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## **PARENTING STYLES AND PERCEIVED FAMILY SUPPORT AMONG HANDICAPPED YOUTH OF QUETTA**

Muhammad Rizwan Butt<sup>1</sup>, Prof. Dr. Muhammad Azam Tahir<sup>2</sup>

### **ABSTRACT**

Parenting is referred to the styles that a mother and father, jointly or independently espouse for upbringing of their children. Parenting is a complex marvel that include specific behaviuor to predict many concerns of the child. The present study aims at exploring and categorizing the role of parenting styles and perceived family support among handicapped youth at Quetta. By using purposive sampling technique, 180 participants were chosen; consisting of 149 male & 31 females. They were students in government institutions at Quetta for educating handicapped children. Participants was between 13 years to 28 years of age. Parental Authority Questionnaire (PAQ) by Buri (1991) and Family Support Scale (FSS) by Naz (2001) were applied for data collection. The analysis was carried out on SPSS version 23 for Standard Deviation, t-test, and one-way ANOVA. The results generated that majority of participants had permissive parenting style in their families, whereas, relatively lesser had authoritative and the least were authoritarian parenting in their families, respectively. Physically handicapped displayed satisfaction on extending family support from their parents and families members.

**Keywords:** Parenting style, Permissive, Authoritative & AuthoritariParenting Styles, Perceived Family Support, Physically Disabled.

## **1. INTRODUCTION**

Parenting is referred to the styles that a mother and father, jointly or independently espouse for upbringing of their children. It requires to prepare the children to play their role in the society and to respond as per the need of family to serve as an effective agent of social development, change and socialization. It also refers to the awareness of the parents' attitude towards their child, which has great significance in developing their behaviors.

It is a complex marvel that includes specific behavior which may predict many concerns of the child. Nurturance and parental control are features of parenting interactive effect for development of dynamic personality of the child.

Greenspan & Benderly (1997) limits without nurturance strains fear and unwanted desires, similarly nurturance without limits breeds self-absorption and imprudence. Researchers has linked parenting, to incorporate intimidating, striking pressure, negativity and criticism with poor socialization resulting development of impaired moral conduct, enhance aggression Kuczynski & Kochanska, (1990). The parents who keep monitoring and inculcate in child meaningful norms and standards are more assertive, not intrusive are having more ability to adjust, support and acquiescent to the special needs of their children and foster

maximum consequences of their children, which may add in self-regulation, autonomy, psychosocial maturity, social responsibility and academic competence Cole & Cole, (1993).

In the entire life of a child, parents try to fulfill all physical and emotional needs of their child. The child depends on parents varied with his age. In early years he needs physical support and gradually emotional and financial demands increases. A loving and caring attitude of parents will develop positive personality of child. Harsh and aggressive attitudes of parents develop negative personality characteristics. As a child grows, he/she interacts with other family members i.e. siblings, relatives and family friends. Yet, the impact of the relations of parents on their child's personality is the most significant throughout in their life practices. Researches and psychologists give pivotal importance to the parenting styles in child's physical and mental growth and development. In the upbringing of child having disabilities, extra care and support of the parents in particular and family in general is needed as compare to the upbringing of normal child (Amin & Nadeem, 2011).

Generally, the term/ expression being "handicap" refers to a situation of inability to function normally without external support by any individual due to mental or physical impairment or incapacitation. This expression looks blunt and bit harsh term proposed by psychologist with attached feeling of disgrace or weakness for the affected person. In past this word was coined with the impression of street dweller. In most cases, persons with physically impairment are requiring an equipment for his/ her mobility, relevant on if that particular equipment is obtainable to them (Akram & Naseem, 2010).

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The term “Disability” express curtain limits or deficiency while conducting any act or action and due to this limit person with disability needs external support. The disability may has the intensity from mild to moderate to severe. That is why, it is categorized accordingly to the level of its intensity. Usually disabilities are classified as given below:-

#### Visual impairment

- 1) Mental Retardation
- 2) Physically handicapped
- 3) Behavioral Disorders
- 4) Hearing Problem
- 5) Learning incapacity
- 6) Communication problem

The study in view was focusing on its major objectives i.e. 1.To find out which parenting style is better for physically handicapped children. 2. To examine and assess effect of parenting style. 3.To study the ground realities regarding practices of parenting styles in lower, middle and high classes and their impact on physically handicapped children. 4. To explore effects of variables on the psychological adjustment of physically handicapped children. 1. Study the Behavioral Pattern of physically handicapped adolescent, accordingly, this aspect is being discussed in discussion.

The term physically handicapped infers authoritative parenting weak, brain damage or any other physical incapacity in people. These disabilities are either by birth or developed by birth or developed by some accidents (Shah & Bano, 2002).

Generally physical handicapped are characterized as congenital or acquired. Further scientist sub-divided two major categories into following types.

- 1) Duchene
- 2) Limb Deficiency
- 3) Club foot
- 4) Polio
- 5) Spina bifida
- 6) Spinal cord injuries

These categories are discussed in detail in the following paras:-

Duchene muscular dysfunctioning is hereditary disease characterized by progressive muscle weakness. It is caused by mutation in X chromosomes. It is common in male. Muscle weakening start in early age and diseased span last roughly till 17 years of age. The individual with muscle dysfunctioning cannot survive after this age of their life (Cole & Cole 1993).

A child born with one and more limbs either partially or completely absent have categorized “limb deficiency”. This deficiency may be inherited or due to medical problems or due to some injury during the pregnancies (McCarthy, 1992).

A fault by birth, in which foot is wrapped in or down is called “club foot”. It is one of the most common impairment as it is found in almost one in one thousand. Polio is a viral disease caused by a polio myelitis, a virus, which spread through oral facial transmission (Disabled World, 2006). During the fetus stage, in the 1<sup>st</sup> month Spina bifida disorder may occur, as the spinal column’s growth was not done as normal growth, which cause different types of physical impairment during childhood and through maturity (Charney, 1992). Spinal cord injuries may be of

two types, paraplegia when the legs are affected or tetraplegia when all four limbs are affected (Shah & Bano, 2002).

In Pakistan approximately 3,293,155 persons (Ministry of WD, W&SE, 2002) were having different disabilities, among these disabilities, physically disables' percentage is the highest about 64%. The research has focused only on physical disability among Adolescence, which was an effort to give comprehensive understanding on the issues related with physical disability. It would be wise to know the key concepts on various terms used in the study i.e. Adolescence is driven from the Latin word *adolescere*, meaning to grow up. Adolescence is the onset of the puberty which occurs between the childhood and adulthood. It is the phase of life where physical and psychological development occurs with physical and biological changes, (Berk, 2004).

Adolescence is associated with multiple transition is one's life such as education, training, employment and unemployment as well as change from one environment to other. Biologically adolescence is defined as the physical change specially marked by sexual maturity and cessation of physical growth. Socially age of adolescence is refers to preparing an individual for adult role. During this period of life one may have adjustment problems such as emotional, psychological and social issues (Jersild et al., 1992).

Yakoob (1993) adjustment is usually referred as the relationship any one developed with it surrounding more specifically it is social and psychological adjustment of an individual. Shakir (2003) described that disable person have similar needs as their healthy siblings require. They want to acquire individual, social and interpersonal skills feeling to which they have some adjustment problems and Behavioral disorders as

compare to healthy and normally grown children (Rohner, Khaleque & Cournoyer, 2005) .

