

**Ideology Enforcement in Three Poems *Chadur and Char-Diwari* (2012) by Fahmida Riaz,
Gracefully She Approached (2003) by Simin Behbahani, and *Daughter of Afghanistan*
(2005) by Nadia Anjuman**

Thesis

Submitted on Partial Fulfillment of the Requirement to Obtain

Strata One (S1) Degree.



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UNIVERSITAS NEGERI PADANG

2020

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Judul : Ideology Enforcement in Three Poems *Chadur and Char-Diwari* (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Belibahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman

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ABSTRACT

Nurul Refsi Pangestu. 2020. Ideology Enforcement in Three Poems *Chadur and Char-Diwari* (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Behbahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman

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The purpose of this analysis is to expose the issue of ideology enforcement in poems *Chadur and Char-Diwari* (CCD) by Fahmida Riaz, *Gracefully She Approached* (GSA) by Simin Behbahani, and *Daughter of Afghanistan* (DOA) by Nadia Anjuman. The issue of ideology enforcement refers to the patriarchy system strategies in applying their rules to the women. The problem of this analysis is to find how far these poems expose the issue of the patriarchy system's ideology enforcement. This analysis aims to expose men's rule influence toward the Pakistan, Iran, and Afghanistan women. This analysis uses the contribution of poetic elements; imagery, symbol, and diction in revealing the issue of the patriarchy system's ideology enforcement. The analysis is based on the concept of a feminist by Kate Millet, Naomi Wolf, and Betty Friedan that is supported by the text and context-based interpretation. The result of this analysis is the strategy of the patriarchy system enforcing their ideology toward the women. The men play their authority in the women's role and activity in public. The strategies are applied in two ways; manipulation and indoctrination.

Key words: *Feminist; Patriarchy System; Ideology Enforcement; Manipulation; Indoctrination*

ABSTRAK

Nurul Refsi Pangestu. 2020. Ideology Enforcement in Three Poems *Chadur and Char-Diwari* (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Behbahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman

Pembimbing: Dr. Kurnia Ningsih, M.A

Tujuan dari analisis ini adalah untuk mengungkap isu pengukuhan ideology dari sistem patriarki dalam puisi *Chadur dan Char-Diwari* (CCD) karya Fahmida Riaz, *Gracefully She Approached* (GSA) karya Simin Behbahani, dan *Daughter of Afghanistan* (DOA) karya Nadia Anjuman. Permasalahan dari analisis ini adalah untuk mengetahui sejauh mana puisi-puisi tersebut mengungkap permasalahan pengukuhan ideologi sistem patriarki. Tujuan dari analisis ini adalah untuk mengungkap pengaruh aturan laki-laki terhadap perempuan Pakistan, Iran, dan Afghanistan. Analisis ini menggunakan kontribusi dari elemen puisi; pencitraan, lambang, dan diksi dalam mengungkap persoalan pengukuhan ideologi sistem patriarki. Analisis didasarkan pada konsep feminis oleh Kate Millet, Naomi Wolf, dan Betty Friedan yang didukung oleh teks dan interpretasi berbasis konteks. Hasil dari analisis ini adalah strategi sistem patriarki yang mengukuhkan ideologinya terhadap perempuan. Laki-laki memainkan otoritas mereka dalam peran dan aktivitas perempuan di ruang public. Strategi tersebut diterapkan dalam dua cara; manipulasi dan indoktrinasi.

Key words: *Feminis; Sistem Patriarki; Pengukuhan Ideologi; Manipulasi; Indoktrinasi*

DEDICATION

I dedicated my honor, love, and affection to:

My Beloved Family, through all of their support and understanding, it would not be possible to finish this thesis. I would like to thank my strongest heroes, my parents Sunarto and Rumi Hartini, my beloved siblings Gumelar Habib Sabimo and Afifah Kusuma Ningrum, for all of their love, support, and concern toward my education life. They are my source of energy and happiness. Furthermore, I thank my grandparents for their support and advice in life. Without all of their support, I would not be able to face the reality of life.

My Dearest Friends, I would like to thank all of my friends, especially Ima, Ijung, Uun Afi, and Kim for all of their time and energy that gives spirit upon my struggle in finishing the thesis. Thank you for being my proof reader and my accompany in happy and sad times. Last, thanks for NK 2 - 2016 and NK lit – 2016 members for their memories as a student in University. May Allah bless us all with happiness and his love. Amin.

MOTTO

YOU ARE THE ONE WHO CREATES YOUR OWN PATH

ACKNOWLEDGEMENT

In the name of Allah, the Almighty and the Greatest

Alhamdulillah, all praises to Allah and his blessing for the finishing of this thesis entitled "**Ideology Enforcement in Three Poems *Chadur and Char-Diwari* (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Behbahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman**". I thank God for all of the endless spirit, encouragement, and blessings that were given to me. I receive a lot of experience and knowledge in the process. My gratitude is also directed for the holy Prophet Muhammad (Peace be upon him) who has been my role model as a human.

First, I would like to sincerely thank my lecturer and thesis advisor Dr. Kurnia Ningsih, M.A., for her advice, knowledge, experience, and patience. Most importantly, she has provided a life lesson and endless concern to finish this thesis. I would like to thank also to the examiners, Dr. Muhd. Al-Hafizh, S.S, M.A., and Desvalini Anwar, S.S., M.Hum., Ph.D. for their precious advice, critics, information, and correction from the beginning up to the end of the writing.

Furthermore, I would like to express my appreciation to Desvalini Anwar, S.S., M.Hum., Ph.D., as the Head of English Department and Dr. Muhd. Al-Hafizh, S.S, M.A., as the secretary of English Department. I do also want to thank all the lecturers of the department and faculty who taught and guided me during my academic years.

Padang, November 2020

The Researcher

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CHAPTER I:

INTRODUCTION

1.1. Background of the Study

The life of people tends to be guided by their own ideology. Ideology is created based on beliefs, values, and norms which are used to face their life in society. Ideology is used to control their life to keep them staying on the path. The parties/groups even create their own ideology for the sake of their own benefit. One of them is the group that applies the patriarchy system. In the rule of the patriarchal system, the men are the first prioritizes. The system uses ideology to distinguish the role of the men from the women. Behind the patriarchy system, there are organizations and people who participate in creating the system. They are the government and the man. The government creates rules which marginalize the women from public activity. Meanwhile, the man shows authority in the house of being the head of the family. As a result, the women become limited in public activity and private activity.

In fact, the influence of the patriarchy system disturbs both men and women however, women are at the most disadvantaged situation. This refers to rules of the patriarchy system that controls both men's and women's roles. The differentiate roles make the women feel limited and the men feel the burden of being superior in society. Unfortunately, the rule for the women seems not fair since it is to limit their space. In controlling the women, this system uses every tactic to manipulate them. By manipulating and indoctrinating, the system has distorted the vision of people's

philosophy. This system is created for the men and the women by putting the women at the disadvantage.

The definition of ideology is explained by several sources. In this analysis, the definition is based on the American Dictionary of Psychology (2007). According to this dictionary, Ideology is a philosophy or systematic ordering of ideas with associated doctrines, attitudes, beliefs, and symbols that together form a more or less coherent philosophy. The ideas lay in the ideology which tends to form the people's behaviour in interaction and communication with society. Ideology places itself as the judgment of people before they act. In other words, Ideology also has a purpose as a guide for people in running their life. This purpose relates to the patriarchy system rules in society. This system creates a rule which controls society with their standard of norm and tradition. However, the rule of the patriarchy system is convenient for the men's own condition. In order to defend their ideology, the system does the action that benefits them. In fact, the influence of the patriarchy system disturbs both the man and the women, however, the woman is the main object of patriarchy system.

Manipulation and indoctrination are the strategy of the patriarchy system to apply their rule. They use tradition and religion as an excuse or mask to convince society. As a result, the women lose their space in interacting with society including expanding their career and talent. The patriarchy system manipulates their beliefs and value in tradition to prevent the movement of the woman. The tradition restricts the women's movement in society. They have to act with proper manners and attitudes, even their way of dressing. In creating the rule, the system assumes all the rules for the women's

side. The system also indoctrinates women with their standard of 'good woman'. Patriarchy systems create a rule where the women have to marry, bear a child, and take care of house works. The woman who is unable to fulfill one of the patriarchy standards will be labelled as a 'failure'. The limited movement and standard of the women make them as subordinate.

