



Literary Studies

Pakistani Women's Dignity in Patriarchal Culture Reflected in Qaisra Shahraz's *A Pair of Jeans and Other Stories*

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SUBMISSION TRACK

Received: July 20, 2020
 Final Revision: September 23, 2020
 Available Online: December 10, 2020

KEYWORD

Dignity, patriarchal culture, Pakistani women,
 prescriptive criticism

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A B S T R A C T

This article discusses the problems faced by women and their dignity to survive in the domination of a patriarchal cultural environment. This study uses prescriptive criticism from Cheri Register to analyze three short stories by Qaisra Shahraz entitled *Zemindar's Wife*, *A Pair of Jeans and The Elopement*. The concept of prescriptive criticism from Cheri Register has four criteria that supposed to be found in literary works, namely serves as a forum for women, helps to achieve cultural androgyny, provides role-models, promotes health and augment consciousness-raising systems. The results showed that the main female characters; Noor, Miriam and Rubiya can survive in the dominant patriarchal culture with the dignity to resist in the patriarchal culture. These three stories successfully covered four prescriptive criteria by Register and can be classified as feminist stories.

I. INTRODUCTION

In the past, women in patriarchal culture are portrayed as weak creature. They lack of education, they also have to work at home and care for children. As the time goes by women cannot be underestimated, especially the dignity of women in patriarchal culture. Women's dignity is needed to survive in society. Furthermore there are over half a billion women in the Middle East. They are in the environment that does not support their role as human beings. Their social status is low and they are not respected by men. Women in the Middle East are not paying attention to health and often experience violence and sexual abuse. They are discriminated by men, religion and law. They do not get good education and they are often considered weak. The only function of women in Middle East is only to give birth. Nowadays the condition has improved considerably. Some of the women in the Middle-East are standing up and try to fight for their rights.

A Pair of Jeans and other stories is a collection of short stories written by Qaisra Shahraz published by Hope Road London, United Kingdom, 1988.

Qaisra Shahraz is a Pakistani who lived in the United Kingdom. Qaisra Shahraz was born in Pakistan in 1959 and grew up in England. She lives in Manchester at nine years old. She started her debut as a writer when she was very young. Shahraz studied English and European Literature at the University of Manchester and Scriptwriting at the University of Salford. A fellow of the Royal Society of Arts and a member of the Royal Society of Literature, Shahraz is a writer, educator and consultant, college and university inspector, teacher trainer, journalist, and scriptwriter. Most of her work is based on her experience of living and growing up in the United Kingdom. She wrote about the Muslim woman issues living in Western society, women who fought against the patriarchal culture, the people who live in Pakistan.

Most of her work raises issues that are experienced by women. *A Pair of Jeans* explores the issue of clothing, female modesty, multiple identities and cultural clashes. Some of her novel became a best seller and translated into several languages such as *The Holy Woman* (2002) is a powerful sage

of love & family politics, set in five countries, Typhoon (2007) is a tragic tale of three young women demonized by their past and Revolt (2013) is a multi-layered, multi-faceted story of love and loss, finding and losing, and mixed-race marriage. In 1989, *A Pair of Jeans* was picked by a German Professor/Editor, Dr. Liesel Hermes, as a literary text to be used in German schools for the German Abitur examination. She has been active in Kochi (also known as Cochin is a major port city on the South-West coast of India) for inaugurating the DC international book fair.

The collection of stories *A Pair of Jeans* is composed of several collections of short stories. The writer chooses three stories, which are *Zemindar's Wife*, *A Pair of Jeans* and *The Elopement*, to be analyzed due to the similarities of the topic which is women's dignity. The similarity of these stories is a female character that can survive and resist in a patriarchal culture in Pakistan. *Zemindar's Wife* is the story of a wife the ruler of the land named Noor (Chaudharani). Her husband is the ruler of the land and would like to have all land certification of residents of the country to gain valuable crops, namely bauxite. Noor realized and she must stop that, if the land was an exploration then the land not fertile anymore and it makes them lose their job. Noor (Chaudharani) as a *Zemindar's* wife decided to give back the land documents to the society. Noor is one example of a courageous female character.