Psychological adjustment is defined as adolescence rationale. (Rohner, Khaleque & Cournoyer, 2005) adolescence psychological adjustment is mainly due to health complication associated with societal pattern (Kim & McCubbin, 2006). Gender disabilities have the main role in psychological adjustment of the adolescence (Nordings, 1984). Nowadays attention has been given to the psychological development of adolescence. It is considered as a sensitive period with affect the psychologically and social behavior of an individual (Bharadwaj, 1995) called adolescence a time of “strum and drag”.

Parenting have two roles which include both mother & father’s roles. A child remains dependent on mother and father, either together or independently on the responsibility of his/her development, growth and socialization. It would be important to discuss the perception being father or mother, separately and parenting by both as their role for the upbringing of their child (Bharadwaj, 1995).

According to Hetherington (2002), there are three parenting styles which directly influence the behaviuor of the adolescent of the family, both normal as well as with handicapped ones, they are:- Cooperative co-parenting refers to such practices by parents in which they put first the children’s wellbeing. In this style parents’ behaviuor is more focused to resolve children’s problems and address their needs on priority by re-adjusting family affairs, Conflicted co-parenting refers to such behaviuor of the parents in which they make unpleasant remarks toward each other while their children are around, which resulted in destabilizing their personal relationship with the children, Parallel co-parenting refers to diverse sanctions, considered the most common form



of co-parenting and it has earlier proposition for them to exercise or apply. In this type, the parents do not show strong relations with each other, instead ignore each other. They show indifferent behavior and not interfere with the actions and strategies towards their children. In this type, usually parents communicate through their children with each other and when child gets older supervision can be difficult for such parents. Two dimensional model of parenting also known as Warmth-Hostility & Restrictiveness – Permissiveness (Becker 1964). Parents with warmth and restrictiveness approach are more likely to produce well behaved children and parents who are high in warmth and permissiveness approach which would produce creative and independent children.

Psychologist have long been interested in strategies and the ways how parents brought up to their children in actual, how they affected child personality and development. However, it is very difficult to assess the relationship between the action of parents and behavior of children. Researchers from all over the world are working to find out the links between parenting styles and effect on child behavior and development. According to Darling (1993) parenting is defined as articulated with regard raring ethic and behavior developmental patterns of the child varied in particular setting of conditions. Some children raised in totally different environment may grow up with remarkable similar personalities while some time children who shear have and in similar environment grow up to have very different personalities.

Theorists have presented theories, which has the concept of reasoning with small power proclamation. Rohner (2007) has presented theory with the concept that parents' love and affection is very important for social and emotional development of the children. In case of its absence,

the child can develop hostile and aggressive behavior and they would have low self-esteem and unstable behavior. Baumrind (1967) after extensive research on the children of different age groups identified various fundamental ideas of various parenting styles. These particularly include the sentiments and the principles of child rearing such as disciplinary strategies, nurturing, ethics and communication skills.

Baumrind (1967) presented different parenting theories and stressing that parenting style extremely affect the nature, behavior and character emotional stability and temperament of the child. She developed a parenting style theory and categories into sub types which are as follows. Authoritative, Permissive, Authoritarian, Authoritative Parenting style.

According to Baumrind (1967), the authoritative style of parenting establish rules and guidelines for the children and there is expectation to following them. Such kind of parents expect an obedient behavior from their children. Although they provide them warmth, response and support. These parents are more forgiving and nurturing rather than punishing when their children fail to meet their expectations. This parenting style is quite flexible and facilitating parenting style which provide maximum nurture to the child.

The permissive parenting style is marked by the openness of behavior by the parents. In this case parents are lenient and do not compel much discipline. They provide warmth and care to their children. In this case parent role is subsided by more of the friend role. They do not demonstrate any limitation or boundaries for appropriate behavior. They encourage their children in their activities rather than discouraging them their maladaptive behavior. Children brought up by the permissive

parents have more Behavioral issues because of less discipline and more care.

Authoritarian parenting style demonstrate a clear form, regulate and estimate behavior of the children and set a standard with the tradition manners and norms. Rules are established and being expected to be followed by the children without exception. This parenting style actually demonstrate “follow all the rules all the time” if children argue or challenge the rules, they simple told,” Because I am saying”. For children there is little or no room for negotiation. In case difference of view point between the child and his/her parents, the child may clash with the rules set by the parents, then parents use punishment and vigorous means. Children of authoritarian parents may develop self-esteem problems and they can’t make decision and solve problems.

In Pakistan, a developing country, research on physically handicapped children is scarcely been done. The disabled children have a vital influence of social deprivation from their parents and relatives. Which may result into short comings associated with physical handicapped adolescents. In Pakistan, joint family system is a dominating culture, parents influence emotional, psychological and social wellbeing of the children. In Pakistan specifically Balochistan, family support play a key role in the life of handicapped children. This study examines the parenting styles and perceived family support of physical handicapped adolescents. Different researches are carried out on parenting style in Pakistan but in Balochistan hardly some research is done in the area of physical handicapped and family support. The basic goal of this study is to find out the effects of parenting styles, family support towards physical handicapped adolescents at Quetta Balochistan.

Family Support: Cohen (1974) has defined family “a key link where he establish relationships with their parents, brother and sisters, and other family relatives of joint or nuclear family but each person of the family has a particular rank allocated to him or her on the basis of gender, age, aptitude. In entire domestic unit pleasant environment depends upon the basis and ethical care among the different members”. Santrock (2005) emphasizes the role of family on development on adolescent. He also referred to studies which have shown the importance of family relationship in the development of the personality of adolescent. He also co-related that identify development and the parenting style. According to Steinberg & Morris, in last 20 years many of the psychologist focused their research specifically on persons development, social interaction, self-compliance working and development of self-etc. however now a days researchers are focusing on context in which the development of a person take place that is family.

Practices of social life are important and conform the welfare whole society. From childhood to adolescents one have to practice these social values. Cohen & Willis (1985) family support is one of the major aspect in the lives of adolescents. Children require their parents’ attention during their phase of development. The children who are unable to develop good relationship with parents or they get less care from them are on the risk of developing severe depression. It is because they considered their parents and family do not fulfill their expectation (Stice et al., 2004). During the phase of child’s development family is considered as most powerful effecting agent. In childhood family is an immediate requirement to fulfil his psychological survival and love and affection. In early years family satisfy most physiological and psychological needs of the child (Belsky, 1981).

According to Sandstrom (2007) chronic illness in the people or disability in individuals make these persons unable to do some activity or to reach the tempo set by others. It actually effect the behavior of disable individuals. He conducted a comparative study of individual cerebral palsy. In addition he concluded that positive and supportive attitude of friends and family is important to give these individual s a sense of normalcy and self-belief. He also reported that disable individual avoid to interact or attempt such situations there, they feel to receive a negative attitude of the people.

A study was conducted on families having disabled child. These families were found very much supportive, high; level of cohesion and mutual relationship of parents have maintained this well adjustment. Hartly et al., (2007) supportive social networking in families make the parenting style very caring and very affectionate. Mattson (1972) concluded after his many researches on family support , “the successful psychological management of a child a long term physical illness and his family depends on two inter-related factors continuous support of medical stall and parents acceptance of the diseases”. McArnarney (1985) stated, “disabled (chronically ill) young people have to be supportive amilies are better psycho socially than those who have less family support”. The development process of the child with disability is associated with the support and understanding of parents. Family support enhance the children ability to cope with anxiety, fear and frustration.

Shah & Bano (2002) explained the possibility of loneliness of disabled individual and the individual may feel discrimination from others. A huge support from family can be a boosting element for that individual. To achieve a good psychological adjustment in disabled individual. It is

important, the people around him show their concern in his efficacy and skill. They should be acknowledged as important participant of the community. The handicapped children have the physical and social restrictions to move in the society which can cause psychological effect on them resulting uncertainty and advocacy. Infect disability effect their personality and their daily life activities.

