

## The Violence of Women Depicted in *The Breadwinner* Novel by Deborah Ellis

**Rosmiati**

Universitas Balikpapan

rosmiati@uniba-bpn.ac.id

### **Abstract:**

*This research intends to explore the cause of women violence in the Taliban's women. There are two objectives of this research; 1) to find the forms of violence system embraced by the Taliban portrayed in The Breadwinner novel and 2) to describe how Taliban's affect women powerlessness in The Breadwinner novel. The theory used in this research is patriarchal theory by Sylvia Wallby and oppression theory by Iris Marion Young; the methodology employed is qualitative research in which the researcher tried to present the issues descriptively. As for the data, they were collected from the text in the novel. The text in novel were taken out as primary data. The data validation technique uses triangulation of theory. The results of this research finds that the forms of violence at Taliban's patriarchal system that occurs in private and public patriarchy are school prohibition, work prohibition and limited to public access. The form of violence women in the Taliban affect women powerlessness are injustice in developing capacity, lack of decision making, lack of power and exposure to ill-treatment.*

**Keywords:** Violence, Women powerlessness, Taliban, The Breadwinner

### **INTRODUCTION**

Women are always associated with being weak and powerless. The feminine side of women is seen as a weakness to make them weak and feel weak. Gender and the conditions of social construction that shape differences between men and women in fact lead to injustice towards women. Differences in roles, status, territory and characteristics make women do not have the freedom to choose and make decisions both for themselves and their surroundings. Hooks (2010) recounts her responsibilities to be born as woman,

“as their daughter I was thought that it was my role to serve, to be weak, to be free from the burden of thinking, to caretake and to nurture others. My brother was taught that it was his role to be served; to provide; to be strong...” (p.1)

women are often associated as a weak figure, not included in all matters and can only do housework. On the other hand, men associated with being superior and dominant. which put women into a subordinated position and women felt very disadvantaged. This is often the reason of oppression towards women. Issues related to women not only found in reality, but also in literary works. Literary works offer a variety of human and humanitarian problems in life and represented through many ways. Wellek & Warren (1948)

“Literature is a social institution, using as its medium language, a social creation...But, furthermore, literature “imitates” “life”; and “life” is, in large measure, a social reality, even though the natural world and the inner or subjective world of the individual have also been objects of literary “imitation.” (p.89)

Researcher describe that the ideas expressed in the literary works cannot be separated from the situation of people's lives, phenomena and the issues occurs. Something that is seen, observed, experienced, and felt by the author in his environment, including his social environment, is packaged in such a way as to produce a literary work, whether in the form of novels, short stories, drama or poetry.

Women issues are often found in novels. One of the issues that can be found in novel is the violence towards women in various dimensions of life. In line with the issues, the novel to be analyzed by researcher entitled *The Breadwinner* also tells a story about violence towards women under the rules of Taliban.

The Taliban, is a movement of religious students from the eastern and southern Psthun regions who were educated in traditional Islamic madrassas in Pakistan. It arised in 1994 as a reaction to the failure of other Afghan factions to end the fighting and form a peaceful government. Taliban implemented regulations in accordance with the religious norms they believe in. The Taliban applied strict Islamic law and overhaul all traditional rules of the Afghan people.

The researcher uses the Sylvia Walby's patriarchal theory and Iris Marion Young's oppression theory. Researcher combined these two theories because the object of research to be analyzed which discuss about the forms of oppression in Sylvia theory were not found, so the researcher decided to combine with the Young's theory which was more relevant to the forms of oppression found in material objects. Furthermore, the researcher explains about the Taliban and its patriarchal system. Mill further questioned the superiority of men because Mill thought that men were not superior intellectually than women as human being. The virtues affixed to women often harm women because women cannot be themselves, because he will be the person desired by society.

Violence is a scourge in patriarchal culture as a way to dominate women. In the view of radical feminism, crime is rooted and even becomes an inseparable part of patriarchal culture. A culture considers men as more important while women are in a subordinate position. Women and also children in the family are seen as property for men, not unlike

ownership of property. Therefore, in society, women do not have a public role. The realm of women is only private, domestic, or only in the household.