In the second story, *A Pair of Jeans*, Miriam is the main female character, Pakistani woman who studied at a British College. One day she met her future mother-in-law. At that time she was dressed in Western fashion, wearing a pair of jeans with short tops and leather jackets. The future mother-in-law is shocked to see her style as it considers impolite for Muslim women to wear jeans and leather jackets. Their future in-laws decided to cancel the engagement with their son. Rubiya, the female character in the third story *The Elopement*, runs off with her boy friend. She left the house without telling her father, mother and her sister. After knowing Rubiya is running from home, her mother and sister tried to conceal the fact from her father. They are afraid if he finds out that Rubiya elopes with a young man, his stroke will kill him. They make excuses that Rubiya had a headache and need a rest to sleep in her room. Rubiya's mother and sister are afraid of what Rubiya did was a taboo in their tradition.

The tree stories above provide an example of women who are fighting against the patriarchal culture. These women prove that they can survive and show their dignity in facing the patriarchal culture. Hence, it is still strongly upheld and uprooted in Pakistani Middle East culture, especially Pakistan. However these three female characters in each story are described as brave and intelligent women that are able to survive, resist and even show their own dignity. There are many aspects that can be analyzed in the perspective of feminist criticism, focused on feminist critique.

In conducting the research, the collected of short stories entitled *A Pair of Jeans and other stories* written by Qaisra Shahraz is used as the primary datum. Some supporting data are also needed for the analysis and they are provided from some previous researches related to the research.

The first study is an article entitled *Subalterns Can Speak: Shrahraz's Message of Hope for Human Equality in Zemindar's Wife* (2015) written by Sabah Zaib and Ghulam Mustafa Mashori which describes about a critical approach to uplift this downtrodden and browbeaten, challenge dominant discourse for social justice. The aim of this article is the author's social agenda to represent the narrative of a feudal lord Sarfaraz Shangir (the elite) and his poor villagers namely Younis and Kaniz (the subaltern). The study explores that Shahraz creates the character of Noor, the Chaudarani Sahaba, to dismantle the feudal system. This analysis of the story shows that by attacking the roots of feudalism, Shahraz delivers a message of human equality against class, cast, and gendered subalternity. In this article, the author describes the *Zemindar Wife* (Chaudharani) is intelligence and philanthropy weaken the roots of feudalism. This article is useful for this research because in this article the author provides the information about the character of Noor in *Zemindar's Wife*.

The next review is also taken from the same writers; Ghulam Mustafa Mashori and Sabah Zaib which discussed the codes in *A Pair of Jeans*. The article entitled *Five Codes of Barthes in Sahrax's story A Pair of Jeans: A Post Structural Analysis* (2014). *A Pair of Jeans* under the implementation of Roland Barthes' five codes theory. The five codes namely are: proairetic, hermeneutic, semantic, symbolic and cultural. The application of five codes on the selected story discussed into five different voices. The semantic meaning of the words "Jeans" and

“tradition” give in-depth understanding to the ironic representation of Miriam’s modern dress which ruptures the traditional concept/dreams of Begum and Ayub. The antithetical code helps reader to understand the psyche of characters. It gives a clue of thought that how cultures represents the identity of man. The cultural code gives light to the embodied Eastern and Western cultures, especially Pakistani and Indian marriage system, and their baseless ideology of patriarchy. This article is useful for the research because it provides the information about Pakistani marriage culture.