In several countries, the system gives a big influence on the life of people especially women. One of them is the Middle East. In behaving and act in society, the Middle East based their rule on tradition, norm, and religion. However, the government and the man use the tradition, norm, and religion to distort the women's way of life. In fact, religion did not distort human's way of life, the government and the men use it as a mask to cover their tactics. This system controls the women on how they have to live in society. For example, is in Afghanistan, the Taliban used to rule the government of the country. Taliban holds the patriarchy system and rule the country with their way of life. They create rules which tend to capture the women's movement with their power. Yasmin Sooka states in her research entitled *Addressing Gender-specific Violations in Afghanistan* (2009):

“The Taliban pursued stringent policies toward women by restricting freedom of movement, prohibiting them from attending schools or getting jobs, and enforcing mandatory veiling through its Ministry of the Prevention of Vice and the Promotion of Virtue.” (p.11)

Afghanistan women experience violence and restriction. Because of that, they are unable to get an education and job. They stick at home and have to wear certain clothing that covers their full body with a certain color. The forbidden of the women to

education, work, and expose themselves in public, success in manipulating them. This shows how the system applies its ideology toward the women. The authority of Taleban in Afghanistan supports the strength of the patriarchal system.

Taliban limits the potential of women in education and work. They forbid women in education, work, and public appearance. This system is successful in restricting the women. The women in Afghanistan deal with violence, as a result of the disobey act. The use of violence helps the patriarchy system in applying their tactic. There are differences of patriarchy system sees the women from West and East point of view. In the West, beautiful women represent as tall and slim with eye-catching fashion. In contradiction from the West point of view, in the Middle East, the women have to cover most of their bodies with a face covered veil as their protection. In fact, the rule of covering themselves in a face covered veil becomes a tied string for the women. This shows the system in the Middle East which uses religion as their mask.

The issue of ideology enforcement is very important to be discussed. It describes the problem of Middle East women in dealing with patriarchal system tactics that reflect in reality. These strategies can be seen through brave women who expose the injustice of patriarchal system through their works. There are novels, short stories, and poems that reflect the issues. This analysis focused on three poems entitled *Chadur and Char-Diwari* (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Behbahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman. These poems explained the patriarchy system strategies in applying the ideology of patriarchy toward

women. It also shows the authority that the patriarchy system holds in distorting and manipulating women.

1.2. Patriarchy System in the Middle East

The Middle East is the region where the country got influenced by the patriarchy system. There are three examples that explain the ideology enforcement of patriarchy in the Middle East. The examples show the tactic of the patriarchy system in restricting the Middle East women. In the Middle East, Afghanistan, Iran, and Pakistan are the countries with a strong patriarchy system. Those three countries describe the situation of a social order where the men rule over the women. This system rules in every unit from the smallest unit such as society to the biggest unit like the government. The government of Afghanistan, Iran, and Pakistan use the power of politics to strengthen their ideology of the system. Furthermore, the Afghanistan, Iran, and Pakistan women face the double standard in the patriarchy system which is the ownership as property and the limitation in movement and performance. Through the situation in Afghanistan, Pakistan, and Iran shows that the women live in injustice rule of the patriarchy system.

In the limitation of movement and performance, Afghanistan and Iran are the countries where the government restricts the women. The women in Afghanistan experienced the inequality of role during the Taliban reign. Taliban is known for its strict and violence in applying their ideology. They also see the women as property which makes the women feel worthless. As a result, the women have to obey the injustice rule which puts them at the disadvantage. Even after the fall of the Taliban

reign, Afghanistan women still experience discrimination and inequality of treatment. Huma Ahmed-Ghosh pointed out the patriarchy system of the Taliban in his research article (2003):

“The Taliban made sweeping changes in the social order and used the radio to broadcast its new laws (televisions were banned). Daily, Radio Sharia reminded the citizens of their duty to the country and Islam, and listed the changes men and women needed to make to conform to the new fundamentalist regime. For women, this meant no longer being able to go outside except to buy food. If women did leave home they had to be accompanied by a mahram (male relative). Women had to wear the burqa and no makeup or fancy shoes. White shoes were forbidden since that was the color of the Taliban flag. Women and girls could not go to school nor visit male doctors.” (p.7)

The situation of Afghanistan government under the Taliban reign shows the power of patriarchy system. Society experiences the restriction to active in public activity, especially women. The rules in Afghanistan limit the movement and performance of women. In terms of movement, the government creates a rule that forbids the women to go outside without accompany, watch television, and get an education. In terms of performance, the women are restricted to wear colorful clothes, fancy accessories, and makeup. Moreover, they told women to cover themselves with burqa. Every people have the right to choose and pick their preference in clothes. These rules restrict the women from expanding their creativity to express themselves. Thus, limit the movement and performance of the women to express themselves in public as a human.

Another example is in Iran. Women in Iran experience the limitation of expressing themselves in public. Iran also a country based on the rule of Islamic law to control society. They use religion as the fundamental of social order. Iranian women

experience the inequality of gender roles in careers. Iranian only sees women as housewives. The perfect women have to marry and become a dutiful wife or mother. The career women who are educated and have a job considered as undutiful women.

Akbarzadeh and Barlow stated the role of the women in Iran:

“These figures indicate the extent to which the state (along with conservative Muslims at the societal level) continues to conceive of the fully acceptable and accepted Muslim woman as a dutiful daughter, wife, or mother, whose primary roles and responsibilities lay within the private realm. (2008: p.24)

The quotation above shows the limitation of movement for Iranian women. The limitation relates to the figure of a wife or mother for Iranian women. As a result, the women in Iran just focus as a wife and a mother. The education they get just to become a perfect housewife. The only knowledge the women can access is how to cook, clean, and serve. Education and career are a place for the men, not for the women. Moreover, the women who seek for a proper education will get a social judgement. The housewives represent a private life because the women are only responsible for taking care of their husband, child, and house.

The last example is Pakistan. The system of patriarchy in Pakistan focuses more on the women's role as an object or property. In Pakistan, women experience violent rules to weaken the women potential. The women face violence not only in their home but also in the work and public places. The Pakistan women also experience the fear of crime in public places. In his article, Arshad Masood Hashmi stated:

“These violence include sexual assault at work places, educational institutions, hospitals; rape, spousal murder, beating, acid throwing, custodial torture, honor-killings, etc. Even

educated women of elite and upper middle classes appear not to have dispensed with internalized customs and traditions which directly deprive them of dignity and often of life itself.” (2014: p.8)

The quotation shows the threat of violence Pakistan women get in public and married. In Pakistan the men see the women as property in public and in married life. This makes the women easily expose to crime. In terms of the public place, they hunted by the terror of being rape and harass by the man. They even kill and torture the women for the men’s benefit. Moreover, the government sees the problem in women. They accuse the women of inappropriate clothes that trigger the men’s desire. As a result of violence from the men, the Pakistan women experience physical and psychological damage caused by the crime. In terms of married life, spousal murder is also a nightmare for married women. In the household, the husband is the head of the family and the wife has to obey him. Because of this authority in marriage life, the men tend to treat the women harshly. The existence of women is only as an object in the men's life. As a result, the women hunted with the feeling of fear and only obey the rule of the patriarchy system.

1.3. Ideology Enforcement

There are two keywords to form the terminology in this study, they are Ideology and Enforcement. According to the American Dictionary of Psychology (2007), Ideology is a philosophy or systematic ordering of ideas with associated doctrines, attitudes, beliefs, and symbols that together form a more or less coherent philosophy. Meanwhile, the definition of Enforcement is based on Cambridge Dictionary (1995). According to this dictionary, Enforcement is the process of

making people obey a law or rule, or making a particular situation happen or be accepted.

In this study, Ideology Enforcement refers to the authority of patriarchy to handle the women's way of life. This system creates distorted rules with the intention to limit the women's movement and strengthen their existence in society. The ideology enforcement is the patriarchy system tactics or strategies to insert their created rules. The strategy is played by the persons who support the patriarchy system. They are the men, the government, even the women who support the system. By manipulating and indoctrinating, they are able to make the women believe in the injustice rule which has the purpose to limit the women's living space. The aim of their rules is directed toward the women. The focus of this analysis is to reveal how the patriarchy system's enforce their rule toward the women.

The influence of ideology happens with the help of the tradition and norm in society. The acceptance of society toward the ideology makes the existence of ideology become strong. The less commotion in a nation proves the acceptance of the society toward the ideology. In contradiction, the more commotion happens in a nation shows the lack of ideology power in society. Furthermore, the enforcement of ideology will create resistance to society. There will be groups that accept the ideology and there will be groups that refuse the ideology. This analysis happens from the refusal of the Middle East women toward the existence of the patriarchy system.

1.4. A Brief Description of Author

This study depicts the tactics of Patriarchy ideology of three poems from different writers. The three writers come from the Middle East and active in expressing the inequality treatment of the patriarchy system toward the women in their poems.