Powerlessness links to Marx's theory of socialism: some people have power while others have-not. Some of the fundamental injustices associated with the development of one's capacity, lack of decision, lack of power, and exposure to ill-treatment due to lower status. (Young, 2004, p.52-53). The powerless are dominated by the ruling class and are situated to take orders and rarely have the right to give them. Some of the fundamental injustices associated with powerlessness are inhibition to develop one's capacities, lack of decision making, power, and exposure to disrespectful treatment because of the lowered status. Powerless, thought so little of themselves, and were so indoctrinated by the mindsets of their slave masters that they didn't realize that they were slaves. In fact, its quite possible some slaves didn't even realize that something was wrong with society and that they were being treated unjustly.

Various cases of domestic violence cannot be separated from this root. It even affected how the violence was resolved, including when the case entered into the criminal justice process. Patriarchal culture gives legitimacy to acts of violence perpetrated by men. This is why in a radical feminist view. Crime belongs to men and not to women. The social system then places men as the main authority and the domination of men over women from all aspects of life. Patriarchy constructed, institutionalized and socialized through institutions involved in daily life such as family, school, community, religion, workplace to state policy. Wallby defined patriarchy as a system of social structures and practices where men dominate, oppress and exploit women. The patriarchal relations in the family are common when women are confined to domestic work, as restricted by their husbands or by the men who live with them.

## **LITERATURE REVIEW**

### **Theory of Patriarchy by Sylvia Wallby**

Wallby defined patriarchy as a system of social structures and practices where men dominate, oppress and exploit women. The patriarchal relations in the family are common when women are confined to domestic work, as restricted by their husbands or by the men who live with them.

According to Wallby (1990, p.174-185) in addition to the level of patriarchy, changes also occur in the form of patriarchy. The change in the form of patriarchy took the form of private patriarchy and public patriarchy. The two forms of patriarchal change are explained as follows:

The main arena of oppression of women lies in household production, with a patriarchy controlling women individually in the home. Wallby (1990, p.178) also stated that "In private patriarchy it is a man and his positions as husband or father who is the direct oppressor and beneficiary, individually and directly, of subordination of women". This statement means that private patriarchy is based on the removal of women from the arena of

social life and solely becomes part of the family, power in private spaces, namely in families where fathers / men receive services from women individually and directly in the private sphere home. In private patriarchy, the principle patriarchy strategy is exclusion. This is in the form of female exploitation by not involving it in the public sphere and also deprivation of women's work occurs by patriarchal individuals in the family.

Wallby (1990, p.178) stated that “Public patriarchy is based on structures other than household, although this may still be a significant patriarchal site. Rather, institutions conventionally regarded as a part of the public domain are central in the maintenance of patriarchy”. At this point, men can hold broader control of women. They play a role in the power structures of society and have, in many distinct ways, contributed to the multiple forms of oppression, and, more positively, they can play a role in dismantling oppressive systems. The change in private patriarchy towards public patriarchy is indeed very significant. Important changes in gender relations occurred during the twentieth century. The move towards sharper forms of private patriarchy was dramatically reversed during the turn of the century.

### **Iris Marion Young's Oppression Theory**

The theory also supported by Iris Marion Young, about the concept of oppression in the society. According to Young, oppression is divided into five types of oppression; exploitation, marginalization, powerlessness, cultural imperialism, and violence (Young, 2004, p.45-88). These five types of oppression by Young used to reveal the oppression happened in *The Breadwinner* Novel. The forms of oppression caused by the patriarchal system are manifested in actions that demean women or violence against women.

Violence is a scourge in patriarchal culture as a way to dominate women. In the view of radical feminism, crime is rooted and even becomes an inseparable part of patriarchal culture. A culture considers men as more important while women are in a subordinate position. Women and also children in the family are seen as property for men, not unlike ownership of property. Therefore, in society, women do not have a public role. The realm of women is only private, domestic, or only in the household.

Patriarchal culture gives legitimacy to acts of violence perpetrated by men. This is why in a radical feminist view. Crime belongs to men and not to women. The social system then places men as the main authority and the domination of men over women from all aspects of life. Patriarchy constructed, institutionalized and socialized through institutions involved in daily life such as family, school, community, religion, workplace to state policy.

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, p.49-52).

Most commonly, people are marginalized based upon race. One prominent example is many female workers were excluded and became poor as a result of development programs such as agricultural intensification which only focused on male farmers. Women are marginalized from various types of agricultural and industrial

activities which require more skills which are usually more owned by men. Thus, marginalization is closely linked to the idea of gender.

