

CHAPTER I

INTRODUCTION

This study presents five subchapters which discuss background of study, focus of research question, objectives of study, significances of study, scope and limitation of study. They will describe the study generally.

1.1 Background of Study

In literary world, authors write a story to present an idealized model of life and show it in the story through the characters. By literary works, the author offers moral message associated with the virtues of humanity, fight for rights and dignity—the properties that are essentially universal which is believed by human beings. One of the British-Pakistan writer namely Qaisra Shahraz shows her idealized model of life through her story entitled *Zemindar's Wife* in her anthology *A Pair of Jeans and Other Stories*.

Shahraz is a writer who is capable of displaying an interwoven narrative with solid characters to attract the readers through her works. Her three novels; *Typhoon*, *Holy Woman* and *Revolt* have been translated into several languages including Mandarin. Excerpt from her official website, Shahraz nominated for the Asian Women of Achievement Awards and for The Muslim News Awards for Excellence. She was named one of the 100 influential women on the Pakistan Women Power 100 list. Shahraz debut into literary world began with her short stories which are mostly based on her childhood in Manchester, United Kingdom. Her first work published in a compilation entitled *A Pair of Jeans and Other Stories* which is written over 25 years and it has been re-published many times in

a number of countries, notably in Germany, and *Zemindar's Wife* is one of story included into *A Pair of Jeans and Other Stories* anthology (Shahraz, 2012).

Zemindar's Wife tells about landlord's life who lives in the abundance of possessions in a fictional place in Pakistan. The word zemindar comes from Urdu language which means landlord. According to Kristoff (2009) *zamīndāri nizam* means the power and influence of large landowning families, particularly through very large estates and in more remote areas (Kristoff, 2009). The landlord in *Zemindar's Wife* story is a nobleman namely Sarfaraz Jhangir. He regulates and cultivates the land in the village where he lived as deceased father and his grandfather did since long time ago. The Zemindars who have an eager to enrich themselves withstand farmers' documents for unspecified time limits. During that time, they can use it to attain as much as possible profit. As quoted below, when a poor widow in the village tells her landlady about the retained letter;

“Oh, a very long time; and before him, his father had them. It is a village tradition to keep them safe in Zemindar's safe. Most of us have never owned such a safe, and there is always fear of them being destroyed or stolen.”
(Shahraz, 2013:10)

Landlords certainly collect great wealth of agricultural products that they managed. As depicted in the Pakistan Institute of Labor Education and Research (PILER), five percents of agricultural households in Pakistan own nearly two-thirds of Pakistan's farmland (2013). The landlords will keep on enhancing their wealth for further years. Since the landlords meritorious in terms of land management in a village, the peasants regard them as the venerable because of their authority over the land. Further, Kugelman (2013) in his essay entitled *Pakistan's Fixation with Feudalism* wrote that a South Asia correspondent once

quipped that when Pakistanis insist they are not feudals, then they must be feudals (Kugelman, 2013). It proved that Pakistan is steeped in feudalism obviously or covertly practices until today.

Although *Zemindar's Wife* exhibits feudal and patriarchal system, the writer is more interested using *androcentric* term. Because androcentric itself is similar terms to describe the feudal-patriarchal society. Susan Nowak (1994) stated in *The Girardian Theory and Feminism: Critique and Appropriation*, androcentric refers to patterns of thinking that posit the humanity of dominant male human beings as normative for all human beings: all non-normative human beings are viewed, accordingly, as derivative of and dependent upon, the normative male. While patriarchy is the structural expression of an androcentric worldview (Nowak, 1994:19). Further, she also stated in Williams' book entitled *Girardians: The Colloquium on Violence and Religion, 1990-2010*, that "Its structure (patriarchy) is so shaped that the multiple forms of power within a society are possessed by the dominant males" (Williams, 1990:69).