According to Pinkerton et al., (2004) family support is a defying characteristics in the child development. It focuses on the power and strength of family against the deficit. Family support network, relationship and interdependence are the framework which determine behavior and development of a child.

A child's birth is a matter of great excitement and happiness for a family. If the disabled child born, the family is changed in many ways with the birth of disabled child. It is the most stressful experience for a family to grow to a handicapped child to adulthood. Farber (1963) conducted a research on the family with retarded children. He founded the effects of retarded children on their normal siblings. He concluded that more dependent the child, the more adverse was his effect on his sibling. As the handicapped child get most of his parents' attention, it develops jealousy and resentment in the normal brother and sister. Kazak (1986) reviewed a research on families with physically handicapped children. He extended the role of dynamic system of parents, sibling family support neighbors friends and health care professionals in the life of handicapped child. According to Harter (1985) parents play a key role in the life of their children by giving them support in financial, emotional, psychological issues. Children to adolescents, parents are important for them. Physically disabled adolescents need supportive attitude of by their parents, especially care

of health. They need remedy and recovery and movement from house to organization and back to house. In such condition parents are warmly involved in many aspects of everyday life of their children. Antle et al., (2008).

Different researches showed that parents function is the crucial point in the life of physically handicapped. Physically disabled adolescents needs much to protection of their parents. They require favour, helpful and encouraging attitude of their parents for achievement successes in their life (Scal, 2002). According to Shahzadi (2000) disability affects the life of individual and their family adversity. They may face economical, physical hardships to social isolation. Sometime this situation is intolerable for a disable child and family. Along with family school and community exert significant influence on the development of child as every family and institutions like school are different from one another so they present different arrangements and experience for the disable. Cultural values, socioeconomic status and geographic location form the family characteristics each of these aspects modify family response and set rules for the family to cope with the disable child (Shahzadi, 2000).

Conventionally families support the growth and development of disabled child. It is evident that mothers play a strong role in the growth and development of handicapped child while fathers showed least interest in the care of such child. However Ansari (2002) contradicted this by stating that mother usually do not accept the child with disability while fathers accept. Serfraz (1991) & Haque (1987) showed the similar result of their research study. Fazil et al., (2002) pointed out family play a major role irrespective of their emotional and psychological issues.

Physically impairment in adolescents are found correlated with compliance perceived social support. Good psychological adjustment physically impaired children positive related to the family support as compare to friends support. However support and care from friend is also very important for good psychological adjustment. With the age and function they perform in the society practical proficiency in these people got improved (Sylia et al., 2006). According to Chopra (1984) in joint family system psychological problems are rare as compare to the children of the nuclear family system. Newcomb (1996) described, that “the primary socialization force for the child is dependent upon the relationship of parent and the given family environment, with all subsequent socialization experiences shaping and modifying this prior influencer”(p.374). Varni et al., (1992) differentiated between the effects of perceived social support adolescents with (acquired and congenital) limb defects with the kind having mental compromised health. Factors of the psychological adjustment such as hopelessness, anxiety and self-competence were found connected to friend support, teacher, sibling and parents with the varying degree.

## **2. METHOD**

### **2.1 Population and Sample**

In Quetta, the provincial capital of Baluchistan, 2 institutions for special education are working under Government were chosen as the focus for this study. Students of those special education complexes were selected using purposive sampling technique as participants/respondents for this study (Complex for Special Education Quetta, Kiran Complex for Special Education). Their age range was between 12 years to 27 years. By applying purposive sampling technique 180



respondents/participants contributed towards study, out of which 149 were male and 31 were female. The respondents were physical handicapped adolescents i.e. Polio, Limb Deficiency, Muscular Disability, Club Foot, and Paralyse. Current study focuses on the parenting styles prevailing in the Quetta city with specific reference to physical handicapped adolescents. The current study has used quantitative correlation research design.

#### *Instruments*

For this study, 2 types of questionnaires were used after translating these in Urdu and its authentication to identify the effects of parenting styles on physical handicapped adolescents, i.e. 1. Parental Authority Questionnaire (PAQ) 2. Family Support Scale (FSS)

PAQ: Buri (1991) had developed PAQ. It was designed to measure permissive, Authoritarian and authoritative parental styles and their effects on child development.

PAQ consists of 30 questions. For each parenting styles, in detail from permissive, authoritative and authoritarian, 10 items are specified for each of them. Each subscale consist of 10 items. Items 4,5,8,11,15,20,22,23,27,and 30 measure authoritative, 2, 3,7,9,12,16,18,25,26and 29 measures authoritarian and items no 1,6,10,13,14,17,19,21,24 and 28 measures permissive parenting prototypes respectively. Response of each question is assessed on Likert scale ranging from strongly disagree (1) to strongly agree (5). The current study evaluated and combined from PAQ (father and mother) parenting styles and their perceived effects by the adolescents. PAQ was translated into Urdu (Pakistani National language) using forward and backward translation techniques.

Family Support Scale (FSS) for physically handicapped children was developed by Naz (2001). It consist of 30 items. It is 4 type rating scale. The 4 categories for the responses are as, 1 is never, 2 some time, 3 as most of the time 4, all the time.

## **2.2 Procedure**

To conduct this study following procedure was adapted, details are given in the paras shown below. Instruments used were from the models namely, Parental Authority Questionnaire (PAQ) and Family support Scale (FSS) Questionnaire. The architect of these model is Buri. The researcher has obtained his consent to use this model in the public as well as interest of promoting research culture. For the research requirement, translation of these questionnaires were administered in Urdu, it was pre-tested on 5 potential participants to assess its suitability and level of understanding to fill the questionnaire by the participant themselves. On satisfaction, all 180 participants were provided with these questionnaires, who with the support of the researcher filled their instruments. At an average it took about an hour to complete one questionnaire. As the participants were selected from the Government institutions, so proper permission was taken by the competent authority i.e. DG, Social Welfare Department.

## **3. RESEARCH QUESTIONS**

- To explore if there exists any impact of Age, No of Sibling, Birth Order on various parenting styles, Permissive, Authoritarian, Authoritative Parenting Styles, and Family Support.

- Does the gender will have any significant difference for Perceived Parenting Styles (Permissive, Authoritarian & Authoritative) and Family Support.
- To calculate the differences of joint and nuclear family system for Perceived Parenting Styles (Permissive, Authoritarian & Authoritative) and Family Support.
- To identify the differences for types of physically handicapped in perceived parenting styles (Permissive, Authoritarian & Authoritative) and Family Support.

#### **4. HYPOTHESIS OF THE STUDY**

- There exists substantial impact of age, no of sibling, birth order on various parenting styles (Permissive, Authoritarian, Authoritative Parenting Styles) and Family Support.
- Gender would have significant difference for Perceived Parenting Styles (Permissive, Authoritarian & Authoritative) and Family Support.
- There exists a distinct difference of joint and nuclear family system for Perceived Parenting Styles (Permissive, Authoritarian & Authoritative) and Family Support.
- Results would yield significant variance of physically handicapped on perceived parenting styles (Permissive, Authoritarian & Authoritative) and Family Support.

#### **5. RESULTS & DISCUSSIONS**

In the study under view the researcher has tried to explore the parenting styles and perceived family support towards handicapped youth of

Quetta, Balochistan. The results of the study reveal that the most significant parenting style was observed/ noted as permissive parenting style. After primary data collection from the participants, before the analysis, it was re-checked (coding and editing) to ensure omission of any errors (if found). Analysis of the data was done by using SPSS software. T- Distribution test was also applied where found necessary.