## **RESEARCH METHODOLOGY**

The researcher explain procedure the source of the data, data analysis and interpretation and the last is trustworthiness of data analysis. In a research analysis on the novel *The Breadwinner* by Deborah Ellis, the method used by researcher is descriptive qualitative research method. According to Fraenkel and Wallen (2009, p.23) descriptive method is a method used to explain, analyze and classify something through various techniques, survey, interview, questionnaires, observation, and text. Creswell (1998) stated:

“Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes word, report detailed views of information, and conducts the study in a natural setting” (p.15).

It can be said that qualitative research is carried out by interpreting phenomena using various available methods, which are expected to gain a deep understanding of social or human problems, to further produce theories and understand these problems by focusing more on a complete picture of the phenomenon that is happening. In this study the method is used to describe the powerlessness of women as a result of the Taliban’s patriarchal system.

Data collection in this study uses data sources which is primary data as main data and secondary data as supporting data. The first is primary data. The primary data of this research is *The Breadwinner* Novel by Deborah Ellis. This novel is published by Groundwood Books, in USA, 2011.

“The secondary data regarding to the research concepts obtained indirectly through books, websites, journals, and other information that has relevance to the object of research. Literature study becomes a guideline for reviewing data needed and collected to study several the problem of the object under study”.

Based on the explanation above, in conducting this research, the researcher used several steps in the data collection process. The first step is, read *The Breadwinner* novel by Deborah Ellis carefully and decide the problem as the focus of research. When reading the novel, researcher marked the important parts of the novel in accordance with the focus of research. After the researcher finishes reading the novel and collects the related data, then the data is transferred to into table format to simplify the classification of the data into forms Taliban patriarchal system and women powerlessness. The next step, researcher took data in accordance with the focus of the previous research and collect other data as a reference source to examine the phenomena that occur in the novel. The final step, adjust the findings with existing references (books, manuscripts, journals, papers, and writings on the website).

Data analysis was performed with a qualitative descriptive technique that is a detailed explanation of the results obtained. In this research, the data analyzing procedure that researcher do is by determining the problems associated with female characters in the novel *The Breadwinner*, the data which were in the forms of words, phrases, clauses and sentences related then linking the problem to the theory of Patriarchy by Sylvia Walby who is able to explain how the problems found are related to the theory used, then classify the discovery uses Iris Marion Young's Oppression theory. Departing from this, the researcher is able to determine the problem formulation based on the problems that have been found before, based on this the researcher can solve the problems contained in *The Breadwinner* Novel. Researcher interpret and linked existing problems and theories, a conclusion is drawn in the form of a brief description of the analysis and discussion in accordance with the focus and purpose of the study, and the last step is implementing the trustworthiness of the data by using triangulation.

Trust data an analysis in qualitative research is used to check and decide on validity by analyzing data with theory correctly. Triangulation is one way to check the consistency of research. The researcher uses triangulation to check the validity of the data. Denzin (1978, p.295) defines triangulation as a combination of various methods used to study interrelated phenomena from different perspectives and perspectives. Triangulation of data sources is exploring the truth of certain information through various sources of data acquisition including time, space and persons, in a study. For example, in addition to through interviews and observations, researcher can use participant observation, written documents, archives, historical documents, official records, personal notes or writings and pictures or photos Findings can be supported and any weaknesses in the data can be compensated for by the strengths of other data, thereby increasing the validity and reliability of the results.

The final result of qualitative research is a formulation of information or a research statement. The information is compared with a theoretical perspective that is relevant to avoid the individual researcher's bias towards the findings or conclusions generated. The bias could be avoided because when researcher use the triangulation of theory, researcher can look at a situation/phenomenon from different perspectives, with different questions in mind through different lenses. In this research, researcher used triangulation theory, because researcher obtained data sources in the form of documents which used the theory of Sylvia Wallby's Patriachal theory to analyze research problems and use Iris Marion Young's Oppression theory to classify the types of oppressions that occurred, so that they were able to find how the Taliban's patriarchal system affected the powerlessness of women in *The Breadwinner* novel by Deborah Ellis.

## **FINDINGS AND DISCUSSION**

The researcher explains about the findings on forms of Taliban's patriarchal system and how do the Taliban's patriarchal system affect women powerlessnes portrayed in *The Breadwinner* novel. The data found are discussed in this discussion part. The explanation below is based on the Sylvia Wallby's patriarchal theory and oppression theory by Iris Marion Young.