Another research which give contribution is an undergraduate thesis written by Tajul Mafakhir from State Islamic University of Maulana Malik Ibrahim (2016) entitled *The Struggle of Zarri Bano Against Patriarchy in Qaisra Shahraz’s “The Holy Woman”*. In this research, Tajul discusses a woman named Zarri Bano. She fights against the oppression of women. Tajul describes how Zarri Bano faced oppression from men. He used radical feminist theory to analyze the story. This article is useful for the writer because the author provides information about patriarchy. The last review is another undergraduate thesis by Stenofi from Binus University (2014) entitled *A Postcolonial Feminist Analysis of Female Characters in Short Stories by Qaisra Shahraz and Everyday Use by Alice Walker*. In this research, she compared the two short stories *A Pair of Jeans* by Qaisra Shahraz and *Everyday Use* by Alicia Walker. She uses feminist analysis and the specific feminist theory that she used in this research is the postcolonial feminism theory. Stenofi concern with how people with hybrid identity react in their society with different tradition and culture between theirs and their living society.

Patriarchy and Feminist Literary Criticism

This research analyses the dignity of female characters in this story *A Pair of Jeans and other stories* by Qaisra Shahraz by applying feminist literary criticism proposed by Cheri Register uses prescriptive feminist criticism. Before that, the concept of Patriarchy will be discussed first. Walby in the book of *Theorizing Patriarchy* (1990), has explained the patriarchal concept: “I shall define patriarchy as a system of social structures and practice in which men dominate, oppress and exploit women...the use of the term social structures is important here, since it clearly implies rejection both of biological determinism,

and the notion that every individual man is in a dominant position and every women is subordinate one...patriarchy is composed of six structures: the patriarchal mode of production, patriarchal relations in paid work, patriarchal relation in state, male violence, patriarchal relations in sexuality, and patriarchal relations in cultural institutions...” (Walby 1990:2) In Tyson, patriarchy is thus, by definition, sexist, which means it promoted the belief that woman are innately inferior to men (2006 : 85). This patriarchal system makes the image of women weak from man perspective. Tyson mention “...in patriarchy, everything that concerns men usually implies something (usually negative) about women” (2006 : 88). The domination system is called Patriarchy. Bell Hooks in her essay entitled “Understanding Patriarchy” states that:

Patriarchy is a political system that insist that male are inherently dominating, superior to everything and everyone deemed weak, especially females and endowed with the right to dominate and rule over the weak and to maintain that dominance through various forms of psychological terrorism and violence (2013).

The theory applied in this article is feminist literary criticism proposed by Cheri Register using prescriptive feminist criticism. In prescriptive feminist criticism, this article focused on seeing the female characters’s struggle in patriarchal culture. The aim of this research is to find out how they struggle and resist with their dignities in patriarchal culture.

“Feminist criticism is concerned with ...the ways in which literature. (and other cultural productions) reinforce or undermine the economic, political, social, and psychological oppression of women (2006 : 83)”. Feminist criticism is also concerned with less obvious forms of marginalization such as the exclusive of women writers from the traditional literary canon: “...unless the critical or historical point of view is feminist, there is a tendency to under represent the contribution of women writers” (Tyson 2006 : 82-83). In prescriptive criticism Cheri Register mentions that feminist criticism has four distinct subdivisions that she forms: Prescriptive criticism is best defined in terms of way in which literature can serve the cause of liberation. To earn feminist approval, literature must perform one or more of the following functions: (1) serve as a forum for women; (2) help to achieve cultural androgyny; (3) provide role-models; (4) promote

sisterhood; and augment consciousness-raising (quoted in Donovan 1989: 18-19). Serves as a forum for women means women are free to speak and share their experiences and feelings without having to meet the standards set by men. Help to achieve cultural androgyny, the points is that basically the feminist movement wants to create a social life that the values of women have not been appreciated. The creation of female characters which is too masculine and use physical strength is not feminist because this still originates from the nature of masculinity. Provide role-models are providing space for women to explore new things, and start from themselves and end by themselves. Promote sisterhood; and augment consciousness-raising that is giving women the possibility to realize their differences with others, respect similarities with other women and decide to take political action.

II. METHOD

In conducting this research, the writer evaluates the novel based on Mario Klarer's idea. Furthermore, literary critique is sometimes used to differentiate between the reader's interpretation of the story and the evaluate criticism that normally occurs with book reviews. Additionally, there are several steps in evaluating a literary work.