**Table 1**

*Frequency distribution of overall sample (N=180)*

Respondent's Characteristics		f (%)
Gender	Male	149(82.8)
	Female	31(17.2)
Education	Primary	19(10.6)
	Middle	79(43.8)
	Matric	30(16.7)
	Intermediate	33(18.3)
	Bachelor	7(3.9)
Family System	Master	12(6.7)
	Joint	168(93.5)
	Nuclear	12(6.7)
On set of handicapped	By birth	149(82.5)
	After birth	25(13.9)
Disability of other family members	Accidental	6(3.3)
	Yes	12(6.7)
	No	168(93.3)

Type of physically handicapped	Polio	89(49.4)
	Limb Deficiency	35(19.4)
	Muscular Disability	25(13.9)
	Club Foot	23(12.8)
	Paralysis	5(2.8)
	Others	3(1.7)

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The analysis of the data shows (table 1 of chapter of results) the characteristics such as their gender, educational status, family style, on set of handicapped, disability to other family members, and type of disability. Variable for knowing gender show that overwhelming majority was male i.e. 83%, whereas remaining 17 % were female those were interviewed for this study. Regarding the educational status, nearly 44 % were middle pass, 18% were having intermediate level certificate, and another 17% were matric as their educational qualifications. Major of the participants were living in join family system i.e. about 94% whereas remaining 6% were having nuclear family. A wide majority (83%) of the respondents were having handicappers since birth, whereas 14% were became handicapped after their birth, remaining 3% were suffered with this situation sue to accident. Only 6.7% were having any other family member how were also suffering with some disability, regarding type of handicappers, it was found that almost half of the participants (49.4%) had suffered with disability due to polio, about one fifth has limb deficiency, about 14% were having muscular disability, 13% were club foot disability and about 3% were suffered due to paralysis.

**Table 2**

*Cronbach's Alpha and Descriptive Statistics of Age, No of Sibling, Birth Order, Permissive, Authoritarian, Authoritative Parenting Styles and Family Support (N=180)*

Variables	No of item	M(SD)	Range		Alph s
			Minimum	Maximu m	
Age	-	19.49 (4.52)	13	28	-
No of Sibling	-	5.82 (2.82)	1	15	-
Birth Order	-	2.77 (1.72)	1	10	-
Permissive	10	26.60 (6.42)	11	43	.58
Authoritarian	10	22.91 (6.44)	10	40	.70
Authoritative	10	23.75 (6.92)	10	42	.63
Family Support	30	99.86 (18.23)	48	143	.88

The results revealed that permissive parenting styles was highest parenting styles and all the scales were showed good range of Cronbach's alpha for reliability and all scales can be used in this research. Table 2 refers to the variables mentioning number of siblings, birth order, permissive, authoritarian, authoritative and family support extended to them. The analysis shows that permissive parenting style was the highest with all the scales were showing good range of Cronbach's alpha for reliability. This table reflects the results of various variables maximum number of participants were having the ages nearly

20 year, where remaining were having ages in the range of 13 years to 28 years, regarding number of sibling, most of the respondents were having 6 sibling, remaining were having their brother and sister from 1 to 15, similarly, the most of the participants according to birth order among the siblings were in the range of 3 to 5, whereas remaining were falling in the range from 1 to 10.

**Table 3**

*Independent Sample t-test Used for Differences of Male and Female Population Sample for Perceived Parenting Styles (Permissive, Authoritarian & Authoritative) and Family Support (N=180)*

Variable	Male (n = 149)		Female (n = 31)		t(df)	95%CI	
	M	SD	M	SD		LL	UL
Permissive	26.61	6.52	26.55	5.99	.05(178)	-2.45	2.57
Authoritarian	22.83	6.38	23.26	6.80	.33(178)	-2.94	2.09
Authoritative	23.79	6.83	23.55	7.50	.18(178)	-2.46	2.95
Family Support	100.56	18.38	96.48	17.40	1.13(178)	-3.02	11.17

The results revealed that gender played a non-significant role of difference in perceived parenting styles (permissive, authoritarian & authoritative) and family support. While, Permissive parenting style, authoritative parenting style and family support were higher in male physically handicapped as compared to female physically handicapped.

Further, authoritarian parenting style was higher in female physically handicapped than male physically handicapped.

**Table 4**

*Independent Sample t-test Used for Differences of Joint and Nuclear Family System Population Sample for Perceived Parenting Styles (Permissive, Authoritarian & Authoritative) and Family Support (N=180)*

Variable	Joint (n = 168)		Nuclear (n = 12)		T	95%CI	
	M	SD	M	SD		LL	UL
Permissive	26.69	6.40	25.33	6.88	.71	-2.43	5.15
Authoritarian	23.01	6.32	21.50	8.05	.78	-2.93	5.31
Authoritative	23.81	6.98	22.92	6.27	.43	-3.20	4.99
Family Support	100.01	18.07	97.67	21.09	.43	-8.43	13.20

*Note.* CI = Confidence Interval, LL= Lower Limit, UL = Upper Limit

The results revealed that family system played a non-significant role of difference in perceived parenting styles (permissive, authoritarian & authoritative) and family support. While, perceived parenting styles (permissive, authoritarian & authoritative) and family support were higher in joint system physically handicapped as compared to nuclear system physically handicapped.



**Table 5**

*One way ANOVA Used for Differences for Types of Physically Handicapped in Perceived Parenting Styles (Permissive, Authoritarian & Authoritative) and Family Support (N=180)*

Variable		Polio	Limb Deficie ncy	Muscul ar Disabil ity	Clu b Foo t	Paraly sis	Othe rs	F
	N	89	35	25	23	5	3	
Permissiv e	M	27.3	25.94	26.16	24.	26.4	30.6	1.0
	S D	7			61		7	4
Authorita rian	M	23.0	22.14	20.68	24.	26.8	26	
	S D	4	6.5	6.05	7.8	7.05	3.61	1.5 9
Authoritat ive	M	25.2	22.49	20.72	22.	22.6	29	
	S D	2	6.8	7.02	7.0	7.83	4.58	2.5 6*
Family Support	M	101.	100.23	98.48	97.	94.6	98.3	
	S D	08			39		3	

S	16.9	21.55	18.54	17.	23.27	18.1	0.2
D	2			79		5	8

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\*p < .05

The results revealed that types of handicapped played a significant role of difference in perceived parenting style (authoritative). While, perceived parenting styles (permissive & authoritative) were higher in others type of physically handicapped as compared to polio, limb deficiency, muscular disability, club foot and paralysis physically handicapped. Moreover, authoritarian parenting style was higher in paralysis handicapped as compared to polio, limb deficiency, muscular disability, club foot and others physically handicapped. Thus, family support was higher in polio physically handicapped as compared to limb deficiency, muscular disability, club foot, paralysis and others physically handicapped.

## 6. CONCLUSIONS

The study resulted to demonstrate that permissive parenting style was the most significant in physically handicapped adolescents' families'. Regarding family support, the responses of the participants were significant, as without the family support they would never have survived.

## 7. LIMITATIONS OF THE STUDY

The researcher was compelled to limit the scope of study due to some legitimate concerns, such as scarcity of time, selection of limited number of respondents/participants to acquire information, requirement

to fill the instrument took time which was nearly an hour, as for both instruments explanations were needed by the participants.

It was also a difficult proposition to keep the interest and concentration of the respondents while filling the questionnaires, as it took long time to complete those items of the instruments.