## **Forms of Taliban's Patriachal System**

The excerpts on this discussion is taken considered as the representation of patriarchal system in public spare as explained by Wallby. Forms of Taliban's patriachal system are divided into 2 (two) categories. There are Private patriarchy and Public patriarchy.

### **1. Private Patriarchy**

The movement of liberal feminism that fights for equality for women has brought fresh air to the situation of women, where women are given access to school and work in the hope that women will no longer be marginalized. Women are no longer under men's control, and women can get access to education into the highest level, so that they are able to get access to jobs that require university-level training and jobs includes the jobs that usually associated to man. Women in Afghanistan, especially in the city of Kabul, feel the wide open opportunities. Parvana, her family and the women in the city spend their day with all the access and convenience given to them, but as seen in the novel *The Breawinner*, it can no longer be felt by women because of the invasion of the Taliban. The Taliban implements a system of government that is different from the previous government. Women are no longer have the freedom, access or convenience in socializing or the opportunity to fulfill their personal rights. This is a problem because a state as an instrument of social institutions should provide a sense of security and uphold human rights, but in fact it is found that the state also conducts patriarchal practices that give a negative impact on women. Private patriarchy exists as a form of oppression against women by limiting their work space in the household with their absence in public spaces. Some of the rules made by the Taliban to limit women in the household sphere can be seen in the following description.

#### **a. School Prohibition**

Private patriarchy restricts women's access to public spaces, with the prohibition of going to school. Women were forcibly removed from social life and were treated as second-class citizens which restricted from any social activities. This rules made by the Taliban is a type of patriarchal system which limits women in public space and limits women to obtain their rights. The Taliban restrict women from access to education and being educated, which there are inequality practices such as the prohibition of women from going to school and continuing education to a higher level.

She didn't dare say those words out loud. The man sitting beside her father would not want to hear her voice. Nor would anyone else in the Kabul market. Parvana was there only to help her father walk to the market and back home again after work. She sat well back on the blanket, her head and most of her face covered by her chador. She wasn't really supposed to be outside at all. The Taliban had ordered all the girls and women in Afghanistan to stay inside their homes They even forbade girls to go to school. Parvana had to leave her sixth grade class, and her sister Nooria was not allowed to go to her high school. (Ellis, 2000, p.7)

The excerpt is a narration about the lives of Afghan women in the city of Kabul. From the narration, it can be seen how lives and movements of women are limited by the Taliban through the rules that they applied. Women are prohibited from attending school and forced to stop getting access to education. It shows that women at that time had to experience restrictions in education because of their gender. Women no longer have freedom because they are forced into private spaces where women's activities are limited to household chores. Women are bounded by the thick walls of the house, and especially the kitchen. This opinion is as extreme as this which actually causes many women to be at lower levels of social status, because they only live at home without any access to educations, and they devote all their lives only to their husbands and children.

She was annoyed by the situation, she missed her school and friends because since school was prohibited, women have limited space in the house, and only do housework. The prohibition and closure of schools carried out by the Taliban legitimate the patriarchal system they brought, because women are placed as weak groups while men are more powerful and able to regulate. Women must feel restraint, because wheatear they like it or not, they must obey these rules.

The application of these rules shows the superiority of the men represented by the Taliban group. The situation aligns with Wallby's statement that patriarchy aim a system of social structures and practices in which men dominate, oppress and exploit women's. Parvana, who has been prohibited from attending school, is eager to go back to school and meet her friends. Control over women's rights and authority over their lives is facilitated by the patriarchal rules created by the Taliban, so that women feel they are placed in a marginal position or group. This causes women to be increasingly isolated from the outside world, and only do housework's.

#### b. Work Prohibition

Private patriarchy restricts women's access to public spaces, with the prohibition working. Women were forcibly removed from social life and were treated as second-class citizens which restricted from any social activities. This rules made by the Taliban is a type of patriarchal system which limits women in public space and limits women to obtain their rights.