1.4.1. Fahmida Riaz

Fahmida Riaz is an Urdu writer, poet, and feminist of Pakistan. She was born in Meerut, UP, India 28 July 1945. Her father was an educationist. He provides a modern education for Sindh. According to Reza Ali in *FahmidaRiaz – Biography & Literary Works* (2018), Fahmida Riaz and her family settled in Hyderabad after her father transferred to Sindh. She learned Urdu, Persian, and Urdu language literature in childhood. When she was four years old, her father died. Her mother was the only financial support in her family. She went to junior high school, a senior high school in Hyderabad and Sindh. After graduated from college, her family persuaded her with arranged married and lived in the United Kingdom. In the United Kingdom, she worked in a radio BBC Urdu service and earned a degree in film making. She was a social and political activist when she was a student of M.A. in Sindh University. After divorced from her first husband, she remarried Zafar Ali Ujan who was an opposition political worker. In the regime of General Zia Ul Haq, she and her husband exiled to Indian then come back to Pakistan. Fahmida Riaz died in Lahore, 21 November 2018 after comeback from her exile in India

Famida Riaz's first poem was published in *Funoon* of Ahmed Nadeem Qasmi, when she was 15. Her first collection of poetry appeared just after two months of marriage at the age of 22. She was known for her feminist voice struggle in Pakistan which is exposed male dominance. She has published a collection of poetry and prose. Her poetry collections are *Patharki Zaban* (1967), *Kyatum poorachandnadekhoge* (1973), *Badandarida* (1973), *Sab Laal-o-Guhan* (2011). Her prose is titled *uafile Parindon Ke* (2008).

She also received many awards for her literary works. Her first award was given by the Pakistan government and human rights activist. The award she got were Hemmet Hellman Award for Resistance Literature from Human Rights Watch, Al Muftah Award for Literature: Poetry, Sheikh Ayaz Award for Literature: Poetry from Sindh Government, Presidential Pride of Performance Award for Literature: Poetry, and Sitara -e- Intiaz on March 23 2010, by the President of Pakistan.

Fahmida Riaz stated her opinion about literature and arts. Her statement describes herself as an artist of language. She shows her passion for literary works like an art that deliver emotion. Fahmida Riaz said in the interview with Amar Sindhu in *Herald Dawn* (2018):

"one should be totally sincere in one's art, and uncompromising. There is something sacred about art that cannot take violation. One should read extensively to polish expression. I read Platts' *Urdu-Hindi to English Dictionary* like a book of poems. I love words." (p.3)

The quotation above explains Fahmida Riaz sincere with all of her works. She describes words and art as inseparable. Her love for art and words explains her feeling in expressing the feeling in her works. It also shows her strong commitment to deliver works which were consist of art. In delivering the women's opinion in her poems, she shows her sincerity and commitment to herself as a feminist. Her love for words expresses her faith as a poet to show the beauty in poems. As a result, she becomes sensitive to language which shows in her poems.

1.4.2. Simin Behbahani

Simin Behbahani also has known Simin Khalatbariis is an Iranian poet, novelist, translator, and the founder of newspaper *Eqdām*, and Faḵr-e 'OzṃāArḡun. She was born in Tehran 20 July 1927 and died 19 August 2014. Simin Behbahani was called "The Lioness of Iran". Her father was an editor and writer. According to Simin Behbahani website (2018), her family gives a big influence on her literary background. She went to Nāmus Elementary School and Ḥasanāt High School in Tehran. Then she took part in the youth branch in the Tudeh party which made her expelled. After several years, she went to Tehran University's Faculty of Law in 1958. She graduated four years later with a Bachelor's Degree in Judicial Law. She started writing poetry at the age of twelve and published her first work at fourteen. In her life as a human rights activist, she became a supporter of civic movements and the peoples' desire for self-determination, advocating for the freedom of expression and challenging violations of human rights.

Her first poetry collection, *Setār-e šekasta* (The broken sitar, Tehran, 1950), shared about her thought on love, loneliness, and separation. Then her second poetry *Jā-*

ye pā (Footprints, Tehran, 1956) depicted the social message of injustice. Between her activity as a poet she was working with Radio Iran as a lyricist. She launched her next poetry collection *Čelčerāg* (Candelabrum, Tehran, 1957). In this poetry, her exploration of erotic language became controversial. In 1962 Behbahani published *Marmar* (Marble, Tehran, 1962). After seven years, she exposed her poetry collection *Rastākiz* (Resurrection, Tehran, 1973) with *Ḳattizesor'at o azātaš* (A line of speed and of fire, Tehran, 1981).

She received national and international awards for her poetry collection and activist. She was nominated for the Nobel Prize in Literature in 1999 and 2002 and was awarded the Human Rights Watch Hellman-Hammet grant, as the “voice of freedom rising against repression. She was honored in 2002 by the Encyclopaedia Iranica Foundation for her devotion to her poetry and freedom and social justice. She received the Freedom of Expression Award from the Writers Union of Norway in 2007, then the Latifeh Yarshater Award in 2008 for her lifelong dedication to the improvement of Iranian women’s human rights. Then she got the Bitā Daryabari Prize for Literature and Freedom from Stanford University in 2008. She was also the recipient in 2014, of the International Society for Iranian Studies’ Lifetime Achievement Award for a Scholar Residing and Working in Iran.

Simin Behbahani is a poet who pays attention to gender equality. She always places herself equal to men in education, work, and passion. Her determine in expressing the value of literary works not based on gender, shows in the interview with Shiva Rahbaran in *Guernica* (2012):

“**The** fact that I’m a woman is as important to my work as a poet as the fact that Ahmad Shāmlu was a man was important to his work as a poet. Basically, gender shouldn’t be viewed as an advantage in art. If a poem or a piece of writing is good, what difference does it make whether it’s by a woman or a man? And, if it’s bad, why should its writer’s gender make it good? Of course, in the past, we had very few women poets and writers because the environment didn’t allow women to become educated and to learn to read and write. Illiterate women couldn’t write anything. So if, occasionally, there was a woman who was a poet or a writer, a particular value was attached to this because it was a skill that was rarely seen among women. And any weakness in her work would be overlooked. But, today, when men and women have equal access to education, why should the fact that I am a woman be seen as a plus? I consider this view an insult and I always want to be compared with men.”
(p.4)

She showed her point as a woman poet in Iran where men hold the authority of literary works. She gives chance for women in Iran to expand themselves, especially in literary works. Her bravery in expressing the women’s struggle strengthened her title as “The Lioness of Iran”. She demanded the value of a literary work is not lie in the sex of the writer but in the works itself, whether it influences people or not. Moreover, she supports an illiterate woman in Iran with her works. She helps the Iranian women to break out from illiteracy and thrive for their dream.

1.4.3. Nadia Anjuman

Nadia Anjuman is an Afghanistan poet and feminist. She was born in Herat on 27 December 1980 and died on 4 November 2005. According to Universe (2018: p.8), in 1995 the Taliban has captured Herat. Under the Taliban reign, women are forbidden from education. Nadia Anjuman went to an underground educational circle called The Golden Needle School which was directed by Herat University professor Muhammad

Ali Rahyab in 1996. Secretly, Nadia became Professor Rahyab student of literature. Anjuman got her liberation in education at 21 years old after United States Alliance in 2001. She went to Herat University in the Department of Dari Literature and Languages.

During her studies in university, she published her poetry book entitled “Gul-e-dodi” (“Flower of Smoke”) and got her fame in Pakistan, Afghanistan, and Iran. She continued her work, the second volume of poetry in 2006 entitled “Yeksàbaddélhoreh” (“An Abundance of Worry”). Her second book of poetry expresses her isolation and concerning her marital life. Several of Nadia Anjuman poems got translated. Diana Arterian in collaboration with Marina Omar translated *Asymptote, The Brooklyn Rail, Circumference, and Exchanges*. The collection of her poems also appeared in the book, *Load Poems Like Guns: Women's Poetry from Herat, Afghanistan* (Holy Cow! Press, 2015). However, Nadia Anjuman detailed information is hard to be found because of her life in Taliban reign and the limited source of interview.

1.5. *Chadur and Char-Diwari* (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Behbahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman

There are three poems from different writers that reflect the issue of ideology enforcement. In this study, ideology enforcement refers to the tactics of patriarchy system in applying their philosophy of life and rule toward women. They use religion in order to make women obey them. In this case, the Patriarchy has already distorted the life of women with their rhetoric philosophy which is stated that the woman is weak.

Therefore, they need to be protected and educated. They are going to get punished if they break the rule. The system creates an obligation to force the women to submit to their demands. They demand the women have to get married, pregnant, and give birth. It is a must for the women to obey the demand. The women who do not accomplish it, they will be labelled as 'useless' woman. The influence of the system tends to make the women be obedient. All the rules are created to strengthen the patriarchy system and weaken the women's potential to fight against the system. Through diction, visual imagery, and symbol in all three poems, it can be revealed that the patriarchy system applies the distorted rule in order to control the women way of life. The system ways in applying the tactics can be seen through manipulation and indoctrination.

In terms of manipulation, the patriarchy creates distorted rule in women's life. Through the diction and symbol in the poem *Chadur and Char-Diwari* (2012), it is known that they control the women's ways of dressing. They make women obey with the rule. Through the diction and visual imagery in the poem *Daughter of Afghanistan* (2005), they forced the women to be silent. They make the women dependent on the men. They use verbal violence to aim the women mentality condition. They blame the women as weak creatures. They take advantage of uneducated women.