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**SPEAKING FOR THE SILENT: A POSTCOLONIAL  
ANALYSIS OF SAADAT HASAN MANTO'S "TOBA  
TEK SINGH", "LOOSEN UP" AND "BLACK  
SALWAR"**

Zartashia Hanif<sup>1</sup>, Mehwish Malghani<sup>2</sup>, Rabia Bukhari<sup>3</sup>, Hina Naz<sup>4</sup>

**ABSTRACT**

The present research aims at exploring a selection of three stories by the acclaimed author, Saadat Hassan Manto. The sampled stories include, "Toba Tek Singh", "Loosen up and "Black Salwar" as translated by T. Naqvi. This data has been analyzed by using the theoretical framework, namely "Subaltern" by Postcolonial theorist, Gyateri Spivak. The present investigation adopted the Qualitative mode of inquiry. The data extracted from the short stories was analyzed by using the textual analysis method. The objective of the study has been to determine the portrayal of the subaltern in different contexts of the post partition era. The findings of the study reveal that an extra-ordinary amount of the writer's efforts are focused on pointing out and highlighting the subaltern status of the people from different strata of the society. The element of the Subaltern was manifested in the insane, the sane, the powerful, the helpless and the Anglo- Indians.

**Keywords:** Subaltern, Partition and Oppressed.

**1. BACKGROUND** The end of the British raj in the Indo-Pak subcontinent, led to the partition of the geographical boundary of what

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was ruled by the British. The plan according to which the partition took place is called the Mountbatten plan. In this plan a decision was made to distribute the land in accordance with the religious affiliation of the majority of the population of each state.

This was merely the beginning after this began a wave of extreme violence and dislocation. This wave was marred with violence seldom seen in human history, thousands were killed on both sides of the newly drawn border hundreds of thousands had to move seeking safety in religious majority. After this the world saw the largest mass migration in the history of the world.

This was the time of Manto, he writes about a time soaked in blood and violence. Many of his stories either talk about the time of this event or the consequences of this event on the ordinary and the non-political masses who hardly had any say in the matter but had to pay a huge price. Hence we see how he gives a voice to the voiceless.

## **2. LITERATURE REVIEW**

Sadat Hassan Manto is one of the most prominent voices of the of south east Asia when it comes to general rights of people with a special focus on the effects of Imperialism as they were felt by the everyday rustics or the normal people. In the view of Chatterjee, arguably Manto is one of the greatest modernist prose writer of the subcontinent (2001).

He has an extraordinary insight into human psychology and was brave enough to challenge the socio-political norms, and paid the price for it as he was always persecuted and spent a lot of his years trying to defend his art and his perception against charges of “obscenity and immorality”. He once commented on one of his trials and said that the judge of one of his

trials was of the view that literature should be separate than society. Manto portrays a world of madness and terror in the aftermath of colonization. Chatterjee remarks that while reading Manto, as she started to take in the full force of his deadly irony, she realized that she was experiencing the beauty of the words of a great craftsman (2001).

The employed framework for investigating the given sample has been taken from a constituent theory of Postcolonialism, referred to as "Subaltern". The idea of "subalternity" has been surfaced in her very impactful and highly appreciated essay "Can a Subaltern Speak" by Gayatri Spivak. The theorist has beautifully identified a whole new class of the oppressed which is referred to as subaltern. Here, she describes a class that has no access to the power structures. This strata of society has either been ill represented or has no representation at all as the representors have no interest in representing this class. This is a very important part of the post-colonial theory, so much so that a new branch of academics has been formed in this regard known as the subaltern studies. In the context of this element Manto's overall ability as a writer to give voice to the voiceless which are referred to as the subaltern's will be highlighted. The selected theoretical framework will be designated to decipher the mysteries of the oppressed, the discriminated, that fails to have otherwise any mention in the mainstream historical accounts. This research brings up an analysis of Manto's stories in an attempt to figure out how he acts as a voice for the voiceless, otherwise known as the subaltern. Manto's portrayal of the subaltern and their issues is analyzed by using the translations of Manto's stories as proof of his effort to act as a voice for them.

The research focuses on three of the author's short stories "Toba Tek Singh", "Loosen up and "Black Shalwar", which are considered amongst



his most popular and talked about short stories. They are generally considered a master pieces in the literary circles.

Manto picks a great subject, that of the mad, many scholars have seen a very direct relation between madness and colonialism. Madness is a very important psychological side effect of colonialism, the increase of mental asylums in all the colonized countries is a well known historical fact. Foucault states that if analyzed, there will be very little difference between the past of madness and the past of the “other” (2002).

Hegemonic forces can be seen at work in this story as we see how the decisions are made by a very small percentage of the population, they are the ones who have replaced the imperialists and now have all the power that the British had before them. The so called independence of these two nations is actually the shifting of power from one oppressor to the other, and no or very little change is felt by the oppressed.

### **3. ANALYSIS**

#### **3.1 Analysis of “Toba Tek Singh”**

Toba Tek Singh is the story of a character called Bishan Singh who has been in a mental assignment for the last 15 years “Two or three years after the Partition, it occurred to the governments of India and Pakistan that along with the transfer of the civilian prisoners, a transfer of the inmates of the lunatic asylums should also be made”(Naqvi, T., & Manto, S. H. ,2007, p.p 14-18) and “ hasn’t slept a wink” in the whole time and yet he never sits down he stands on his feet eventhough his feet are swollen and his muscle’s are in constant agony. Bishan Singh and the other inmates are visibly shaken by decision of the exchange of the inmates in the mental asylums of both newly emerged countries India

and Pakistan. “The news of the transfer resulted in interesting speculation among the inmates. The inmates investigate where Pakistan is and how is it possible that where they are now is still where it was yesterday, but is now in Pakistan.

According to Ashcroft et al Imperialism is the plan of ruling over the economic, cultural, geographical resources of others, through the means of power (2006). Imperialism does not just leave the cracks of being the colonized but also leaves behind the marks of being reduced to a place where the will of the colonizer is a command for the colonized. Manto points out how the trickle-down effect of colonialism makes life difficult for even the most victimized, these lunatics are the ones who should be protected and saved by the sane, but instead we see that they are the ones most deeply affected. In this regard Manto’s setting of the story and its opening line which talks about the decision of partition and then the distribution of criminals and later on even the mad as assets or as burdens to be carried by the respective religious parts, is an extraordinarily powerful way of pointing out that the people suffering from the effects of Imperialism were even the ones who had otherwise no stake in the outcome.

Bishan Singh’s repetitive talk of “where is Toba Tek Singh” tells us about how psychologically attached he is to his roots, they are the fiber of his being, his identity and now he has to follow the orders of the many unseen masters who have no sympathy or empathy for the people they make decisions for, the oppressed are completely insignificant for the for the decision makers. In their efforts to rid themselves of the responsibility of the “mad” forget the one’s who are displaced and they have no say in decisions that leave no option for them but to die. The decision makers play “God” to the subalterns.

Manto depicts the idea of otherness in the context of how all of a sudden Bishan Singh a Pakistani all his life is becomes the “other” or the “outsider” as Toba Tek Singh is no longer India. The request that Bishan Singh makes to the man who thinks he is god and begs him to give necessary orders to solve the problem of where Toba Tek Singh is, and when he doesn't get the right response he in his gibberish complains about the partiality of god towards the Muslim.

