed by the man domination and tradition in Pakistan. She was trapped into the life as “*Shahzadi Ibadat*” or Holy Woman. Zarri has no rights to speak up her opinions and quite hard to express her feelings or thoughts to others. In this point, the study will focus on Zarri Bano’s way to survive toward man’s domination. In The Holy Woman

novel, Zarri Bano as the main character was trying to refuse her father’s decision.

### Zarri Bano’s Refusal from the Decision of being “*Shahzadi Ibadat*”

Zarri Bano tries to speak up her opinion in rejecting her father’s decision. She wants to reveal herself a strong woman. She opposed patriarchal hegemony in her hometown, Lahore. She immediately opposed a person who ruled her, who is her father, Habib Sahib, as the perpetrator of women’s oppression. In addition, Zarri Bano wants to marry a man as a normal woman because she has already accepted Sikander’ marriage proposal. As clearly expressed in the quotation below:

“This is madness. Father, you cannot be serious,” she said steadily. “I have accepted Sikander Sahib’s marriage proposal. You yourself blessed and encouraged the match. I have decided to marry him. I *want* to marry him!” (Shahraz, 2001: 84)

Zarri Bano tried to break the tradition of *Shahzadi Ibadat*. Zarri still remembered that her father had encouraged and blessed her to marry the man she loved. Zarri Bano’s choice to get married was really serious and she tried to violate the tradition of *Shahzadi Ibadat*. In fact, she had accepted Sikander’s proposal and she wants to marry him. She has voiced her rights as a woman to be able to get married.

As an educated woman, Zarri Bano wanted to change her father’s crazy thoughts because she felt too pity to be a victim of family traditions due to inheritance. She really wants to get married and live as a normal woman. Another quote that attests Zarri Bano as an educated woman is stated in the following quotation below:

”I want to be a normal woman, Father, and live a normal life! I want to get married. I am not a very religious person, as you know. I am a twentieth-century, modern, educated woman. I am not living in the Mughal period - a pawn in a game of male chess.” (Shahraz, 2001: 90).

As stated in the quote above, Zarri Bano does not want to be a holy woman. She wants to be a normal woman so that she can marry with the man she loves, Sikander but she cannot. She has to become *Shahzadi Ibadat*. Zarri Bano’s father’s figure represented patriarchy by victimize Zarri Bano to be The Holy Woman that in contrast with her daily life.

In this context, Zarri Bano had to deal with her grandfather and father, both of whom were actually figures who had to be respected because of their position in the family. In fact, Zarri’s grandfather also supported patriarchy as a representative figure of a power-hungry old man and a little forced from Habib Sahib, Zarri Bano’s father forcing Zarri Bano to become a holy woman to save the family’s inheritance and become the inheritor to the throne after the death of Jafar, the only male family heir. Another quotation that also proves her rejection;

"No choice? I don't believe you. There is no way I will become a Holy Woman, Father," she warned him. "I know what it entails and I am not cut out for that role. As you know I have hardly ever covered my head properly. I know very little about religion. I am very much a worldly woman. I *cannot* become a nun!" (Shahraz, 2001: 84)

The quotation above shows Zarri Bano's refusal toward her father's decision. When Zarri said, "*There's no way I will become a Holy Woman, Father*" which shows Zarri Bano's rejection of her father's decision. She disagrees with her father's choice to force her to be a *Shahzadi Ibadat*. She realized that she was not good enough in religion, so she felt it would be inappropriate if she became a *Shahzadi Ibadat* because she never wore a veil properly and almost did not cover her head with a veil. She just wanted to be a normal woman because she only knows a little about religion.

"The glory? The *izzat*? The fame? I don't want any of those, father. Don't you understand? Please leave me alone!" Zarri Bano shouted. "Am I banging my head against a brick wall?" (Shahraz, 2001: 91)

At this point, Zarri Bano was really mad and disappointed with her father because she had to understand what her father wanted but her father could not understand what she wanted. She feels that this is not fair for her. She totally does not hunger about wealth. She doesn't want all of the fame, *izzat* or even the glory. All that she really wants is to get married and live like a normal woman.

"I am not only your daughter or my father's daughter, I am me! But you and Father have brutally stripped me of my identity as a normal woman and instead reduced me to a role of a puppet. I am, he said, to do his bidding." (Shahraz, 2001: 93)

Habib Sahib's position as a father and having a bloodline as a respectable man is one of the depictions which is displayed as a man. He has the power of his desire only to protect his wealth and land. This could be proven when Habib forced Zarri Bano to limit himself in associating with anyone including a man that she loves, Sikander and released his body to become someone who was protected from the outside world.