The first step is collecting the data. In collecting the data, the writer applies library research method. There are two types of data used in this research; the primary data, which are taken from the collected stories *A Pair of Jeans and other stories* (1988) as the object of the research. Then, the secondary data are taken from several sources by gathering some books, study guide, journal, articles and sites related to this research. The data has been collected by using library research method.

The second step is analyzing the data. In analyzing data, the writer starts from analyzing the primary data, then the writer analyzing some of part of the collected stories which supports the analysis by using book, the theory and the application of literary criticism especially deals with feminist approach which support the analysis. The writer analyzes these stories by using feminist prescriptive criticism. In the end, the writer mentions the problems faced by the main character and relate it to the theory. The last step is presenting the result of the analysis. The result of analysis is presented descriptively using the prescriptive criticism. The writer describes the dignity of the woman and the problem they face

in patriarchal culture. At the end of this research, the writer presents several points as the result of this research descriptively. These steps of literary critique shows that the evaluation of works in literary criticism is controversial, which mostly because this process requires too many variables

III. RESULTS AND DISCUSSION

The problems faced by Pakistani women until today is so numerous, according to Eeshah Omer there are 6 issues that must be faced by Pakistani women: gender biases, sexual harassment, finding balance between work and personal life, education and marriage, husband's insecurities, and last is rape and honor killing (Eeshah Omer: 2017). The writer focuses on gender issues, issues of work and personal life of women, and marriage as well as social problems commonly felt by Pakistani women. Pakistani women are often underestimated and poorly humiliated. They are too often differentiated by sex. They only act as mothers in the family and should not work other than at home.

Pakistani women also do not have proper education. All sectors in government and education are all held by men, such as more men work than women. Because of its cultural system that uses patriarchal culture. No wonder men are more benefited by this system. They can get a good education and can work anywhere. Limited education also makes women look brainless and cannot do anything. Pakistan is one of the lowest countries in the education sector. Most of those who cannot continue their education are required to get married soon. Many cases in Pakistan that women who are still teenagers have been searched a mate by their parents and they are often married at a young age. But many problems arise from a young marriage.

Pakistan became one of the countries whose inhabitants migrated greatly in the 1950s and 1960s. One of its migration destinations was the United Kingdom. Moving other countries does not bring much change to Pakistani women. Life in United Kingdom is the same for Pakistani women, they do not get changed. Generally, the problems faced by Pakistani women are gender discrimination, women's problems in the field of work and many others. According to Siobhan Fenton in his article "Muslim women are much less likely to have a graduate level job than Christian women with the exact same qualifications and are also less likely to receive replies to job application" (Siobhan

Fenton : 2016). Until now Pakistani women in United Kingdom are still experiencing similar problems experienced when they are in Pakistan. They now compete with Christian women who dominate United Kingdom. In his article, Siobhan Fenton also mentioned that “43 percent of Muslim women in the UK feel they are ‘treated differently or encountered discrimination at job interviews’ because they are Muslim” (Siobhan Fenton : 2016). The issue of religious discrimination is also one of the social issues felt by Muslim women of Pakistan. They are also considered weird because they wear a hijab. “The figure rises among women who wear a hijab, whereby 50 percent feel they have ‘missed out on progression opportunities because of religious discrimination and that the wearing of the hijab had been a factor (Siobhan Fenton : 2016). Despite having moved away from Pakistan, they also leave their traditions. Pakistani women living in the United Kingdom are often told to get married at a young age. But that does not guarantee their lives, much of the divorce caused by violence in marriage and also the issue of sexual crimes experienced by Pakistani women.