We see Manto's portrayal of citizenship as we see all the inmates of the asylum being worried about leaving a place that they believed until now to be their own and now they have to leave it as it no longer belongs to them even though they haven't done anything. Bishan Singh is so attached to his home town that the whole asylum knows him not by his name but by the name of his village which is Toba Tek Singh. The whole crust of Bishan Singh crumbles when he is asked to leave the place that he sees as his his identity, his friends tell him his daughter and the rest of his family are all in india but he is not interested, the only thing of interest to him is his “ Toba Tek Singh” and he kept repeating it. Grewal remarks that dislocation of peoples is defining trademark of the last century, the consequences of this action hardly ever fall under the critical eye of the scholars (2008).

This short story is a wonderful example of subalternity; it echoes the voices of the otherwise insignificant. Manto in this short story has given a voice to to probably one of the most neglected and what are usually thought of as the most dispensable people of the society. He has used these people as a tool to identify how the decisions made by the ones considered most sane make decisions which reflect insanity, and how the insane are the ones who suffer. The loudest voice among such voices is Bishan Singh who had no way to express himself, no way to shout out

to the world that he was Toba Tek Singh other than to die and remain who he knew himself to be. Mallot says that Mapstend to tell one side of the stories; other versions of a past are mostly erased or ignored (2007).

Bishan Singh doesn't speak much but in his attempt to be taken seriously has created a beautifully constructed amalgamation of Urdu, Punjabi and English. This unique blend of languages serves two purposes for Manto, for one it communicates his confusion as a citizen as to what is required of him and what should be the right way to communicate in this region, which has a mother tongue which is Punjabi, then there's Urdu which is the language of the previous colonizer, and then there is English which is more valuable now since it is the language of those now in power or the more recent colonizer. And so Manto gives him a gibberish consisting of all three and he makes apt use of it by sometimes changing a few words and conveying what he is actually feeling. *"Upar di gur gur di annex di be dhyana di mung di daal of the Pakistan Government."*

The voice of the women in the asylum and the voices of the anglo-Indians who were still in the European ward, who were given a different breakfast were also equally upset but their concerns were more shallow but nevertheless they had to live a life which was less privileged than they were used to. Bishan Singh's inner voice referred to several times in the story, is shown to be silent after he finds out about his expected displacement. He no longer knew when someone was coming to see him as opposed to how he could foresee any visitors earlier on, his sixth sense seemed to have numbed after he was informed of the upcoming event which is his being sent to an unknown strange place which was now to be his home.

The story of Hindu lawyer who was angry at the leaders for distributing the country geographically and making him a Pakistani and his beloved an Indian as she lived in Amritsar.

The story of the man who reads the news paper everyday and considers himself as an intellectual, also tells us that even the comparatively wise were confused about the emergence of a new state and could not tell Bishan Singh where Pakistan was. Another interesting story told is the story of the man who showered several times a day and after he received the news of the exchange of the lunatics, suddenly stopped bathing and climbed on a tree and declared that he would neither live in India nor be a Pakistani and would rather live on this tree and this would be his country from now onwards. So we see that Manto even in such a brief story tells us the stories and perspectives of so many people and so many characters.

Another very important concept that Manto exploits is the idea of Binarism. Binarism is the idea that, when one concept is mentioned it indirectly signifies its opposition, for example when the word colonized is used, it refers indirectly to the colonizer, and likewise in case of primitive, it signifies to civilized and white to black. So we see that Manto makes excellent use of this idea as he mentions one extreme and points to another. Manto talks about the lunatics and by showing them he wants to show the ugliness we see in the sane. He also talks about the two religious extremes, the asylum is predominantly house to either the Muslims or the Hindus, we see that the two oppositional boundaries are so final in their position that there is no middle ground. We see that Bishan Singh dies on no man's land between the two boundaries and that adds to the tragedy as he is one of those people who don't want to be on any one particular side and it is unfortunate that the human society

hardly acknowledges such voices and the political system has no patience for the likes of Bishan Singh. So we see that Binarism as Manto depicts is the distinctive feature between good and bad, right and wrong and the grey areas in between are completely insignificant and absolutely intolerable.

Hence we see that Manto gives a voice to a class of victims, which can easily be defined as subalterns. These wretched souls are the ones that everyone chooses to avoid, they are the ones who do not have access to any representation and the ones representing them whether in India or Pakistan have absolutely no respect for their opinion as they are insane they have no rights. Toba Tek Singh ends with the death of Bishan Singh, in a very tragic manner where he is being sent to India and he asks one of the guards, where “Toba Tek Singh” is now and he is told that it is in Pakistan. Bishan Singh runs back to the other side of the border, persecuted by the soldiers from both sides and the last line is most meaningfully portrays his agony, “and there lay Toba Tek Singh”. He died and for the first time people saw him sleep, he died on no man’s land which represents that he was not just sent from one country to another, but he was made homeless and country less. The grotesque pain was even felt by the insane Bishan Singh, who could not tolerate it. McLain beautifully explains about the ending of this story that this ending of the story is important in this regard as it brings down the division between object and subject, between matter and mind, this is an ambiguous conclusion, in which “Toba Tek Singh” refers to both place and the man (2001).

### 3.2 Analysis of The Story “Loosen Up”

The second story selected for this research is called “khol do” or open it. Here we see Manto talk about a population of the subalterns. In the opening lines of the story, quoted below, we see here that although special trains were arranged to transport the nameless millions from India to Pakistan and from Pakistan to India, yet there was nothing special them. The way these victims, most of whom, did not even want to move, were treated is a tragedy in itself. They were left unattended and the camps which were set up to help them were void of all the necessities of life. The following lines by Manto, captures the agony, “A special train starting from Amritsar at two in the afternoon reached Mughalpura after a nightmarish journey lasting eight hours, marked by shrieks, bloodshed, loot and assault. On the way hundreds of passengers were butchered, thousands wounded and many more cast adrift from the main herd, in an attempt to save their lives and were heard of no more. The lucky ones who reached to safely through this holocaust thanked God for His benevolence and scattered away, finding shelter where they could”( pg 89).

What could be more powerful a tool to show that these people were subalterns then the words Manto uses such as “many”, “a lot more” and “countless”. These words show the insignificance of these people and yell out that these unfortunate people were too many even to be counted and no one had an interest in what happened to them.

“In the morning when Sirajuddin opened his eyes as he lay on the cold ground of the refugee camp and looked around, he found himself surrounded by a surging sea of men, women and children.” (pg.89)

Again here we see a character which was like a leaf floating on the surface of a stream called fate, with no one to call out to. Sirajuddin the old man who has travelled here in search of a safe haven, seems to have woken up from a state of unconsciousness. But all around him are more like him who have lost so much and so many that every one of them is so confused that nothing seems to make any sense and all they have around them is chaos, marked with pain and anguish.

“At last, utterly exhausted, Sirajuddin sat down by the side of the camp and tried to recall when and at what point of the journey Sakeena had strayed away from him” (pg. 90).

Sirajudin one of the subalterns in this case, looks all over for his lost daughter, Sakina yet another example of subalterns, a girl who had been lost after being pursued by the enemy. There was nothing, Sirajuddin could do to look for his daughter and this was just one man, Manto here talks about so many other families who were in the same agony of having lost their loved ones. Sirajuddin’s helplessness is visible in the words that then he gave up, he gave up the search for his only daughter, his only family.

“Do you mind throwing open that window?” he said. “Yes open it!”

As the doctor uttered these words, Sakeena’s lifeless body suddenly stirred/and her hand limply travelled to her salwar. She loosened up its cord and pushed down her salwar exposing her naked thighs to view.

Old Sirajuddin cried with joy: “She’s alive! My daughter is alive!” The doctor trembled from head to foot and sweat broke out on his body” (pg 92).