In terms of indoctrination, patriarchy system creates the standard of women. Through visual imagery in the poem *Chadur and Char-Diwari* (2012), they create a standard of the women's readiness for marriage. They order the women to get married, pregnant, and give birth as family prestige. They force the women to serve the men

biological needs. Through visual imagery and symbol in the poem *Gracefully She Approached* (2003), they threaten the women to control them. They discipline the women with violence where the women cannot fight.

1.6. Problems of Study

This study focuses on the issue of Ideology Enforcement in three poems from Middle East writer entitled *Chadur and Char-Diwari* (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Behbahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman. Furthermore, two research questions are used to analyze ideology enforcement which is formulated as follows:

1. How far do the three poems reflect the issue of ideology enforcement?
2. To what extent do poetic elements, such as; symbol, visual imagery, and diction give a contribution in exposing the issue of ideology enforcement?

1.7. Purpose of Study

The aim of this study is to seek how far the poems reflect the issue about ideology enforcement in the three poems *Chadur and Char-Diwari* (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Behbahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman. This study also to finds out to what extent the poetic elements, such as; symbol, visual imagery, and diction contribute in revealing the issue about ideology enforcement.

1.8. Previous Study

The analysis of the three poems entitled *Chadur and Char-Diwari* (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Behbahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman focus on ideology enforcement has not been found yet. However, there are two articles that analyze the issue about patriarchy system rule toward women. These two articles give a contribution and inspiration in analyzing these poems. The first is the study done by Zeinab Mahmoudibaha and Mahdi Baghfalaki (2014), entitled *Patriarchy and Female Objectification in The Poetry of Forough Farrokhzad and Kishwar Naheed*. The second is the study done by Arshad Masood Hashmi (2014), entitled *The Impure Woman (Marginality and Detachment in the Poetry of Kishwar Naheed)*.

The first study is *Patriarchy and Female Objectification in The Poetry of Forough Farrokhzad and Kishwar Naheed* (2014) by Zeinab Mahmoudibaha and Mahdi Baghfalaki from the University of Mumbai. They analyze four poems from Forough Farrokhzad and four poems from Kishwar Naheed. He analyzes how the patriarchy system behaves toward the women. It shows the injustice of the system rule to manipulate women. Their analysis explains the system of patriarchy toward women objectification where the men see the women as property. They use visual imagery, paradox, metaphoric, and diction to show the author's judgement toward women's exploitation in Pakistan and Iran. Their analysis based on the concept of feminism by Sylvia Walby and Zillah Eisenstein. The result of the study shows that they exploit the women as the object for the men's need. It refers to the role of the women as a slave of

sexual and domestic work. From this behaviour, they play in applying their manipulation.

The second study is *The Impure Woman (Marginality and Detachment in the Poetry of Kishwar Naheed)* (2014) by Arshad Masood Hashmi. He analyzes the collection of Kishwar Naheed's poetry. The poems are *We Sinful Women*, *Talking to Myself*, *Auction House*, *Who Am I*, and *In A Solemn Conversation with the Talibaan*. This study analyzes how patriarchy systems restrict and control the women in deciding their life. He uses visual imagery, irony, and repetition to analyze the poems. His analysis is based on the concept of feminism by Showalter. The result of the study shows the Pakistan patriarchy system in oppressing the women with their norm and tradition. The oppression helps patriarchy indoctrinate the women with their ideology.

Those two works give contributions and inspiration in analyzing the issue of ideology enforcement. Unlike the previous studies, this analysis focuses on how patriarchy enforced or applied their ideology in their life. The enforcement of the patriarchy system can be seen in the three poems entitled *Chadur and Char-Diwari* (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Behbahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman. It also deals with patriarchy system ways in applying their ideology with manipulation and indoctrination. It analyzes how the patriarchy system uses religion and tradition to silence and imprison the women. This study applies poetic elements like visual imagery, symbol, and diction to reveal the issue of ideology enforcement.

1.9. Theoretical Framework

The study of ideology enforcement in the three poems *Chadur and Char-Diwari* (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Behbahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman, is based on the concept of feminism by Kate Millett, Naomi Wolf and Betty Friedan. Its scope is in women's role and existence in the patriarchy system society. This system puts the men as the first and the women as the second. Even they considered the women as not human. Guerin et. al stated in the book, *A Handbook of Critical Approaches to Literature* (2005: p.222), "Indeed, feminism has often focused upon what is absent rather than what is present, reflecting concern with the silencing and marginalization of women in a patriarchal culture, a culture organized in the favour of men". This quotation explains how feminism reveals the injustice behind patriarchy system rule from the women's point of view. It also shows that the system is created by the favour of the men. As a result, the men free to treat the women with abusive behaviour, if the women cannot obey the rule.

According to Kate Millett in her book *Sexual Politics* (1970), in male dominance rule, the role of people is differentiates based on their sexes. And the patriarchy system differentiates man and woman roles in society. Millett argues that the divided role reflects the injustice of the patriarchy system. She states the involvement of politics in the patriarchy system to apply their system. Furthermore, she also explains the struggle of the women in accepting patriarchal beliefs, norms, and values in male dominance authority. The concept of Millett book *Sexual Politics* (1970), is an analysis of the

power of patriarchal, the root, and the effects in society especially the women. It is shown in this quotation:

“What goes largely unexamined, often even unacknowledged (yet is institutionalized nonetheless in our social order, is the birthright priority whereby males rule females. Through this system, a most ingenious form of 'interior colonization' has been achieved. It is one which tends moreover to be sturdier than any form of segregation, and more rigorous than class stratification, more uniform, certainly more enduring.” (p.25)

The quotation above explains that the system rule has been implanted since they are childhood. The concept of power in the patriarchy system lays in a social order where the male rule over the female. This concept has been passed down from generation to generation. Once a child born, they already receive their role in society. The boy will be taught as the subject and the girl as the object. As a result, it becomes beliefs in society that the man rule over the women and its system firmly rooted. The existence of patriarchy system power is invisible but it reflects in social practice. Moreover, this system gives privilege toward the men, so the women become the object. As a result, they try to maintain the system by manipulating the women. Since the system is male-centered, the women become the main object of the system rule. This fundamental concept of patriarchy system shows their tactics in hegemony the society.

The power of ideology covers every aspect of life such as education, career, married life, and lifestyle. This analysis focuses in the aspect of married life and lifestyle. In term of married life, the women experience the treatment as a servant. As a result, women only exist as the object to serve the men’s need. In this kind of relationship, the men see the women as an object to exploit for sexual activity, and

housework. Millett also stated her opinion on women femininity in her book *Sexual Politics* (1970):

“Women entertain, please, gratify, satisfy and flatter men with their sexuality.” (p.57).

The quotation above refers to the role of the women to serve the men. They create an understanding of ‘women only to serve’. Forcibly, they have to follow the rule to serve the men. If the women are unable to serve the men sexually and physically, they will get violence and social judgement. In the Middle East, women have to accept the arranged married and devote themselves to serve their husbands. According to Betty Friedan in her book *The Feminine Mystique* (1997), the women always occupied with the idea of femininity. In other words, women have to know how to cook, dress, educate their children, and acts feminine. The women who just know how to chase her career tend to be labelled as unfeminine. This standard of being feminine explains the indoctrination of the patriarchy system to make the women obey the rule.

In married life, the system sees the men’s position as the ownership of the women as a wife or children. According to Zeinab Mahmoudibaha and Mahdi Baghfalaki in their research article *Patriarchy and Female Objectification* (2014), patriarchy system refers to male behaviour as a primary figure who holds authority over the women, children, and property in the house. This means the men have the right to abuse the women if they unable to fulfill their roles. This ownership relation implies a sense of ownership from the men. Millett in *Sexual Politics* (1970):

“ Traditionally, patriarchy granted the father nearly total ownership over wife or wives and children, including the

powers of physical abuse and often even those of murder and sale. Classically, as head of the family the father is both begetter and owner in a system in which kinship is property.” (p.33)

This quotation refers to the men’s attitude toward the women in married life. This relationship makes the men see the women as their object. As if the men have the right to abuse the women physically and mentally. The men are able to abuse, even do the murder, and sell the women as the good. It is because of the ownership the men have toward the women. The experience of the Middle East women with violence shows the men’s way to fright them. Moreover, society judges the men’s behaviour as a common thing, as if the women have the right to accept the violence. They put the blame on the women who are unable to serve the men. This ownership puts the women in an uncomfortable situation. The abusive behaviour of the men explains the manipulation of the patriarchy system in dehumanizing the women.