Their mother had been kicked out of her job as a writer for a Kabul radio station. For more than a year now, they had all been stuck inside one room, along with five-year-old Maryam and two- year-old Ali. Parvana did get out for a few hours most days to help her father walk. She was always glad to go outside, even though it meant sitting for hours on a blanket spread over the hard ground of the marketplace. At least it was something to do. She had even got used to holding her tongue and hiding her face. (Ellis, 2000, p.7)

The excerpt above is a narration in the novel when Parvana's mother was forced to stop her work due to rules made by the Taliban which forbid women from working. The prohibition is an injustice towards women, because men are still allowed to work. This proves that the prohibition of work is a form of a patriarchal system. Wallby stated that men were being



pulled out of the household into jobs in factories, and the growth of domestic ideology, which locates women as nurturers in the home. In accordance to Wallby's statement, women cannot participate in public life and public works can only be done by men, whereas women unable to work.

Women were forcibly removed from social life and were treated as second-class citizens and excluded from social activities. This form of Taliban's patriarchal system restrict women from access to work, which shown the inequality practices for working and choose the suitable job for themselves. So that women are subordinated into the private sphere, only to do house chores.

The excerpt above explains how the life of Parvana's family and other women in the city of Kabul. The prohibition of work and schooling forces them to spend their time only doing household chores such as cleaning or washing, because they have nothing else to do without feeling threatened. The prohibition against women from working is a feature of private patriarchy, because women are only allowed to do housework, take care of children and giving birth. Meanwhile, men are obliged to work. The implementation of this rules is a form of control over the life and freedom of women and alienating women from justice and their rights. Wallby's stated that the form of private patriarchy is the control of women by removing them from the public sphere, especially from wage jobs. In line with this statement, the researcher categorizes the prohibition of working and getting wages as a form of legitimacy of the patriarchal system.

The argument between Parvana and her mother, they are arguing about whether the clothes Parvana likes can be sold or not. At first Parvana refused her mother idea to sell the clothes, then the refusal made Parvana's mother emotional. However, Parvana did not blame her mother, because she realized that her mother's emotional state was the result of her inability to work as she did in the past, due to the prohibition imposed by the Taliban. Women who used to be free, now lose their rights to access jobs in public spaces, since the presence of the Taliban. Women are forced to obey and accept male domination. This is because men are allowed to work, while women are not. Parvana's mother's condition shown in the above quote shows how the patriarchal system through the prohibition of working gives negative impact to women. Men are considered as the right choice for jobs outside the home, that working to earn a living is a masculine task, a man's duty as the head of the household.

Ms. Werra is a former physical education teacher at school, it shows that before the Taliban arrived, women were free to choose any job, including work associated with men. However, with the rules adeb by Taliban, they deprived women from their rights and directly put women under the patriarchy system. Women are no longer allowed to work, other hand domestic work. Wallby said that there are stereotypes that arise as a result of how gender dissection is displayed since childhood. That women are associated with taking care of the house and men helping fathers with male duties. This view always makes women disadvantaged because these thoughts that have been embedded in society make it difficult for women to get out of the patriarchal influence that is indirectly perpetuated from an early age.

Wide access for men in public sphere makes the feel of patriarchy clearly felt. Even though women are given access to form interacting in public spaces, women must comply with various protocols, ranging from how to behave to how to dress, this shows that there is a form of a patriarchal system due to restrictions for women, while not for men. The excerpt above shows the different rules between the right of men and women under Taliban territory. Men tend to be dominant in the public services and working area because of the Taliban's system which only allows men to work and do the activity outside their home. They are free to go outside for shopping and working without any punishment from the Taliban.

The situation above is Parvana's condition when she first worked pretending to be a boy. Parvana could not answer aloud and hesitated a little, there was a fear in her that she might be recognized as a girl. His low voice made the Taliban member a little aggressive. Parvana also tried to make her voice a little louder Women must pretend to be men in order to be accepted to work in society. This shows that women do not have a strong position in society because women become dependent on men because they are the ones who have access and are trusted to earn for a living. The situation of women who must close their identity in order to survive makes women dominated by male authority.

The dialogue between Parvana and a woman he did not know happened when Parvana was on his way home and heard a woman's voice crying. Parvana came to the woman and tried to calm her down by convincing her that she was also a woman except that she had to dress like a man in order to work to earn a living for her family. Only men are allowed to work and women are in the home, which is a patriarchal rule, men dominate and women are subordinated in the public sphere. Women do not get the same and equal opportunities, thus harming women. Parvana had to pretend to be a boy so that she could work and gain access to the public room, making women sadder and weaker.