In *Zemindar’s Wife*, Noor has a key role as the wife of the village leader. But in the eyes of society she is seen as nothing more than a ruler’s wife. She is a beautiful, smart, and kind-hearted woman and all the villagers fell in love with her the character. On the other hand being a ruler wife does not make Noor always happy. Every time her husband held a big party, she is required to always be the perfect wife. She always uses makeup to make the villagers respect her more as the wife of the village leader. Her husband often held parties, sometimes Noor felt strange with the attitude of her husband. She thinks that her husband’s actions are only to throw money and that is not good for her health as he keeps the party going. Noor who does not know about her husband’s plans can only wonder why her husband is holding a party continuously so it is a routine event that should be held every chance. Actually Noor did not want to attend the party, but she had no choice because her husband is an important person in the village. Noor tried to act like a respectable lady at the party. “Noor sat down again, next to her husband, and kept watch over the proceedings. She wanted everything to run smoothly and as planned” (9). As a result of all too often she welcomed guests, Noor began to feel uncomfortable. She protests against her husband by the way she leaves the guests and her husband. She

could not wait for long time, she immediately left her husband and the guests. Then she decided to leave after greeting the guests. That is the problem faced by Noor’s as a main character. She has a husband which has an important position in the society.

Despite living in a thick environment with patriarchal culture, Noor never complained. She does her job as the wife of the village leader. She knows that she must behave well in front of all the villagers. Noor’s character in this story never shows that she hates her life as a woman who has an important position in the society. In this story we can see that Noor cannot express the true feelings that she feels to her husband. Even when she wanted to refuse to join her husband’s party, it did not happen. She continued to accompany her husband to welcome the presence of the villagers. But there is something contrary to the patriarchal culture that we know that a woman cannot participate in a government or an association in this *Zemindar’s Wife* story. In *Zemindar’s Wife* it has the fact that a village leader or ruler (*Zemindar*) can be invited to negotiate by his wife. Usually in patriarchal culture, a wife only takes care of problems in the household and is prohibited from meddling in men’s affairs. But that view can be destroyed in this *Zemindar’s Wife* story. Noor could prove that she could take her place in a forum led by her husband. Also interesting of this story is a *Zemindar* who loves his wife and he let his wife do as she pleases. Although at first he was angry, but the feeling of anger is only lasted for a while as his love to Noor is stronger than everything.

In *A Pair of Jeans*, Miriam, a young woman who continues her education at college in England is treated unfairly by her parent’s in-laws. The day when her parent’s in-laws visited her house and caught her dressed in a casual-non traditional dress. “She remembered the phone call of yesterday evening. They said they were coming today. What if they had already arrived? She glanced down at her tightly jean-clad legs. As soon as she got home she must discreetly make her way to her room and quickly get changed” (13). Miriam’s in-laws are someone who values the tradition. It can be seen that Miriam’s mother-in-law is so hard on her. Just because of a dress they think of Miriam as a freak and lousy woman. Although she is annoyed she could not express it because she realized that she was just a candidate for their son. She has not officially become their daughter-

in-law so she cannot say much give a reason. In fact Miriam cannot give her opinion on the annulment of her engagement. Their parents have a bigger role between her and her future husband. One of the problems Miriam faced in this story is Despite the fact that she accepted the decision from her future in laws to end her engagement with their son, she was very upset and angry at the same time. Miriam's biggest problem is when she cannot express her feelings and also because she grew up with a strong patriarchal culture.

Rubiah, the main female character in *The Elopement*, is the first daughter in her family, she comes from a religious family. Her father is a Hajj. In fact, if she decides to leave home with a man who is unknown to the family, it is considered as something that can give a bad impression on her family especially in a religious environment. In Pakistani culture the deed committed by Rubiya is considered taboo. Likewise with the Rubiya family, they feel embarrassed with her eloment. In Pakistani culture, it is a responsibility of the daughter's parents to looked for an appropriate husband for their daughter while the daughter is just waiting for the decision of the parents to marry her with the appropriate and suitable man. Unlike Rubiya who tries to find her own happiness by eloping with a stranger who happen to be her boy friend.