The rule of giving birth to a child is also a burden for a woman. From the men's point of view, the role of the women is to get married, give a birth, and do domestic works. Giving a birth to a child in their marriage life could bring prestige to the family. In order to achieve that, the men urge the women to get pregnant. As a result, the women who cannot give a birth labelled as a ‘shame’ in the family. Moreover, the women are the first one who gets the blame from the failure of giving a birth. Betty Friedan stated in her book *The Feminine Mystique* (1997):

“So the little girl learns that although the signs of her membership in her own sex are slight, her breasts mere tiny buttons no bigger than her brother’s, her genitals a simple inconspicuous fold, some day she will be pregnant, some day she will have a baby, and having baby is, on the whole, one of the most exciting and conspicuous achievements that can be

presented to the eyes of small children in these simple worlds, in some of which the largest buildings are only fifteen feet high, the largest boat some twenty feet long. **Furthermore, the little girl learns that she will have a baby not because she is strong or energetic or initiating, not because she works and struggles and tries, and in the end succeeds, but simply because she is a girl and not a boy, and girls turn into women, and in the end—if they protect their femininity—have babies.**¹⁹” (p.163-164)

The quotation above shows how the system indoctrinates the women with their family plans. In marriage life, the women have to be able to give birth to prove their femininity. If the women could not do it, they will be blamed for the failure of being a woman. This understanding of giving a birth has been told from generation to generation. In the Middle East, the women hold the responsibility to be a mother. This relates to the system’s way of creating the standard for the women. In fact, the failure of giving birth can be caused by the men unable to fertilize. However, the blame for the failure was only directed toward the women.

In terms of lifestyle, the system creates rules for women’s way of dress. The women are identical to the word ‘beauty’. The men will search for perfection in the women’s body and appearance. Therefore to express their creativity in fashion, the women often wear clothes, makeups, and accessories. However, the system uses the women creativity in fashion as an advantage to distort the women’s way of life. They even arranged what accessories, clothes, and color for the women. This shows the patriarchy system attempt to manipulate the women. Naomi Wolf says in *The Beauty Myth* (2002):

“The real issue has nothing to do with whether women wear makeup or don’t, gain weight or lose it, have surgery or shun it,

dress up or down, make our clothing and faces and bodies into works of art or ignore adornment altogether. *The real problem is our lack of choice.*" (p.272)

The quotation above explains the control of the women's appearance. They have to follow the beauty standard of the patriarchy system to meet with the men's expectation. As the consequence, the women try to be beautiful with the men standard and ignore their own choice. The Middle East women experience the beauty standard which instructs them to cover themselves with veil and not wear accessories. The system takes the women's freedom to express themselves in creativity. It is the creativity in creating and wearing a fashion. Those rules created to control the women for the men's benefit.

In this analysis, the power of ideology which tends to restrict the married life and lifestyle of the women is the rule of the patriarchy system. It means that the men are there to control the movement and performance of the women. This analysis helps to raise the women's awareness toward the manipulation and indoctrination of the patriarchy system. The analyzes of the three poems help to inform about patriarchy system strategy in restricting the women. They manipulate the women with their appearance and role as a servant. They indoctrinate the women with their standard of 'perfect woman'.

The analysis of this study uses text-based and context-based. In context-based analyses refers to the cultural, historical, social, and political background of the poems. In other words, the issue of this study relates to actual events. Text-based analysis uses poetic elements such as; visual imagery, repetition, irony, symbol, and diction. In this

analysis, there are three poetic elements used which are visual imagery, symbol, and diction. Visual imagery is one of the most often found in the poems. According to Arp & Perrine (1991: p.24 - 26), imagery is the experience of senses (hearing, smell, sight, and touch) which is expressed through language. There are seven types of imagery, such as visual imagery, auditory imagery, olfactory imagery, gustatory imagery, tactile imagery, organic imagery, and kinaesthetic imagery.

However, there is only one or two kind of imagery which can appear in the poems. In this analysis, the use of visual imagery is dominant. According to Kosslyn, Thompson, & Ganis, (2006: p.4) visual imagery is a mental image that represents the sense through language. It pictures the image of the object and stimulates the sense of sight. Visual imagery also helps to reveal the meaning behind the three poems. One of the examples is in Fahmida Riaz poem entitled *Chadur and Char-Diwari*:

/Sire! What use is this **black chadur** to me?/

/A thousand mercies, why do you reward me with this?/

This stanza above shows the forced rule of the patriarchy system toward the women. The visual imagery of */black chadur/* reveals the patriarchy ways to indoctrinate the woman with their system. The word */black chadur/* explain the injustice rule which is derived from patriarchy system to restrict women. They are forced to accept the black colored chadur as a reward which means as an obligation for the women. Moreover, the system prevents the women from choosing their way of dressing which relates to the women's way of life.

Another example of visual imagery can be seen in the poem *Gracefully She Approached* (2003) by Simin Behbahani :

/ I saw a dead dove, **with a string tied**/
/ **round its broken neck.** /

The visual imagery above refers to the treatments of the system for the women. The word */a string tied/* explain the violence of the system toward the women. The word */round its broken neck/* shows the restriction patriarchy system applies in the society to imprison the women's movement. A dove represents the freedom of the women movement. A tied dove implies the system tactics to manipulate the women with their restricted rules and violence.

The second device is symbol. A symbol uses in the poem to describe the object with a meaning. In other words, behind the object in the poems imply the meaning of the whole poems. According to Alfred North Whitehead (1927), symbol describes with words and its meaning involve ideas, image, and emotion which delivers into the reader's mind. Symbol in poetry can be nature, animal, or religion to represent the idea of the writer. In this analysis, symbol used in Nadia Anjuman poem entitled *Daughter of Afghanistan* :

/Heart! I know Spring has passed, and its joy too/
/but how could I fly with these **ripped-off wings?** /

The symbol of *'ripped-of wings'* inform the restriction of the women. The word */spring/* represents happiness and comfort. Then */wing/* has a meaning of hope, potential, and

freedom. Through this symbol, it shows patriarchy system tactics in controlling the women. They block the women from exploring and expanding their potential. The */ripped-off wings/* explain the opportunity to be free which is taken by the men. This reveals the system's force toward the women to limit their movement.

The third device is diction. Diction refers to the use of the choice of the word. The word uses a manner which differentiates poem from other speech and writing. The unusual language in poetry is called diction. The use of vocabulary, phrasing, and grammar in the poem considers appropriate and inappropriate. According to Owen Barfield, in his book *Poetic Diction: A Study in Meaning (1928)*, poetic diction is a selected and arranged technique of word to arouse reader imagination in revealing the meaning. In this analysis diction used in Fahmida Riaz poem entitled *Chadur and Char-Diwari* :

/I am not a **sinner** nor a **criminal**/
/That I should **stamp** my forehead with its darkness/
/If you will not consider me too **impudent**/

The dictions from the quotation above show the system manipulation toward the women. The diction in the stanza explains the value of the women from the men's point of view. The words */sinner/ /criminal/ /impudent/* explain the label that the system gives toward the women who did not obey their rule. This also implies patriarchy system manipulation to weaken the women with their verbal violence. As a result, the women tend to be told themselves as an unworthy human being. Moreover, this shows the hidden purpose behind the system's rule toward the women.

1.10. Methodology

The analysis of the three poems entitled *Chadur and Char-Diwari* (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Behbahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman, is done through text and context-based interpretation. Poetry elements such as visual imagery, symbol, and diction are used to analyze these poems. The elements relate to each other and give a contribution in exposing the meaning behind the poems. The visual imagery is used to show the system ideology toward women. The symbol explains the manipulation of the system in dealing with the women. Then diction helps in exploring the tactics of the system to influence the women minds. In addition, these elements are analyzed based on the theory of feminism by Kate Millet, Naomi Wolf, and Betty Friedan. It gives a contribution in the process of analysis by giving help in exposing the meaning.

CHAPTER II:

IDEOLOGY ENFORCEMENT

This chapter analyses of the three poems *Chadur and Char-Diwari* (CCD) by Fahmida Riaz, *Gracefully She Approached* (GSA) by Simin Behbahani, and *Daughter of Afghanistan* (DOA) by Nadia Anjuman discuss the issue about ideological enforcement of the patriarchy system. Through visual imagery, symbol, repetition, and diction, this analysis exposed how the patriarchal system in Pakistan, Afghanistan, and Iran apply the rule toward the women with the intention to control them (by the government and society). In applying their rule, the government and the society, especially men do manipulation and indoctrination.

2.1. Manipulation

Manipulation is one of the strategies of the men to apply their system toward the women. It becomes their culture that is applied in their daily life. The patriarchy system creates distorted rules to control the women's life. Then, they make the women obey the rule. They make them become dependent on the men. They blame the women as weak creatures. They take advantage of uneducated women. In enforcing their system, they use three ways to manipulate the women. First, they control the women's ways of dressing. Second, they forced the women to be silent. Third, they create a rule that restricts the women in giving opinions and exploring their potential.

