

AUTHOR'S VIEW TOWARD PAKISTAN SOCIETY IN QAISRA SHAHRAZ'S *THE HOLY WOVAN*

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Abstract

Culture shows the result of the behavior and the habit of the societies in that place. Culture is the complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man a member of society. This research only focuses on *The Holy Woman* novel by Qiasra Shahraz. In analyzing the data, the writer used is genetic structuralism theory by Lucien Goldmann. The result of this research shows that in Pakistan, there are matchmaking, patriarchal system, and pride of social status.

Keywords: novel, *The Holy Woman*, Pakistan, social, genetic, structuralism

Introduction

In the world, there are so many differences. It can be seen from traditions, music traditions, languages, religions, foods, even behavior. Those are called as culture. In the term of culture, culture shows the result of the behavior and the habit of the societies in that place. According to Taylor (1958) stated that culture is the complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man a member of society. So, culture includes the whole aspects such as belief, art, knowledge, morals and others that happen in that place. It can give good or bad impact for those societies but it depends of what culture that they believe as their culture.

According to Abcarians and Klotz (1988) explain that through literature, an author tells the readers the historical issues or events of the society happened during his lifetime. Thus, it is possible for the readers of the literary works to get some understandings of particular issues in the society by reading literary works produced during the issues took place. Based on that statement, the author is a representative of society wants to describe what happen during her or his lifetime. The societies also influence the literary work that is created by the author. In addition, the reader or the

audiences will get information and understanding about the social condition or even the culture of that place.

In this research, the researcher only focuses in one literary work which is novel. The novel that was chosen by the researcher is representing Pakistan society in the 20th century. Pakistan in the 20th century was really known for Zia's policy called as Islamization. This policy affected all socio-aspects, there are economy, religion, tradition, and patriarchal system. Those socio-aspects worsened because of islamization and later also resulted in women's movements in Pakistan. All of women's movements were organized by the man.

Women's movements in the 20th century increased rapidly as the impact of patriarchy in Pakistan which was applied in all aspects of daily life, such as education, job, law protection, marriage system, and human rights. Before 20th century, this system was venerated by this country and in 20th century some women established women's organization to protect their rights as Zia issued Islamization that supported patriarchy in Pakistan. Some women's activists spoke up for women right and found women associations. Every association had its own concern in women's life. One famous activists at that time was Benazir

Bhutto who also become prime minister in the 20th century and started women's involvement in politics (Korson and Maskiell, 1985). Based on those statements above, it can be summarized that some social institutions in Pakistan were injustice since they made some people superior and the others were inferior. There was no equality.

Discussion

1. Theory of Genetic Structuralism

Lucian Goldman developed the study about genetic structuralism for the first time in France. Genetic structuralism theory is a branch of literary research that gives attention to both intrinsic and extrinsic element (Faruk, 2012, p. 14). It means genetic structuralism theory discusses about the intrinsic elements of literary and includes other background such as the author's background and historical background. Genetic structuralism also tries to review the literature from the sociological perspective and examines the literary formed.

This novel entitled *The Holy Woman* is a novel that tells about social condition in Pakistan in 20th century. That is social problem which happens in that era. Genetic structuralism theory is suitable for this research. The author of this novel wants to describe the social phenomenon in Pakistan in 20th century. So, the author's worldview is an important thing to give influence the literary works.

a. Human Fact

According to Faruk (1994), human fact is all the results of activity or behavior of human beings both verbal and physical, which is trying to understand by science. Human facts can be divided into two. First is the individual fact such as the sexual behavior of a person related to the social class. Second is the social fact that is connected with history. Human facts are not something that has just emerged, but the result of human activity as a subject because human beings assimilate and adapt to the environment, thus becoming the subject in

human reality. In addition, because individual humans are unable to assimilate and accommodate, humans need collectivity to overcome the individual.