The Resistance and Dignity

Noor is a wife of the landowner. At the beginning of the story she played a role like the wife from upper class. Every time her husband holds a meeting with the community she is required to look perfect like wearing makeup and wearing elegant clothes. But in the middle of the story, she finds out that her husband is wrong to the village people and is unforgivable. Although her position in the eyes of the community is only the wife of the landowner, she feels she must take action. One of the things that make Noor survive is because of her courageous nature to make decisions. She is the woman who notices the condition of other women who need her help. Noor has a brave characteristic. She dares her husband to return the documents that her husband kept to the villagers. She did not think twice that she thought only the helpless villagers are able to regain their livelihood. It is Noor's dignities seen from her courageous personality to help the poor people in her village.

Miriam is a young girl who came from Pakistan and moved to United Kingdom. At her young age Miriam already has a fiancé and will soon hold a wedding with a man of her parents' choice named Farook. Farook is the son of Miriam's mother's friend whom she met at a party. But the engagement was canceled because her future in-laws caught her wearing jeans and a leather jacket. Miriam thought that she is treated unfair simply because she dressed like a westerner. She wanted to give the reason why she dressed like that, but she was not given a chance to explain it. Actually the clothes that she used to climb the hill with her friend. But unfortunately, Miriam was unlucky that day. She decides to meet Farook and asks for an explanation to his parents even though her mother had forbid her she still left. Her mother thinks that it is not good for Miriam to meet Farook because the arranged marriage is arranged by the parents so her mother is the right to take action. Her critical and courageous nature makes her go to ask for any reason of her future in-laws decision to end her engagement. She set aside the Pakistani tradition and chose the path she considered to be true although she is fully aware of her action to be considered impolite.

Rubiya in the the third story, is a woman who comes from a religious family. Her father was a Hajj who is respected by the surrounding environment. She is a brave woman. She left home with a man who is unknown to her family. Rubiya's role in *The Elopement* story is so slight. She appears at the end of the story but the focus of this story is only on Rubiya who dares to break the Pakistani tradition and she performs an act considered taboo by the people of Pakistan. "Even amongst themselves the subject of Rubiya's elopement was a taboo. It was too terrible to discuss openly" (18). At the end of the story Rubiya finally returned home, she realized that what she did that is a stupid thing. "Damn the man! Damn him! her mind cursed. She would never be the same again. She was a fool" (18). From the dialogue it appears that she regrets going with the man. Although in this story is not described why she is angry with him. So Rubiya dignity in this story is that she changed her mind to think more realistically and decided to go back home. Indirectly she realized her deed and go back together with her family. Yet, it is simply due to her disappointment with her eloped boy friend not merely because of her fear of running away with her boy friend.

Prescriptive Criticism based on Cheri Register in *A Pair of Jeans & other stories*

a. Serve as a Forum for Women

In the story of *Zemindar's Wife*, Noor's husband has an important role in this story. He controls all the neighborhoods in the village. He is responsible as a leader and landlord. Zemindar competes to win the hearts of the villagers by holding a festive party and instead they have to sell the land and they must submit their land certificate to him. He wants to gain his own advantage by exploiting the land to find valuable minerals. He will collect his wealth for the next three years and plans to build a magnificent home from the land for him and his wife. That did not make Noor feel weak from her husband. Being in a difficult position, Noor is able to balance her position and position her husband as village leader. Finally she was able to make a decision, she returned the land letter to the original owner (9). She realizes her deed, he knows that her husband will be angry but she tries as hard as possible. However the outcome will be, she remains in principle. It was evident that Noor was able to stop her husband. Also in patriarchal culture is called that the problem faced by women that they cannot enter a forum dominated by men. But the issue is not proven in *Zemindar's Wife*. Noor was able to enter a forum controlled by her husband. Noor finally managed to solve the stereotype that the woman is weak and cannot lead a community or forum that is usually led by a man.

b. Help to Achieve Cultural Androgyny

In the story of *Zemindar's Wife*, *A Pair of Jeans* and *The Elopement* has little to say about male characters it can be said that the role of men in this story is very small. The character of women is the more dominant. The three main characters in this story Noor, Miriam and Rubiya are able to survive and for some reason they also act like men sometimes.