The way of dressing relates to the women's performance. In their strategy to manipulate the women, the government included society, control the women's performance which refers to how the women behaved, dressed, and talked in public and

private. Related with the Middle East patriarchy system, the women face the rule of a way of dress. They have to wear a dress that covers all the bodies including the face. This created rule obviously gives an effect on the women's physical movement. They will struggle in doing the activity that needs big physical movement, like walking, running, and doing chores. In term of a way of dress, it can be seen in the following quotation:

/Sire! What use is this black chadur to me?/

/A thousand mercies, why do you reward me with this?/

(CCD, stanza 1)

From the articulation of the women, it can be revealed patriarchy system inserts their ideology with the forced rule. Through visual imagery in the poem, the system shows their authority in controlling the women's way of dress. It refers to how the women dress in public with certain colors, styles, and patterns. Through disappointment tone on the first line, it shows the women's refusal of the rule. They force the women to accept the rule with excuses for their safety. The word */Sire!/* refers to the men who hold the authority in society and family. They are the actors in controlling the women with the injustice rule. The */black chadur/* in the first line explains the forced rule which restricts the women's choice in style and color. They forced the women to wear chadur. A Chadur is a veil which covers half of the women's face. From a physical point of view, a chadur blocks the women in showing their expression. They are forced to wear the color black which shows the women's weakness in expressing their choice. It also can be seen as the women's struggle and feeling of fear toward the rules. The blockade of

half of the woman's faces can be said as an attempt to limit their expression. In other words, the black chadur represents the system's way to manipulate the women. Through irony in line */A thousand mercies, why do you reward me with this?/* shows how the men manipulate the women with excuses. The word */reward/* explains the given rules as an excuse to protect them. In the patriarchy system's point of view, the excuse pictures as protection, however, it gives the physical limitation for the women. The question mark in the second line emphasizes the forced rule that is given toward the women.

Another quotation supports the first quotation in poem CCD, stanza 1 about the manipulation rule of a way of dressing for the woman is in the following:

*/I am not in mourning that I should wear this/
/To flag my grief to the world/
/I am not a disease that needs to be drowned in secret
darkness/
(CCD, stanza 2)*

The quotation above is related with the */black chadur/* rule in the first quotation. Through diction in the poem, it depicts how the government and society limit the women with a way of dressing. There are three words which reflect the forced rule. The word */mourning/* shows the compulsion from the women in accepting the chadur rule. The black chadur represents the mourning and grief of the women. The word */flag/* explains that the women have to show their weaknesses. The word */grief/* is the feeling of suffer or tragedy that has to be shown to make the women look helpless. Through visual imagery in line */I am not a disease that needs to be drowned in secret darkness/* shows the alienation of the women from the society. The word */disease/* refers to the label given for the women. This shows that women experience imprisonment in society.

The black chadur as a disease relates to society's view on the women. They reject the involvement of the women in society and imprison them in a small world. Moreover, the description of black chadur as mourning shows the real intention of the men to manipulate them. They instruct them to wear chadur to weaken the women. The forced rule exposed in line */I am not in mourning that I should wear this/*. This shows that the rule is not their choice. Then, the questioning of wearing chadur describes the loss of women's choice to run their life. In the first lines express the men's power to force the women with their rule. It shows how the men see the women only to fit with their criteria. In the last lines, */I am not a disease that needs to be drowned in secret darkness/* shows the government manipulation to limit the women's movement in public with the dress. The word */disease/* emphasizes the men's point of view toward the women as a failure. It shows the men's real intention for the women to keep them away from public activity. As a result, they just live in a small space as a daughter, a wife, or a mother.

Another quotation to support the limitation of the women's way of dressing to weaken their power can be seen in this following:

*/Sire, do be so kind/
/Do not give me this black chadur/
/With this black chadur cover the shroudless body/
/lying in your chamber/*

*/For the stench that emanates from this body/
/Walks buffed and breathless in every alleyway/
/Bangs her head on every doorframe/
/Covering her nakedness/*

(CCD, stanza 3&4)

This quotation relates to the exposure of the women's weakness in dealing with the way of dressing rules. Referring to both quotations, in the beginning, the black chadur represents the soulless women. Through repetition in stanza 3, explains the manipulation of black chadur in women's mental health. The word */shroudless body/* refers to the soulless women who do not have any power or confidence. This shows how severe is the mental damage of the way of dressing rule. Through visual imagery in line */With this black chadur cover the shroudless body lying in your chamber/* expresses the mental damage of the rule which affects the women physically. This also emphasizes the men's attempt to disturb the women mentally. They manipulate the women to cover themselves for protection. In fact, the dress exists to restrict the women from active in public. From the tone in stanza 4, it explains the damage in the mental and physic of woman. Through olfactory imagery in line */For the stench that emanates from this body/* implies the women's image that always sticks with negativity in society.

Moreover, it refers to how the society and the men see the women as dirt that needs to be covered and excommunicated. The word */stench/* knows as the bad smell which disturbs people's sense of smell. This shows how the men see the women's existence as dirt things to strike the women's mentality condition. The damage also shows in physics that can be seen through visual imagery in line */Walks buffed and breathless in every alleyway/*. It expressed the physical damage that the women experience with the dressing rule. The words */buffed/* and */breathless/* represents the disturbance in the women's physical activity with chadur. Thus, through visual imagery in line */Covering her nakedness/* pictures the silencing of their real self. The word

/nakedness/ refers to the women's real self which is their expressive statement and ability. In other words, the chadur blocks their freedom in exploring their statement and ability.

Basically, manipulation exists in the family. In the patriarchy system, the men have more power and hold the authority in the family. As a result the women under the men control. The men forced the women to be silent. They cannot express, show off, and debate the men. They even use violence to give the women 'feeling of fear'. The patriarchy system takes advantage and manipulates them. It can be seen from the following quotation:

/How will I sing of honey? It's turned to poison on my tongue --/

/curses upon the fist of the tyrant who crushed my mouth/

/Bless this world with no one to share my grief/

/whether I weep or laugh, whether I live or die/

(DOA, stanza 2 & 3)

This quotation explains the men attempt to silence the women who break their confidence. Through the speaker of the poems, it shows the women acceptance as the strength of the patriarchy rules. Through diction in stanza 2, it shows the manipulation which aims toward the women's mental condition. The word */honey/* refers to the behaviour and attitude that are taught toward the women. According to the Longman dictionary, Honey represents the taste of sweet nectar and also used to call a woman who adored by the men. This proves how the men tend to instruct the women to behave according to their preferences. The word */poison/* refers to the pain of being instructed.

According to the Longman dictionary in Idoceonline, Poison is a tool to kill or something such as an emotion or idea that makes you behave badly or become very unhappy. The use of words */honey/* and */poison/* in the first line, expresses the women's struggle in living the rule. Their struggle depicts in line */How will I sing of honey? It's turned to poison on my tongue --/*. This shows the threat of the patriarchy system rule that becomes a pain to the women. They manipulate the women to control them physically and mentally. The chadur controls the women physics and the rule of behaviour and attitude control their minds. In applying the rule, they also use threats to gives mental damage. The word */tyrant/* refers to the authority of man as the ruler in the women's life. It also indicates the men's tactics in manipulating the women with their power. Thus, the women forcibly have to obey the men which are to silence them. The sentence in line 2 */curses upon the fist of the tyrant who crushed my mouth/*, it emphasizes the men's rule to silence women with the intention to damage their mental.

Family is the small unit of society if the patriarchy system exists in the family then society has it. Thus, they make the women who aware of the injustice rule alone. They are alone because women who support the patriarchy system tend to corner the women who aware of it. From the irony in stanza 3, it shows the women loneliness in society. The line */Bless this world with no one to share my grief/* explains the ignorance of society toward the injustice rule of the patriarchy system. It shows that woman is alone which live in the circle of patriarchy. This proves how society takes part in silencing the women. The word */grief/* refers to the women's struggle and voice in dealing with the rule. They snatch the women's chance and confidence to give an

opinion. This makes the women stuck in their situation. In the line */whether I weep or laugh, whether I live or die/* emphasize the ignorance of the society toward the women. This proves the participation of the women in applying the patriarchy system which makes the women who aware become alone and helpless.

Another quotation supports the men effort to break the women confidence by silencing the women is in the following:

*/I am not a sinner nor a criminal/
/That I should stamp my forehead with its darkness/
/If you will not consider me too impudent/
/If you promise that you will spare my life/
/I beg to submit in all humility/
/O Master of men!/
/In your highness' fragrant chambers/
/lies a dead body/
/Who knows how long it has been rotting?/
/It seeks pity from you/*

(CCD, stanza 3)

This quotation relates to the poem DOA in stanza 2 which shows the damage of women's mentality. Through the speaker articulation, it explains the men attempt to make the women insecure with their role as a woman. The insertion of understanding 'woman is a failure' also takes part to silence the women. Through diction in the first line, the word */sinner/* and */criminal/* imply the labelling that the women get. This refers to the labelling of the women to hypnotize them with their injustice rule. Through diction in line */If you will not consider me too impudent/*, they told the women are a miserable object that seeks forgiveness from the men. This strategy manipulates the women to make them believe that they are weak which helps to weaken the women's

confidence to escape from the system. They told the women that they are useless and incapable creatures. This strategy can be seen through visual imagery in line */That I should stamp my forehead with its darkness/* which shows the label that the men insert toward the women's mind. It explains how the women could not express their thought freely. The word */stamp/* explains clearly that the label is given forcibly to apply the manipulation. In the line */If you will not consider me too impudent/*, emphasizes another attempt to label the women. The word */impudent/* shows the men manipulation to make the women feel worthless. Thus, it shows the men's vision toward the figure of the women which is a weak and failure creature.