### c. Man as Control Holder in Family

Men as control holders in the family perpetuate patriarchy because in this novel, control that applied by men is very influential on the future of women and is often authoritative.

But when a customer saw Father's leg on the blanket, he ignored the other things for sale and demanded to buy the leg. He offered such a good price that Father eventually relented. There were a lot of false legs for sale in the market now. Since the Taliban decreed that women must stay inside, many husbands took their wives' false legs away. "You're not going anywhere, so why do you need a leg?" they asked (Ellis, 2000, p.16)

Women who are subordinated to the private sphere make their position weaker and dominated by men. Men are free to treat women in bad ways that take away women's rights. Walby stated that in private patriarchy it was men who were in the position of the husbands who were the direct beneficiaries of women's subordination. Judging from what Walby stated, the treatment of the man who sold the women's false leg was done to get economic advantages, because the price of false legs was expensive in the market. Those who arbitrarily take ownership of these women show a superior attitude and the

development of this attitude is due to the prohibition of women from working and being outside the home. The researcher stated that the Taliban's patriarchal system which forces women to enter the private space can be seen from the quote.

According to researcher, Nooria's condition, which was forced into the realm of marriage, was another form of the legitimacy of the patriarchal system, because Nooria never wanted a marriage, he only wanted the freedom to get an education and work which he would not have had if he were still living in Kabul city. She will be forced to do household chores such as cleaning and cooking. She thought that felt marriage could make her free and safe to do activities as promised by the groom's family. The thought that the presence of men will facilitate her access in society, and her future show, that man has control in women life and their future.

## 2. Public Patriarchy

Public patriarchy is a form in which women have access to both the public and domestic areas. Women are not prohibited in public arenas, but remain subordinated in them. The patriarchal public states that women are given access to form in public spaces, women must comply with various protocols, ranging from how to behave to how to dress, this shows that there is a form of patriarchal system due to restrictions on women, while that does not apply to men. To control women's sexuality, production and reproduction, men need to control women's movements. The imposition of restrictions on leaving the household room, strict separation of privacy and the public, restrictions on interaction between the two sexes, and so on, all control women's mobility and freedom in a unique way that applies to women, namely gender-specific, because men are not subject to restrictions the same one.

### a. Prohibition to be Outside Alone

Being a woman is always not easy. In almost all parts of the world, women have their own limits of norms that may not apply to men. Women in Kabul city has no right to go anywhere without a husband or male relative (mahram). The prohibition to be outside alone explained in the excerpt above:

"I need this girl to help me walk," her father would tell any Talib who asked, pointing to his leg. He had lost the lower part of his leg when the high school he was teaching in was bombed. His insides had been hurt somehow, too. He was often tired. "I have no son at home, except for an infant," he would explain. Parvana would slump down further on the blanket and try to make herself look smaller. She was afraid to look up at the soldiers. She had seen what they did, especially to women, the way they would whip and beat someone they thought should be punished. Sitting in the marketplace day after day, she had seen a lot. When the Taliban were around, what she wanted most of all was to be invisible. (Ellis, 2000, p.8)

The excerpt above clarifies about discrimination from Taliban to women outside the home. Parvana's father had to explain to the Taliban soldiers that Parvana followed him to the market, solely to help him walk because his legs were limping. After hearing the explanation from Parvana's father, the Taliban soldiers left. This shows that women have access to public spaces but they are still marginalized due to existing restrictions, one of which is the obligation to leave the house accompanied by a man (mahram). Women's concerns about being in public spaces are shown where women find it difficult to travel outside if they are not accompanied by men. Going out of the house without a man will only cause problems for women. These conditions indicate the existence of a patriarchal system in which men are more powerful than women, men are strong, so women will be safe if accompanied by men Wallby stated that public patriarchy is a form in which women have access to both public and private arenas.

A dialogue between Parvana and her mother. His mother and Ms. Werra made the decision that in order for their family to survive without their father / husband, Parvana had to pretend to be a boy in order to gain access outside the house without being questioned by the Taliban soldiers. Parvana has to give up her long hair to be cut as short as the boys' hair. Short hair signifies masculinity wherein short hair is associated with masculine. This patriarchal system makes women lose their identity and feel that being a woman is a weakness and in the end women are placed in a marginal position this condition shows how superior men are so that women need to depend on them. By obeying these rules, women maintain the patriarchal system implemented by the Taliban and feel segregated. As stated by Walby, that in public patriarchy, segregation is the main form of patriarchal strategy.