By saying "*I am not only your daughter, I am me!*" It shows again that Zarri Bano is not only Habib's daughter in which Habib could do anything for Zarri's life. Zarri wants to attest that she is a woman who can decide her own life, not her father who decided her life. From the quotation, it proves that Zarri tries to refuse and speak out her opinion against her father's domination.

#### **Zarri Bano's Reaction Through her Silence**

According to Iris Marion Young stated that "Powerlessness during the process of oppressing will bring a bigger result that is Culture of Silence. It is because the person who is oppressed has no any will and become so powerless even do not talk about it. The person has no voice and no will. At this point, the

oppressed aren't silent because of having any voice or will but they choose to be. (Young, 2004: 53-54). Culture of silence is one of the consequences that appear because of the men's oppression toward women. It is a condition which the oppressed group could not decide or choose something they want because they have no voice and no will. People who are oppressed actually know that they are being oppressed but cannot voice their suffering and cannot even talk their opinion.

Since the ceremony, Zarri Bano had said very little and had eaten nothing "Please, Zarri Bano, you must eat something," Shahzada pleaded. "I am not hungry, Mother," Zarri Bano replied quietly. "You will become ill, my princess." Shahzada got up and gathered her daughter into her arms. "I cannot eat, Mother. Please go. You have guests to attend to. Ruby, you too must go." Zarri Bano said at last. (Shahraz, 2001: 175)

From the quotation above Zarri changes become very cold and silent person. She doesn't want even to eat. She just wants to be alone and she chases away her mother Shahzada and her younger sister. The conversation of Zarri Bano and her mother is actually happened after the ceremony of *Shahzadi Ibadat*. From the sentence "*You have guests to attend to.*" We know that there are so many guests in her house after the held of her ceremony. But Zarri just wants to be alone, doesn't want to eat anything, and doesn't even talk with the guests. The conditions executed by the patriarchy made Zarri Bano difficult to speak her opinion and forced her to keep silent and unable to determine her life.

This is Habib's consciousness because of Zarri's changes and silence in the family. It makes Habib feel empty and aware that all he needs is not her but warmth of the family that he doesn't get since the ceremony of *Shahzadi Ibadat*.

"Yes, she has done her duty. But the payment is going to be very dear, as I have learnt to my cost. She will never forgive me, Father. Nor has she spoken to me since the night I told her about Zarri Bano's fate. I have lost her." (Shahraz, 2001: 214)

In that quotation, Zarri has not spoken with her father since the night Habib told about *Shahzadi Ibadat*. It seems that Zarri has no any voice, she keeps silence toward her father. In this condition, Zarri is in the surface level of silence. She chooses to keep silent yet she knows that Habib Sahib does toward her life is unfair but she has nothing to do because her position as a woman is so powerless. This is destroying Zarri Bano's feeling as a woman and status as woman. Zarri in the novel shows the strength through the silence she chooses to be. She would comment or ask anything since the day of ceremony to become a *Shahzadi Ibadat*.

The quotation above attests that Zarri Bano is really strong in maintaining her choice to silence. Zarri realizes that her voice while refusing her father is voiceless because she is only a woman, a member of the

family. Zarri, an energetic, ambitious, and educated woman before, chooses to change and keep silent.

“My life is so empty, Father,” Habib wept, his shoulders doubling over as he gave free rein to his grief. “Jafar has gone. Zarri Bano has gone. Ruby doesn’t look at me. Shahzada shuns me. I am not like you, Father. I want and need my family. I cannot live this life.” (Shahraz, 2001: 218)

This is how Habib tells about all of his regretful to his father. He feels that his life is so empty. He has actually lost his family’s happiness. He knows that he needs his family’s happiness back. The condition is change since Jafar’s dead and the ceremony of *Shahzadi Ibadat*. He realizes that inheritance means nothing than family itself. He regrets in forcing his daughter, Zarri as a “*Shahzadi Ibadat*”.

Habib feels disappointed in forcing Zarri as a holy woman. He knows that what he has done are totally wrong because of Zarri Bano’s surface level of silence. Habib is very regret with his decision. He has lost her daughter. He knows that Zarri is unhappily with her life, as she hardly ever laughs or smiles anymore and choose to be more silence woman.