In these lines Manto’s sharp wit and his irony are at their best. In these lines we see that both Sirajuddin and his daughter Sakina have no choice



but to surrender to whatever has been done to them. Sakina's painful compliance to what she thought was meant by open it and Sirajuddin's shout at seeing that his daughter is alive is a perfect example of subaltern's status and fate. Here we also see the issue of representation of the subalterns that no one is minutely interested in representing these people, no government holds itself responsible for their well-being, even the volunteers who were supposedly their caretakers did such acts of violence and inhumanity that it became impossible for these poor people to make out between friends and foes.

### **3.3 Analysis of The Story "Black Shalwar"**

The third story sampled out of Manto's work for analysis, relates the sufferings of a prostitute, named, Sultana. She had just moved to Delhi in the hopes of bettering her financial position; and is finding it really hard to make ends meet. The man she lives with, called Khudabaksh, had drawn a very bright picture of their future in Bombay but things had not worked out as she had expected. To her great dismay, she finds out that no one was paying her the wages she used to get which were ten rupees, and she finds herself surrendering to the forces of economics. Sultana here realized that like a commodity her price had fallen and her buyers had set her price at three rupees, which to her disappointment seemed to be the collective view regarding her worth.

"She had realized, to her great chagrin, that all of them had uniformly rated her worth at three rupees only. Hence, when the sixth customer showed up in her room she herself said that she was not prepared to accept anything less than three rupees. "Not a piece less than three rupees" (pg 11).

The lines are very beautifully phrased as in the beginning she resists being sold at this price but we see that she gives up on her insistence once she is reminded over and over again of her value. Here we see that when put down by the society several times sultana starts to believe that she is in fact only worth three rupees and then only asks for the amount which she now believes is her fair price. Here Manto shows us that how the subaltern has no self-worth and that if he or she argues about her situation it is totally useless as the people who have the power are actually the one who decide the worth of their labor even if it is selling their body. Another important factor in this story is the fact that sultana never wanted to move to Delhi but the man who was in a position of authority over sultana, to whose hegemony she had willfully surrendered, had brought her here and now had almost forsaken her. Hence again we see the Manto shed light on the issues of a subaltern.

“Sometimes a detached bogey, getting an initial push from the engine, kept running on the track under its own momentum. Sultana would feel that an invisible hand had also given a push to her life and would feel that an invisible hand had also given a push to her life and then left her to fend for herself. Like the bogey which switched from one track to another under a locking device manipulated by an invisible cabinman, an invisible hand was also changing the course of her life. And then a day would come when the momentum would spend itself and she would come to a dead stop at some unknown spot where there would be no one to take care of her” (pg 15).

These lines are a wonderful way to show the sentiments and feelings of a subaltern. Here we see that sultana’s innermost thoughts have been articulated in these lines, the use of a comparison between her life and a detached bogey are nothing short of genius. Sultana here stands at her

galleries and sees the railway yard and feels like that is how life has treated her. It seemed to her that someone had given her an initial push and then she was left on her own, with no control over where she was going or what direction the push sent her to. The use of the metaphor for a bogey whose tracks are shifted from one place to the other by an invisible cabin-man are so realistic and sad at the same time, sultana's life seems to be driven by the forces which are invisible to her eye. She is forced into positions and situations which she never opted for, her life is completely and utterly being driven by the forces which are nowhere to be seen. These lines are a perfect example of the subaltern status as they are completely at the mercy of the society, and Manto beautifully puts their condition in words.

“The tailor delivered it today,” Sultana replied. Then her eyes travelled to Makhtar's ears. “Where did you get these earrings from?” she asked. “I bought them today,” Mukhtar replied.

Both stood wordless for a while” (pg. 23).

This particular line is also a clear identification of the subalterns. Here we see that both Sultana and Mukhtar have been cheated by Shanker into believing that he loved them. He took complete advantage of these women both physically and psychologically, and both the women realized that all Shanker did was to take Sultana's earrings and gave it to Mukhtar and took her Salwar and gave it to Sultana who wanted it more than anything else. The silence that these women share at the moment of discovery is so symbolic, as both are left speechless and even if they could what else was left to say. They both knew that they had been manipulated and that too in the name of love and friendship. So here again, Manto shows us that the subaltern, even when aware of his or her

situation seldom retaliates. Manto brings out the element of subaltern with ultimate beauty.

#### **4.FINDINGS**

The three selected stories brings to surface the essence of agony, experienced by the subalterns and Manto has appeared to have done a great social service by giving voice to the oppressed strata of society, which according to the theorist, Spivak, no one bothers about. It can be concluded from the data analysis that Manto in all his short stories selected for this research one way or the other gave voice and representation to the most neglected, oppressed and even forgotten individuals of the society. His stories for example “Toba Tek Singh” and “Black Salwar” and “Loosen up” are full of subaltern representation not only through words but also through signs and symbols. In other stories as well there are ample examples of Manto being the mouthpiece of the voiceless. These findings affirm (Daruwalla, 1996) views regarding Manto. According to him, Manto rise to fame was because of the genius, the exceptionality of his vision and the provocative nature of his style of writing. The middle class of India ever disposed to a mix of narrow-mindedness and pretense in the middle of the century was stunned out of its wits. The findings are further strengthened by the comments of Kumar that feminist critics have by now popularized the necessity for giving a voice to the absent, the inarticulate and the silenced. And even after nearly fifty five years now since a noteworthy writer in Urdu had the vision to show living glimpses of the unseen and hushed woman, the woman who had lost her position in the eyes of the mainstream society of respectable ladies and gentlemen (Kumar, 1996).

It is therefore seen that what Gayatri Spivak states in her essay, is a situation seen all around and Manto in his exceptional skill not just sees the subaltern but makes the subaltern, a subject for his stories. This further gives validity to Spivak's idea that there are classes of the oppressed and that although all subalterns are oppressed but not all oppressed are subalterns.

The images portrayed in these stories have given a voice of sanity to the insane. So we see that the marginalized subalterns, who have no access to the power structures and hence have no control over what happens to them, and no one has any interest in what they have to say get a voice and the ironic daggers used by Manto to point the subalterns, pierce the sensitive through and through.

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***THE HOLY WOMAN: A CRITIQUE OF WRETCHED  
WOMEN'S IDENTITY IN THE PATRIARCHAL  
SINDHI SOCIETY***

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**ABSTRACT**

The following qualitative-cum-descriptive research endeavor deals with the marginalized identity of women in the male chauvinistic Sindhi society in Qaisra Shahraz's novel *The Holy Woman*. Sindhi society is known for being a male dominating society at its core, mostly due to immense influence of the feudal system. Sometimes this male domination strips females off their identity. It mainly includes two abuses as killing for honor and marrying off woman with Holy Book, Quran for the sake of a share of the property and land. So, this research paper basically aims at the positive side of feminist search in order to lay bare the marginalization of female gender and further probe into efforts of other females for fighting for the reconciliation of the identity of the victimized one.

**Key Words:** *Identity, Other, marginalization, patriarchy, Sindhi society.*

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## **1. INTRODUCTION OF THE STUDY**

Sindh is historically known as the land of patriots, who profoundly love their homeland. The people residing in this part of the world are tagged as being the most loving, caring and generous by nature. They eternally manifest a deep attachment with their home and fields (the property). The Sindhi womenfolk are brimful with immense talent that is evident from their traditional embroideries, especially the rilli and other needle work. But, sometimes being woman in this part of Pakistan is considered as the most dangerous task ever assigned to any being. Womenfolk confront trying situations in Sindhi society due to patriarchal customs. The term patriarchy has been aptly handled by Groves (2007) as, “the power relations in whom women’s interests are subordinated to the interest of men” (p. 4). In this quotation Groves tends to make clear the politics of gender in which men is provided with an upper hand demeanor as compare to women, the weaker gender. Even every act of patriarchy symbolically interjects the power politics of gender in which women is marginalized and consequently degraded as a human being.