#### b. Dress Regulation in Public Sphere

Each individual has the freedom to determine what is good for himself, what he wants, and only that individual can decide whether he is right or wrong. But women are dictated by a will that is beyond their power. The Taliban limit women's access to public spaces by determining how women should dress in accordance with what is customary by society.

They left the busy part of the market and turned down a side street to their building. Parvana carefully guided her father around the pot holes and broken places in the road. "How do women in burqas manage to walk along these streets?" Parvana asked her

father. "How do they see where they are going?" "They fall down a lot," her father replied. He was right. Parvana had seen them fall. She looked at her favorite mountain. It rose up majestically at the end of her street. (Ellis, 2000, p.17)

The excerpt above is a dialogue between Parvana and her father. Parvana, who was helping her father through the potholed and broken road, suddenly asked about how women traveling in burqas could pass this road they were on. Then his father replied, "They fall down a lot". The reality conveyed by Parvana's father was true, because Parvana had seen

someone fall. Limitation of women's access to public spaces is the imposition of dress codes for women. They can only gain access to the outside world if they wear clothes according to the regulations made by the Taliban, namely wearing a burqa. Burqa is a long, tent-like garment that covers women entire body and has a narrow mesh screen over the eyes. Even though women are given access to form interacting in public spaces, women must comply with various protocols, ranging from how to behave to how to dress, this shows that there is a form of a patriarchal system due to restrictions only for women, because men can go out freely.

Women are disadvantaged by the existence of these restrictions which make it even more difficult for women to be in public spaces, because to do certain things such as lifting water, women find it difficult that they minimize their access to go out because they have to find it difficult to use the burqa, because even though they have access to the outside world, women still find it difficult to do activities. Parvana's mother had a burqa and got permission from her husband, but she was still reluctant to go out of the house. Such thinking made the Taliban's efforts to subordinate women to success. The condition of women being reluctant to be in the public sphere even though they have a burqa or permission from their husbands shows that women have less access to the public and make their position were no considered and men feel superior because they have greater access than women.

#### c. Restriction to Use Public Transportation

Public transportation such as buses refuse to carry women if they are not accompanied by men, so women have to walk.

Buses were not permitted to carry women who did not have a man with them. They would have to walk the whole way. What if Father was being held somewhere else? What if they were stopped by the Taliban in the street? Mother wasn't supposed to be out of her home without a man, or without a note from her husband. "Nooria, write Mother a note." "Don't bother, Nooria. I will not walk around my own city with a note pinned to my burqa as if I were a kindergarten child. I have a university degree!" "Write the note anyway," Parvana whispered to Nooria, when Mother was in the washroom. "I'll carry it in my sleeve." (Ellis, 2000, p.38)

The excerpt above explained that public transportation such as buses do not want to carry women who are not accompanied by men. The next dialogue is the idea of making a fake letter on behalf of the husband / father so that they can gain access to the public. Parvana and Noria's mother rejected the idea, but Parvana and Noria kept the letter to feel safe. Limitation to women access in the public sphere is the access to public transportation, where women must be accompanied by men before they can use public transportation. Women become difficult to be in public space. This situation shows an effort to highlight the superiority of men, so the researcher concluded that the quote above shows the existence of a patriarchal system.

The prohibition for women to use public transportation if they were not accompanied by a man made Parvana and her mother have to walk to the prison where their father was imprisoned. This rule becomes patriarchal because women have to suffer losses due to their gender, while men are free to enjoy the facilities that exist in the realm of public transportation. Walby said that patriarchy is well supported and nurtured by the state, which, although there may be some limited reforms, will remain patriarchal if it is still indifferent to the injustices experienced by women.

d. Limitation in Public Access

Restrictions on women in public access make women more careful in public spaces, this can also be a form of isolation of women from public spaces.