The men also manipulate the women by cutting off their potential. This effort is related to mental damage which disturbs the women potential. By cutting the women's potential, the men can silence them from expressing their opinion. It shows in the following quotation:

/I and this prison: my longing cornered to nothing./

/I was borne of futility, born only to be silenced./

(DOA, stanza 4)

Through visual imagery in the stanza, it explains how the men silenced the women by cutting their potential. The women acceptance of the limited space emphasized the men strategy to strengthen the patriarchy system existence. They told the women are a 'failure' object. The word */prison/* refers to the women's limited space. The place can be described as the women's responsible to fulfill their role. Furthermore, the prison

depicts the limited of women movement that only in domestic work. They insert the understanding of ‘woman is a failure’ toward the women. Then, they become manipulated and do not dare to explore themselves in a career. It expresses in line */I was borne of futility, born only to be silenced./*. Through diction, this line proves the underestimation from the men to the women. They keep on telling this as a manipulation to cut the women’s courage to explore their potential.

Another quotation to support the manipulation of the men to cut off women’s potential can be seen:

*/Heart! I know Spring has passed, and its joy too/
/but how could I fly with these ripped-off wings?/*

(DOA, stanza 5)

This quotation relates to the poem DOA in stanza 4. The quotation above explains that the patriarchy system forcibly cut off the women’s potential. Through visual imagery, it reveals that the men intentionally cut women’s potential only to keep them in their role as a wife and a daughter. The word */spring/* describes the new change where flowers start to bloom after winter. The spring refers to the happiness, hope, and potential of the women that are taken away. They block the women’s way to show their potential in career and knowledge. Through symbols in word */ripped-off-wings/*, it shows the women helplessness in the patriarchal space. It also tells that they have potential which is suppressed. The effort to cut women’s potential is shown in line */but how could I fly with these ripped-off wings?/* which expresses the women's limitation in expanding their talent.

In this analysis, the most poetic elements which occur are visual imagery, symbol, diction, repetition, and irony. These poetic elements expose the patriarchy system strategy in manipulating the women to strengthen their rule. This strategy is able to invite the women to follow their system unconsciously. It also shows how the men intentionally control the women with their forced rule. Imagery is important to depict the men's effort to restrict the women with a way of dressing. Imagery is also important to explain the men's tactics to silence the women. Symbol reveals the men's effort to cut the women's potential in a career. Diction depicts the insertion of understanding 'woman is a failure' to restrict and cut off their potential. Repetition and irony help in strengthening their position and indirectly create the injustice rule that limits the women's space and potential. Thus, it shows the government and the society, especially men's strategy to insert their ideology by manipulating the women. The manipulation seems to state the women's place in society including married life. They could not express their emotion, opinion, and choice. This limitation makes the women left behind. The most important part, manipulation gives great mental damage. Above all of that, it shows how the patriarchy system makes the women seem helpless and fails which relates to their purpose to limit the women's space and strengthen their position.

2.2. Indoctrination

Indoctrination is another strategy of the patriarchy system to control and restrict the women. The men create a standard for women. It exists to limit the women with indoctrination. The manipulation aims toward the women's space and mental condition meanwhile, indoctrination aims the women's understanding of their role as a wife and

mother. In other words, they shape the women's role for their purposes. First, the women must get married and give a birth as family prestige. Second, the women must serve the family especially the husband. Third, they are ready to accept the punishment when they disobey.

Most of the women when they reach such a certain age, they must get married. Then, they face the wife's provisions in which they have to give birth and serve them. Giving a birth for the women is a must because the existence of the child could rise family prestige. In the family scope, the woman has to fulfill their role as a mother and wife. If the women could not meet with the standard, they will receive social judgement. This shows how the men view the women-only as a tool to serve them and preserve the generation of the family. First, the women face the probability to get married which can be seen in the following quotation:

*/ These are the Bibis/
/Who wait to fulfill their vows of marriage/
/In turn, as they stand , row upon row/*

(CCD, stanza 8)

The quotation above shows that the women who manipulated and trust the patriarchy system view of marriage. Through visual imagery in the stanza, the women experience the created standard for women who have to get married. According to the Hamariweb dictionary, the word */bibis/* refers to the Muslim lady. This 'bibi' is a caller for a woman who has already got a period. The period for a woman is a sign that their reproductive organ ready for marriage and give birth. From visual imagery in line */These are the Bibis/*, it explains the patriarchy system standard for the women who are already able to

get married. The women do not have other choices other than obeying the rule. This shows the indoctrination of getting married as an accomplishment for their role as a woman. If they could not get married, they will lose their role as a woman. Furthermore, if they did not want to get married, the men in the house like, father, uncle, and brother, will force the women into a marriage. According to Nazish Brohi and Afiya Shehrbano (2008) in Hashmi's article, the women did not own the control over their body. As a result, they lose the control and authority over their choices, such as in married, job, and behaviour. It proves in line */Who wait to fulfill their vows of marriage/*, through the visual imagery, it explains the patriarchy system effect in making the women believe with marriage as their responsibility to preserve family prestige. The waiting women show the indoctrination of the men toward the women which means they accept the rule where the women have to get married. In the line */In turn, as they stand , row upon row/*, it refers to the women who believe in the obligation to get married. The lined-up women who wait for the men show how strong the patriarchy system rule influences them.

Another quotation supports the indoctrination for the woman to get married is in the following:

*/They are the maidens,
/On whose heads , when your highness laid a hand/
/of paternal affection,
/The blood of their innocent youth stained the/
/whiteness of your beard with red/
/In your fragrant chamber , tears of blood,
/life itself has shed/
/Where this carcass has lain/*

*/For long centuries, this body spectacle of the murder
of humanity./*

(CCD, stanza 9)

The quotation above explains that the patriarchy systems opinion in the women's role. Through visual imagery from the stanza above, it shows the criteria or standard for a woman to get married. According to Arshad Masood Hashmi in his article, the dominant uses religion and tradition to make a 'perfect' woman even if the men have imperfections. The given criteria show the injustice treatment of the patriarchy system. The criteria are virgin which depicts in sentence */The blood of their innocent youth stained the whiteness of your beard with red/*. It explains the men criteria for the women that ready for a married should be a virgin. The word */tears of blood/* not only represents the virginity of a woman but also represents the loss of life from the women which is taken after the married. Moreover, it shows the women's rights which are taken after they become someone's wife. In line */Where this carcass has lain/*, emphasizes the dead of the women's soul. The taken of women's life strengthens in line */For long centuries, this body spectacle of the murder of humanity./*. Through visual imagery, this line expresses the murder of the woman's soul in marriage life. Based on the rule above, makes the women become a living dead body or a doll.

In married life, the women face the criteria of a wife that must give a birth and able to serve the men. In this following quotation, it expresses the indoctrination of the women as a wife to serve them:

*/Your highness must recognise them/
/These are the hand – maidens/*

*/The hostages who are halal for the night/
/With the breath of morning they become homeless/
/They are the slaves who are above/
/The half-share of inheritance for your/
/Highness's off-spring./*

(CCD, stanza 7)

The quotation above shows the women's role as a wife to serve the husband for sexual need and children. Through repetition of line */These are the hand – maidens/* from poem CCD in stanza 7 and stanza 9, this describes how the husband sees the wife as a servant. The word */handmaiden/* clearly explains the husband only treat the wife as a servant. According to Longman Dictionary, handmaiden refers to a female servants but it also represents something that supports an idea, system, or way of life. The handmaiden can also describe a wife who obeys the rule. As a result, handmaiden not only shows the men's view toward a wife's role but also refers to the women who support the patriarchy system. Through visual imagery in line */The hostages who are halal for the night/*, it can be revealed that the responsibility of a wife to serve the husband for biological need. In married life, the wife only sees as a sexual object for the husband. This is emphasized in line */They are the slaves who are above/* which express the women situation that deals with the men opinion of women as an object. The word */slave/* emphasizes the women's probability as an object, especially for sexual needs.

Another quotation support the women's role as a servant can be seen in the following:

*/For my person is not merely a symbol of your lust:/
/Across the highways of life , sparkles my intelligence/*

*/If a bead of sweat sparkles on the earth's brow it is/
/my diligence./*

(CCD, stanza 10)

The quotation above emphasizes the wife's responsibility to serve their husband's biological needs. This shows that married for women is a place to serve their husband. They have to obey and follow all of the rules. Moreover, the first line shows that the women experience sexual objectification in married life. They have to fulfill their responsibility as a wife to serve the husband. The men see the women only to ease their sexual desire. This shows the indoctrination of the men toward the women with their responsibility as a wife. The second line explains the men's 'perfect wife' who obedient toward their husband. The last one describes the wife who lives as a servant.