This short story is feasible to be researched because Sarfaraz Jhangir, the zemindar, who has strong authority can be subjugated by his wife. Shahraz explores thoughts, behaviors, and interactions of Chaudharani Noor Shahaba as the wife of a landowner, who is later became a central figure as well as the title of this short story, *Zemindar's Wife*. In the recent studies, ELF Annual Research Journal 2015 launched Ghulam Mustafa Mashori and Sabah Zaib's research about the same source of data, that is *Zemindar's Wife*, entitled *Subalterns Can Speak: Shahraz's Message of Hope for Human Equality*. This study focused on the light

of different critics theoretical vision of Guha (1982), Spivak (1988), and Young (2003) subaltern studies. They used subaltern studies as their approach in analyzing the data. The scopes of this study focus on analyzing gender inequality especially in economic and patriarchy in *Zemindar's Wife*. The result of this study is the narrative appropriate with theoretical framework proposed by Young (2003) which stated that subalterns can speak under favourable socio-economic scenario.

Intertwined with patriarchal or androcentric discussion, the researcher interested in using theory of gynocritics. While androcentric primarily centered on men, gynocritics focused on female particularly their literary works. Since women have been underrepresented compared to men in history of literary works, Elaine Showalter proposes theory that signalized female perspective as well as male perspective in their writing (Showalter in Greene & Kahn, 1985:53). Based on the previous statement, this study applies gynocritics as the theoretical analysis focus on its pillars; women's writing and women's body, women's writing and women's language use, women's writing and women's psyche, and the last is women's writing and its relation with women's culture.

It is argued, in gynocritics, that depiction of women in literary works are conceived less stereotypical when it is written by a female author rather than a male one. The writer also will discuss about androcentric culture to support and strengthen the analysis. This theory is chosen because this study discusses about androcentric society conceived in women's writing and it is related to women's language, ideas, ways of communication, and careers. The researcher will not focus as much on plot, theme or style of the author as general discussion of

gynocritics. This study is intended to discuss about women's writing and its correlation with their body, language, psyche, and culture of women as the pillar of gynocentricism.

1.2 Statement of Research Problem

1. How is Pakistan's androcentric society depicted in Qaisra Shahraz's *Zemindar's Wife*?
2. How are the pillars of gynocentricism demolish androcentric culture and values in *Zemindar's Wife* by Qaisra Shahraz?

1.3 The Objectives of Study

1. To dismantle Pakistan's androcentric society in Qaisra Shahraz's *Zemindar's Wife*.
2. To explain the pillars of gynocentricism casted in character Chaudharani Noor Shahaba in *Zemindar's Wife* by Qaisra Shahraz.

1.4 Significances of Study

Dealing with the previous discussion, this study has some benefits and gives significance in both theoretically and practically. Theoretically, this study will give a better understanding about the analysis of feminism in Shahraz's *Zemindar's Wife*. This study also will give knowledge and information to the readers about feminism particularly gynocritics.

Practically, the results of this study are expected to contribute some data about traditions, customs, lifestyles, norms and values of the Pakistani society contained in Qaisra Shahraz's *Zemindar's Wife*. In addition, this study is expected to be used as a guide or at least a comparison material in order to study the culture

and values contained in the literary work. For literature teachers, it is hoped that this approach can contribute to the applicative thinking in the process of teaching literature, especially in learning diction from the author, it can be a relevant enough teaching material to appreciate the literary work for the students. For the literary connoisseurs, this research is useful for them to assist in appreciating works and guidance while facing difficulties in understanding the messages contained in literary works, especially in the *Zemindar's Wife* by Qaisra Shahraz. For literary researchers, this research is expected to be useful as an alternative development in analyzing culture, values and language used by the author as well as helping to improve the next analysis study.

1.5 Scope and Limitation

As the scope of the study, this study will use gynocriticism. The limitation of data is the character of Chaudharani Noor Shahaba and Sarfaraz Jhangir in *Zemindar's Wife* by Qaisra Shahraz. The data in this study is the utterances and narrator's explanation in the story.