That fact may be in the form of certain social activities, political activities, even cultural creations such as philosophy, art, music, sculpture, and literary arts. Genetic Structuralism sees literary work as the human fact. The human fact is similar to human behavior. Goldman defines human fact as all of the human activities and behaviors, both verbal and physical, that science tries to understand. It can be social or individual activities, including cultural works, painting, musical compositions, as well as literary works.

The researcher decides human fact is the novel *The Holy Woman* by Qaisara Shahraz. It focuses on Pakistan Society. Pakistan society consists of several phenomena, social behavior, and cultural practice. Those aspects are clearly stated on the novel *The Holy Woman*. In addition, these results of human activities will not be happen without any supported object which is usually called as a collective subject.

b. Collective Subject

There are two subjects of the fact of humanity, which are the individual subject and the collective subject. The individual subject is the subject of individual facts. Meanwhile the collective subject is the subject of social facts. In accordance, social, politic, and economic revolutions, as well as great cultural works, are considered as social facts. Moreover, the trans-individual subjects are the one that create those social facts.

In this research, the researcher believes that collective subject comes from social class of the author as High class group of Pakistan-British and the social class in Pakistan who collectively create the novel. In *The Holy Woman* is written by Qaisra Shahraz in the 20th century. It shows that the author of this novel as a collective subject wants to share and describe what happen in 20th century that has correlation with Zia's

policy. An author creates a story is not based on her imagination but it is based on society phenomena happen during her lifetime. In addition, Qaisra Shahraz is an author of this novel as a representative of Pakistan society and also as collective subject.

c. World Views

Goldman believes the homology between literary structure and the structure of society in which both are the result of similar structural activity. However, the relationship between society and literary structure cannot be understood as a direct determinative relationship but through what it calls the world view.

Thus, worldview is a united aspiration and aspiration that develops in collective subjects and has given rise to social reactions in certain societies. Through the worldview, the literature may reflect the 'authentic value' that embraces life. The authentic value is the value implied in a novel, in which the value that governs the world form completely. Characteristics of value are conceptual and abstract.

According to Goldman in Edraswara (2013) stated that world view is a perspective which is coherent and integrated concern with the connection of human with human nature. Based on that, the researcher assume that world view is form consciousness of the human. It is not only between human and human but also human and nature. Goldman also believes that analyzing world view coming from the outside of the story can be experiences or the views of the author on society that happened at the time and reflected in literary works.

In this research, the collective subject of the novel *The Holy Woman* brings the idea and ideology from social caste and group that shows in the world view, so other people who do not live in Pakistan will know what happen in 20th century. The collective subject tries to combine all thoughts from individual or author into specific world view. The author of *The Holy Woman* novel belongs to high class group of people in Pakistan and

British. She may have combined ideas from aspiration, tradition, and feeling connected with other social group that is developed in collective subject. The world view of this novel comes from the author's perspective that has correlation with society's perspective and also the ideology of nature of the country.

i. Matchmaking

The collective subject brings the idea from the Pakistans' society which is matchmaking. This novel tells the reader there is matchmaking, it can be seen from Habib's Family. Habib has a child namely Zarri Bano. Zarri Bano's brother wants to do matchmaking with his friend. Zarri Bano also wants to know more about her brother's friend. Srikander and his father come to Habib's house to talk about matchmaking.

Sikander and his father Raja Din were sitting and talking to Zarri Bano's parents. Tea had been served by Fatima, their housekeeper. It was the first time that they had all met. Jafar and Sikander had got to know each other in Karachi on business. On one occasion Sikander had invited Jafar to his home. (Shahraz, 2001, p. 19)

In other hand, there is one character namely Kaniz. She and her sister want to do matchmaking her son with a woman in Lahore. They think that a woman who was chosen was right and suitable for Khawar. In addition, in Pakistan also matchmaking must be in the same class.