“The narrow, winding streets of the marketplace were very different in the dark. Parvana could hear their footsteps echo along the narrow corridors. She was about to tell the woman to walk more softly, that the Taliban had made it a crime for women to make noise when they walked, but she changed her mind.” If the Taliban caught them out after curfew and with the woman without a burqa or a head covering at all, the noise they were making would be the least of their problems. (Ellis, 2000, p.148)

The narration above talks about Parvana and the woman she had just met to go to Parvana's house. On that lonely night, sensitive voices were heard. When she realized that their steps made noise, Parvana knew they could be in trouble because the Taliban forbade women to make noise when walking. The patriarchal system which limits public access as the prohibition for women to make noise while outside the home or public space. The restrictions on women's access to public spaces indicates that the existence of a patriarchal system is shown in the novel.

The narrative shows that the Taliban ordered every house in the city of Kabul to be painted black so that no one could see the women from outside. But the rules made by the Taliban not only make women invisible from the outside, but direct women to no longer associate with the outside world, and by painting windows black, women become increasingly isolated, because they cannot see the outside world freely like what they had before the Taliban ruled their city.

Researcher thought that restriction to women's actions and women's self-determination is somehow irrational. Taliban do not have enough understanding and clear reasons why women should be forced not to do the things that actually do not give harm.

## **CONCLUSION**

The researcher can be concluded that several things about the Taliban's patriarchal system are cause of the powerlessness of women. Women are subordinated in two domains, namely the private sphere and the public sphere. Where women are limited in the rights of movement, freedom, rights and hopes in their lives. When patriarchy emerged in the private sphere, women were considered unable to have a higher education, were limited in their

space for work and forced women to rely on men. The same thing is felt by women in the public sphere, restrictions on women's rights and authority are legalized by making rules that weaken women's existence. It is undeniable that women are still given access to certain matters in the public sphere, but even though they have access outside the house, this access is limited by regulations that still make women even more oppressed. The influence of the patriarchal culture that has entered the private and public spheres has made women even more shackled to the point of experiencing powerlessness. The inability of women in terms of self-development, decision-making, to have power and also to avoid I'll treatment is caused by the implementation of the patriarchal system brought by the Taliban to women in Afghanistan.

## References

- Bressler, C. (1999). *Literary Criticism: An Introduction to Theory and Practice*. Upper Saddle River, NJ: Prentice Hall, Inc
- Crews, R.D., & Tarzi, A. (2009). *The Taliban and the Crisis of Afghanistan*. USA: Harvard University Press.
- Denzin, N.K (1978). *The Research act: A Theoretical Introduction to Sociological Methods*. New York: McGraw-Hill.
- Dietrich Reetz, "Change and Stagnation in Islamic Education: The Dar al-Ulum of Deoband after the Split in 1982", in Farish A. Noor, Yoginder Sikand & Martin van Bruinessen (ed.), *The Madrasa in Asia: Political Activism and Transnational Linkage*, Amsterdam: Amsterdam University Press, 2008, p.73
- Ellis, D. (2000). *The Breadwinner*. USA: Greenwood Books.
- Fatmawati, V. (2019). Zarri Bano's Oppression in Qaisra Shahraz's *The Holy Woman*. *Litera-Kultura*, 7.
- Fraenkel, Jack R. And Norman E. Wallen. (2009). *How to Design and Evaluate Research in Education*. New York. McGraw-Hill Companies.
- Hooks, B. (1982). *Ain't I a Woman: Black Woman and Feminism*. London: Pluto Press
- Jenainati, C., & Groves, J. (2007). *Introducing Feminism*. Malta: Gutenberg Press.
- Mill, John Stuart. (1869). *The Subjection of Woman*. [ Project Gutenberg ]. Doi 27083
- Rahman, M.A. (2002). *Afghanistan di Tengah Arus Perubahan: Laporan dari Lapangan*. Jakarta: Kompas
- Rashid, A. (2002). *Taliban: Militant Islam, Oil, and Fundamentalism*. New York: I.B Tauris Publishers.
- Shored, W.A., & Jr, D.V.(1974) *Organization and Management, Basic System Concept*.
- Tong, R. (2009). *Feminist Thought: A More Comprehensive Introduction* (3 ed.). Boulder; Westview.
- Walby, S. (1990). *Theorizing Patriarchy*. Oxford: Basil Blackwell Ltd
- Wellek, R., & Warren, A. (1948). *Theory of Literature*. New York: Harcourt, Brace and Company.
- Young, I. M. (2004). *Five Faces of Oppression*. In L.H.A.P.O'Connor (Ed.): *Oppression, Privilege, & Resistance* (pp. 45-88). Boston: McGraw Hill.