Another responsibility of a wife is being able to give birth. If the wife could not give a birth to a child, they will get a social judgement. In fact, the possibility to get pregnant is not only on the women's side to bear. However, in the patriarchy system, the women attached to being the one which determines the pregnancy. The wife responsibility to give a birth shows in the quotation:

*/Your highness must recognise them/
/These are the hand – maidens/
/The hostages who are halal for the night/
/With the breath of morning they become homeless/
/They are the slaves who are above/
/The half-share of inheritance for your/
/Highness's off-spring./*

(CCD, stanza 7)

The quotation above explains the men's purpose of marrying the women only to preserve their generation. The word */halal/* expresses the wife's readiness to serve the husband in bed. Halal is a word used by Muslim people. This disposes the men indoctrination toward the women by using religion as a mask or excuse. They use it as a tool to convince the women in believing their role to serve their husbands. The word */halal/* indoctrinates the women which makes them inevitably have to obey. In the above explanation, the first until the fifth line shows the women's responsibility to serve the men's sexual needs. Through visual imagery in the sentence */They are the slaves who are above The half-share of inheritance for your Highness's off-spring/*, exposes the indoctrination of the patriarchy system of women's role to give birth. The word */slave/* explains the obligation or certainty of a wife to give birth. A slave is a word that describes a thing or someone that follows the order of the master. If they unable to give birth, they will be labelled as 'a shame'. In the line */The half-share of inheritance for your Highness's off-spring./* strengthen the women's role as the object of reproduction in marriage life. This shows the men's purpose to make the women as their wives are for birth inheritance and sexual desire.

In order to apply the indoctrination, the men use violence as their tool to give fear to the women's mentality. Related to the Middle East, violence gives the biggest part to indoctrinate the women with their rule. With violence, the men kill women's character as a punishment. The violence of the men toward the women to support their strategy can be seen in the following quotation:

/I took it from her and said,/

*/“Yes, it is the sign of...” , when/
/My voice and peace were broken/
/by the violent arrival of a horseman./
/He carried a dagger under his tunic/
/with which he shaped the olive branch/
/Into a rod and looking at it/
/he said to himself:/
/“Not too bad a cane/
/for punishing the sinners!”/
/A real image of a hellish pain!/
/Then, to hide the rod,/
/He opened his saddlebag./
/in there, O God!/
/I saw a dead dove, with a string tied/
/round its broken neck./*

(GSA, stanza 4)

The quotation above exposes the use of violence to apply the strategy of indoctrination toward the women. Through visual imagery in the stanza, the speaker shows the men's use of power to frighten the women. It is an attempt to force the women to follow their rule. It can be seen in the sentence */My voice and peace were broken by the violent arrival of a horseman./*. The word horseman is identical with power and violence. This violence causes the damage to the women's psychological. They break the women's confidence and bravery with their violent acts. In the line */“Not too bad a cane for punishing the sinners!”/* shows how the men discipline or inserting their ideology with verbal and physical violence. This proves the use of violence in indoctrination the women.

Another quotation to support the damage of the women's mental condition as a result of the use of violence can be seen in:

/ Gracefully she approached,/

*/in a dress of bright blue silk;/
/With an olive branch in her hand,/*
/and many tales of sorrows in her eyes./
/Running to her, I greeted her,/
/and took her hand in mine:/
/Pulses could still be felt in her veins;/
/warm was still her body with life./

/"But you are dead, mother", I said;/
/"Oh, many years ago you died!"/
/Neither of embalmment she smelled,/
/Nor in a shroud was she wrapped./

(GSA, stanza 1 and 2)

The quotation above explains the women's sorrow in married life. Through the speaker in the poem, it describes the condition of a woman after the married life. The word */sorrow/* expresses the sadness of with phrase */bright blue dress/* which expresses the sadness of women. This sorrow and sadness show the mental condition of women in married life. When a marriage is not their choice, the women tend to feel unhappy. This shows that forced marriage is not the best choice. However, in line */"But you are dead, mother", I said;/* shows the women's mental condition which is already dead. This proves the women's loss of soul in life which makes them a living dead body.

In this analysis, the most poetic elements which occur are visual imagery, diction, and repetition. These poetics elements expose the patriarchy system strategy to control the women with indoctrination. They indoctrinate the women to make them become obedient and maintain their position in society. The indoctrination refers to the created standard or criteria for the women's role as a woman and mother. The participation of violence also helps the men effort to insert the criteria or standard toward the women. The imagery reveals the women time's for getting married. It

exposes the standard and criteria of a woman to get married. Moreover, it shows the act of violence to fear the women. The diction and repetition help in showing the women's responsibility to serve the men's biological needs. It exposes the women's obligation in giving a birth only to preserve the generation. All of that shows the power of indoctrination which convinces the women to follow and believe the rule. The women believe in giving a birth as family prestige to continue family inheritance. Furthermore, it gives an impact on the women mental health. They will feel sad, sorrow, and worthless if they are unable to get married at a certain age, give birth, and serve their husband. In short, the women have to follow the created rules of patriarchy system which is one-sided. The criteria forced the women to believe in the rule which makes them lose their right to control themselves. This shows that the patriarchy system takes advantage of society to believe in tradition to control their behaviour and attitude. It helps the patriarchy system to run their rule and maintain their position in society.

CHAPTER III:

CONCLUSION

The analysis of the three poems entitled *Chadur and Char-Diwari* (2012) by Fahmida Riaz, *Gracefully She Approached* (2003) by Simin Behbahani, and *Daughter of Afghanistan* (2005) by Nadia Anjuman reflect the issue of ideology enforcement. Ideology enforcement refers to the tactics of the patriarchy system in applying their philosophy of life and rule toward the women. These poems are based on the concept of feminism by Kate Millett, Naomi Wolf, and Betty Friedan. It also uses poetic elements such as imagery, diction, symbol, and repetition to reveal the meaning in the three poems. In this analysis, the strategies of ideology enforcement deal with manipulation and indoctrination.

The first is manipulation. The most poetic elements which occur are visual imagery, symbol, diction, repetition, and irony. These poetic elements expose the detail of the patriarchy system strategy that exposed the manipulation toward the women in order to enforce their ideology. Imagery is important to depict the government effort to restrict the women with a way of dressing. Imagery is also important to explain the men's tactics to silence the women. Symbol reveals the men's effort to cut the women's potential in a career. Diction depicts the insertion of understanding 'woman is a failure' to restrict and cut off their potential. Repetition and irony help in strengthening their position and indirectly create the injustice rule that limits the women's space and potential. The manipulation seems to state the women's place in society including their married life. They could not express their emotion, opinion, and choice. This

limitedness makes the women left behind. The most important part, manipulation gives great mental damage. Above all, it shows how the patriarchy system makes the women seem helpless and fail to face their life happily.

The second is indoctrination. This is another way to block the life of the women. The poetic elements which occur are visual imagery, diction, tone, and repetition. These poetics elements expose how the patriarchy creates the doctrines for the women's life especially in a role as a wife and a mother. Through imagery it can be understood how the system creates the rule for the women especially in married. It also exposes the standard and criteria of a woman to get married. Moreover, it shows the act of violence to fear the women. The diction helps in showing the women's responsibility to serve the men's sexual needs. The repetition depicts the slavery of the women's role as a wife. It also exposes the women's obligation to give birth only to preserve the generation. As a result, the women have to follow the created rules of patriarchy system. The criteria forced the women to believe in and trust the rule which makes them lose their right to be themselves. This shows how smart they are to influence the society. This helps the patriarchy system to run their rule and maintain their position in society.

Clearly, the inserted ideology enforcement of patriarchy system is done with a sly strategy. The enforcement of patriarchy system is not only to control the women and preserve their existence but also to stop the women from being aware of the situation. However, the enforcement of the patriarchy system will create a different reaction. The ideology of the patriarchy system will be considered stable if the society accepts the rules of the patriarchy system. It will be considered unstable when commotion happened

within society. The society of patriarchy system is the men who apply their injustice rules and the women who accept the rules of patriarchy system. From the instability, the injustice rules of patriarchy system are revealed to the world. They stop the women from being educated, having a carrier, developing their talent and potential because knowledge will help them aware of the situation and fight with it. The helplessness of the women toward the manipulation and indoctrination informs the importance of education. Education is able to influence the women in finding their identity such as ability in speaking, thinking, and making the decision. This instrument which is taken from the women must be retrieved back because they are the ones that can change the injustice of the patriarchy system ideology. The Woman with education can bring themselves out from the rules that underestimate them. Then, the women with intelligence have the courage to fight against the patriarchy system. So, the knowledge from education can help the women escape and fight the manipulation and indoctrination of the patriarchy system.

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