In Chaudharani Kaniz's mind, the rishta or eligible bride to whom her youngest sister Sabra had introduced her in Lahore, would be an excellent wife for Khawar. The young woman was attractive and well-educated, but more to the point she came from a wealthy family of good repute and background. (Shahraz, 2001, p. 25)

ii. Patriarchal System

Since the novel is containing about woman condition and perspective to

woman's movements in Pakistan in 20th century. It has problem of strict condition of woman and patriarchal system in Pakistan that makes woman cannot do anything except following all rules which made by man. It happens with Zarri Bano, when she must be the holy woman by her father Habib. She cannot do anything, she must follow the rule.

'Here I stand before you, Mother, my father's Shahzadi Ibadat.' She spread her hands in a flourish "The Holy Woman". The woman he created by killing me. Did you not know that men are the true creators in our culture, Mother? They mould our lives and destinies according to their whims and desires. The irony of all ironies, for which I can never forgive myself, is that it has happened to me – a feminist, a defender of women's rights...(Shahraz, 2001, p. 72)

Besides matchmaking, patriarchal system in Pakistan was strong. It also happens in Kaniz's family. When Kaniz wants to do matchmaking between her son and a woman from Lahore, her son Khawar rejects that matchmaking, because he has a woman who is loved by him.

'Really.' Khawar whistled softly, releasing the tight rein of his temper. Proud, like his mother, he was unable to bear her imperious, tyrannical manner. 'You and Auntie Sabra can do what you like with that "Lahori" woman,' he said icily. 'If I want to, I can marry that chit – that washerwoman's daughter and there is nothing you can do to stop me, Mother.' He glared down at her, in no mood to humour her further. (Shahraz, 2001, p. 28)

iii. Pride of Social Status

In Pakistan, pride of status also exists. It tells from the story of Kaniz. She treats her servant different way with people who have the same level with her. She still believes with her ancient that treats people with different class also different way.

Now she, Kaniz, was the only chaudharani in the village and she never

let a single soul forget it! With her snooty manner and imperious ways, she kept most of the villagers at arm's length. For she had imbibed very early on the ancient wisdom that says it never pays to be too familiar with one's servants and neighbours. (Shahraz, 2001, p. 26)

It is different with Habib's family. His wife namely Shahzada treats people with the same way. Her servant namely Fatima has already considered as her family.

Treating all her servants and subordinates as equals, and with innate kindness, Shahzada had built a special rapport with Fatima: she had been with them for over twenty years, and was therefore almost like another member of the family. (Shahraz, 2001, p. 61)

d. Text Structure

Text structure is still very important in doing analysis in the concept of genetic structuralism by Goldmann. Text structure refers to how the information within a written text is organized. According to Ornstein (1994), text structure is the main idea of the text, information organization, as well as the verbal and textual cues which bring unity to the text. Text structure also give understanding that text might present a main idea and details, causes, and then the effects, and also the different view of a topic. According to Meyer and Freedle (1984) have organized five basic expository text structure, there are descriptive, sequential, causation, problem or solution, and comparison. In this research, the researcher focuses on descriptive to see the text structure of this novel. The object that will be used is fiction book. This object also describes all of aspects in Pakistan that collective subject faced. It is using descriptive way of writing a literary work.

Conclusion

This paper is analyzing *The Holy Woman* novel by Qaisra Shahraz with the genetic structuralism theory by Lucian Goldman. This novel tells about social condition in Pakistan in 20th century. Women's

movements in the 20th century increased rapidly as the impact of patriarchy in Pakistan which was applied in all aspects of daily life, such as education, job, law protection, marriage system, and human rights.

In genetic structuralism theory, there are human fact, collective subject, world view, and text structure. First, the human fact is the novel itself entitled *The Holy Woman*. Second is collective subject, collective subject is the author itself. So, collective subject in this novel is Qaisra Shahraz as a representative of the society in Pakistan. The third is worldview. *The Holy Woman* novel describes author's view over Pakistan society: Matchmaking; patriarchal system; and pride of social status.

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