c. Provide Role-Models

Noor, Miriam and Rubiya can solve their own problems. Noor who dared to take action and do good action to women who have difficulty. Miriam also ventured to meet her future husband even though their engagement had been canceled but she still wanted to solve her own problems without the help of her parents. Last one Rubiya, despite wanting to find her happiness but she prefers her family and leaves the man. They are able to deal with their

problems bravely and find the best way. They are an example that women are not always as weak as they think. They can destroy the stereotype of women.

d. Promote Sisterhood and Augment Consciousness Raising

In the fourth point of Cheri Register, the writer found this point in *The Elopement* story. Rubiya's sister, Farina and Nadia, are angry at Rubiya's behavior "Farina and Nadia were unable to voice their thoughts openly... "How could she do it?" they queried. "Had she taken leave of her senses? Did she feel no shame?" They shuddered at the thought of their sister being in close proximity with a strange man" (18). At first they blame Rubiya because she was more concerned with the man for the reason she called love. They worry about their mother and father who will be embarrassed when her daughter runs away from home with a man. While Rubiya might have described it as 'love', they would have labelled it as infatuation and sheer madness. Although younger than Rubiya they knew their limits. They despised their sister's action in wanting to ape their English girlfriends by having a boyfriend too. It would never work, they were sure. Rubiya was just infatuated and she would return. They would tire of each other soon enough, especially when they couldn't survive in a social vacuum, surrounded by shame and rejection. In the middle of the story they begin to understand Rubiya with all the problems. On the other hand they also understand her condition "They tried to put themselves in her place and imagine what she felt and what must have compelled her to do what she did. Their minds, however, shied away from the situation" (18). This proves that they understand each other and help each other. Even though Rubiya is wrong but they still help Rubiya.

The three female characters in *A Pair of Jeans & other stories* successfully cover all four functions from Cheri Register; serve as a forum for women, help to achieve cultural androgyny, provide role-models, promote sister hood and augment consciousness-rising. This means that these three short stories can be classified as feminist stories.

IV. CONCLUSIONS

The three short stories from Qaisra Shahraz,: *Zemindar's Wife*, *A Pair of Jeans* and *The Elopement* have the same problems which is faced by each of the main characters who live in patriarchal culture. All of the female characters in

these three stories can survive with the dignity they have and they are the reflection of Pakistan women today. All of this collection of stories is analyzed by using prescriptive criticism from Cheri Register.

The writer finds similarities in the the three stories. The similarity is that they are facing some the problems due to the patriarchal culture of Pakistan. These three stories are mostly based on women trying to survive in a patriarchal culture. They survive with the dignity they have. Thus Noor, Miriam and Rubiya is the reflection of Pakistani women today. They are brave, beautiful and intelligent.

The writer also apply the prescriptive criticism to analyze these short stories. These stories can present four criteria needed to analyze a work. First this story serves a forum for women despite being in the patriarchal culture of female characters in this story able to survive in difficult situations and they can balance their position and the men. Second, although the environment in this story

cannot help to achieve cultural androgyny, but the main character of women in this story they have feminine and masculine. They are not weak but they can be as strong as men. All three of them can provide role models, they can prove that they can solve their own problems and be able to deal with them. Fourth promote sister hood and augment consciousness-raising, Rubiya's character in *The Elopement* is not very significant but her sister Farina and Nadia always support her. Although at first they were disappointed, but they still care to their sister.

From the results of the analysis, the writer can conclude that the three main female characters in these three stories Noor, Miriam and Rubiya are able to survive with the dignities they have. They can also face the problem while they are in the dominant patriarchal culture. The story of *Zemindar's Wife*, *A Pair of Jeans* and *The Elopement* successfully bring together four necessary functions in prescriptive criticism from Cheri Register. So these three stories can be classified as feminist stories.

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