“I have to ask your forgiveness, for I cannot go on this holy pilgrimage without doing that. I have already asked your mother for hers. You see, I sinned against you both. Please forgive me, Zarri Bano, for forcing you to give up Sikander, marriage and the life you previously had. What I did was wrong. I do not know how to turn the clock back. My dear daughter, I would give anything to have the old Zarri Bano back again.” (Shahraz, 2001: 326)

This is how result of the culture of silence is affected in Habib’s consciousness. The word “*I would give anything to have the old Zarri Bano back again.*” proves that Habib is missing the old Zarri Bano. Now that Zarri Bano is being quiet toward him makes him realizes that he is wrong. He asks apologies to Zarri and regret to what he has done toward Zarri’s life.

“My daughter, I have thought long and hard about this issue, and I know that I have done wrong. No matter what you say, I want to make amends. If now, or in the future, you ever wish to marry, you will have my full blessing.” (Shahraz, 2001: 327)

All of Habib’s remorse is because of the changing of Zarri Bano in which she adapting the culture of silence. Habib doesn’t feel the warmth of the family anymore. He feels like a stranger in his house. It makes Habib realizes that all that have been done by him is totally wrong. He asks apologies to Zarri Bano and all his family member about her decision and he gives a permission to Zari Bano to be able to get married with someone that she loves. From the discussion above, it can be implied that the culture of silence can make Zarri get away from the tradition of *Shahzadi Ibadat*. Then Zarri get the allowance and blessing to marry with her love, Sikander.

## CONCLUSION

As the result of this study based on the analysis, for the first statement problem concerns with the oppression that Zarri Bano had been experiences are divided into three faces according to Iris Marion Young. Those are exploitation, in which the character who controlled the exploitation is Zarri Bano’s father, Habib Sahib. Habib did anything to save his inheritance although he should immolate his daughter not to getting married just because he didn’t want another stranger man, a man who will marry his daughter will hand it over the inheritance.

The next type of oppression is marginalization that happened in the story is based upon gender. Men as superior beings are the masters of households. They have the authority to control family. Otherwise, women are considered as less valuable than men. For just being the woman member in the family, Zarri Bano should obey and do anything the head wants. Father should be placed in the first place, and women should respect and agree with his decision. The last is powerlessness that is the kind of oppression that some people "have" power while others "have-not". In the novel that shows the powerlessness is Habib Sahib has every power to control and rule the family members. He could decide what he wants to do and what he does not want do even for the members of his family, especially Zarri Bano. It shows that woman could not voice her opinion, again it all because of the gender in which men are dominated.

However, for the second statement problem is explaining the way of major character to survive from the men’s oppression in *The Holy Woman* novel. At the first, Zarri Bano was trying to refuse her father’s desire to become a holy woman because she is educated and want to live like a normal woman. But she cannot challenge the patriarchal tyranny. Her father hands full power in decided her whole life. After the ceremony of *Shahzadi Ibadat*, the old Zarri Bano died. She becomes silent and cold. She hardly ever laughs or smiles any more. The change of Zarri Bano makes Habib feels regret about his family’s condition after the ceremony. Habib feels his life was so empty because he lost the warmth in his family. Habib very regret with all his decision to forced Zarri Bano to become a Holy Woman. He wants the old Zarri Bano backs, and then he gives his blessing and freeing Zarri Bano to getting married. The way Zarri Bano surviving the oppression is by adapting the silence.

From the analysis in the previous chapter, it defines that patriarchy system is still thick in that society. In Qaisra Shahraz’s *The Holy Woman* novel, Habib as the father, the head of family has the main power in controlling his member of family. It can be concluded that patriarchy happens in this novel is private patriarchy in which Habib as the head of household has the power in controlling women’s life and resulting women’s oppression.

In conclusion, this novel shows on how Zarri Bano as the major character, tried to fight patriarchy formed by her father and grandfather. She has accepted



her fate to not getting married with a man who has drawn his heart at first sight, Sikander and received to become the holy woman. Zarri couldn't even break the rules or get her sighs to become a normal woman, because her father determines Zarri Bano's life. However, Zarri has successfully struggling to fight patriarchy, in the end she was able to marry the man she loves. The researcher has decided that patriarchy could be resisted when finally Zarri Bano was able to marry Sikander. It is because her father, Habib Sahib feels empty looking for the condition of the family members were not like before in which Zarri Bano and all of his family members rarely to smile anymore and lack of happiness after the ceremony of "Shahzadi Ibadat". Zarri Bano's changing and adapting culture of silence make Habib regrets about his decision in forced Zarri as *Shahzadi Ibadat*.

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