Patriarchal customs assert an enormous level of domination over every woman in the world. Men are entrusted to dictate and direct the code of honor for women, which terribly act against women as gender segregation. Patriarchy devises and devises the rules to maintain their power ideology by associating them to adhere to the code of conduct for honor. In patriarchy men assume the charge of protecting the family honor and property by practicing their inhumane power politics over female members of the family. For safeguarding their honor and property patriarchal entities can go to any extent, even they can get



women married to the Holy text, which ultimately snatches the real identity of women in male chauvinistic societies.

In these patriarchal systems women are compelled to zip up their lips in order to protect the izzat of families. In such situations women are forced to lead their lives like an apostrophe that is tied fast to an individual she belongs to. Now this is a bare fact that objects don't possess an identity. In past nobody was able to dare to make a revolutionary progress in order to preserve her identity. But, now we can witness a positive change in the demeanor of their own kind, who are striving hard to safeguard the identity of women. This research is based on this quest of woman who are struggling desperately to reconstruct the clipped off identity of women, who are an imperative part of human society. This paper mainly focuses on qualitative-cum-descriptive efforts of women portrayed in the novel of Qaisra Shahraz in male chauvinistic Sindhi society.

This research endeavor is unique and new in a way because it deals with politics of gender practiced by patriarchs over women. This research study basically tends to descriptively analyze the efforts volunteered by women in literature for preserving the identity of their own kind. The researcher scholar has ventured to analyze descriptively the marginalization of the basic identity of women in male chauvinistic Sindhi society in Qasira Shahraz's *The Holy Woman*. In this way this study would pave the way for upcoming scholars to work on critical analysis of the optimistic side of bleak ideologies proposed and practiced by men over women in feudal societies.

## **2. STATEMENT OF THE PROBLEM**

This working research endeavor is designed to find out the instances of marginalization of identity of the Other gender within the male dominating society of Sindh. This research project would critically probe into the wretched women's identity in Qaisra Shahraz's novel *The Holy Woman*.

## **3. RESEARCH OBJECTIVES**

- 1) To explore the instances of Sindhi tradition which manifest marginalization of woman in Shahraz's *The Holy Woman*.
- 2) To trace the examples of female strength for standing for the marginalized identity of female victims in patriarchal Sindhi society in the novel *The Holy Woman*.

## **4. RESEARCH QUESTIONS**

- 1) What are instances that show the marginalization of Sindhi woman in the novel *The Holy Woman*?
- 2) How do the women show their strength for the marginalized identity of female victims in the male chauvinistic Sindhi society in Shahraz's *The Holy Woman*?

## **5. OPERATIONAL DEFINITIONS**

### **5.1 Identity**

Identity is a relational term used in gendered sense in this research attempt. It deals with the deep acquaintance of the self out of a sense of confusion and difference from the marginalized community (in Feminism, woman).

## 5.2 Other

It is the profound notion of tagging woman as the Other “not me (men)” in the politics of gender. Women as a gender get contracted with wretchedness due to patriarchy lead by men, who consider women inferior to their kind.

## 5.3 Marginalization

Marginalization is the process whereby women are dragged to the edge of humanity and reckoned less important by men, who unleash the cruel game over them in different forms.

## 5.4 Patriarchy

Patriarchy is a societal system in which men enjoy full liberty and power over the weaker gender, women. They hold the power within male circle continued through the male line.

## 6. RESEARCH METHODOLOGY

This following study is based on the qualitative-cum-descriptive method of research endeavor. In this method the researcher has investigated deep into the text to get the intended objectives. The qualitative textual analysis method has been used by the researcher to conduct this study. Qualitative method is the most suitable method for this specific study. Schwandt in qualitative inquiry states that “qualitative aspects of experiences are perceived, appreciated, interpreted, understood and criticized while using qualitative inquiry” (Schwandt, 1997).

The researcher has deeply analyzed the selected novel, *The Holy Woman* by using qualitative-cum-descriptive content analyses method. While using this method researcher has analyzed certain passages, dialogues, speeches, incidents and characters to conduct

this study. To get the desired objectives different sources have been used by the researcher. In the process of data collection primary sources has been used. These sources include relevant books, articles, documentaries, documents and internet resources. The collected data has been analyzed by using qualitative content analysis technique and has been applied on Qaisra Shahraz's selected work.

The discussed research endeavor carried out on *The Holy Women* makes a proper accordance with identity crisis theory (1970) by Erik Erikson, which deals with the theory as maintained that, "If life is to be sustained hope must remain, even where confidence is wounded, trust impaired" (p. 252). Here in the above inscribed words the wounded confidence beckons towards the confusing state of physical and societal identity of a woman. It has been further elaborated by the theorist that identity crisis is one of the mammoth conflicts mostly confronted by women in their social development process. He further quips that identity crisis is a crucial time of profound analysis and exploration of varying worldviews of the world within a gender segregated society.

## **7. LITERATURE REVIEW**

The patriarchal societies have eternally tried their level best to define women within their set of rules and regulations. In such male dominating milieu, women have been tended to behave according to the wishes of their male guardians just like a puppet in the hands of master puppeteer. Such dire lack of equality has been shaped due to male chauvinism, which reckons women inferior to their men counterparts. This political relationship shared by the genders has been quoted by Seldon (2005) as, "Beauvoir's work carefully distinguishes between sex

and gender, and sees an interaction between social and natural functions: ‘One is not born, but rather becomes a woman’ (p. 54). Beauvoir casts light on the grim and horrendous side of the education in which women are taught to behave as meek and docile beings in front of man folk.

Traditionally woman has been tagged with nothingness, she has been considered as the Other in economic, social, psychological and political spheres of life. In her celebrated work Beauvoir (1956) tears the mask of imposture from the face of patriarchy and aptly presents the true situation of woman as, “condemned to play the part of the Other, woman was also condemned to hold only uncertain power: slave or idol, it was never she who chose her lot” (p. 102). This is the evident and obvious reality to woman because many traditional patriarchal societies consider their dealing with woman as the justified one. Even they strongly believe that they protecting their woman, who has immortally remained property of her father, brother, husband and even of son. These patriarchs never humiliate themselves by accepting their political relationship with woman rather they endorse these discriminations as a responsibility in dealing with woman.

In the domain of patriarchy izzat is reckoned as a political terminology, which is used as medium to further marginalize women. Women are well aware of the political nature of this code of ‘izzat’ prescribed to them as expounded by Ketrak (2006) , “ Tradition is gendered so that the same elements of traditions, such as religious beliefs, education, dress codes, freedom of movement are enforced very differently on male versus females” (p. 159). In this quote women are solely described as a commodity in the philosophy of patriarchy where her wretchedness is made more vivid by exploiting her with the trademark of izzat in almost

every arena of life from religion to education and even in the movement of liberating their kind from this male chauvinism.

These patriarchs not only dominate and stifle the physical bodies of women rather they curb their identity as individual human beings. Women mostly are not permitted get to acquainted with their legal rights due to lack of quality education, “traditionally patriarchs permitted occasional minimal literary to women while higher education was closed to them” (Millet (1970), p. 42). Without the sword of knowledge as mentioned in Millet’s quote women are easily to submit to the ruthless whims of male dominating society.

In this way women are further forced to let go of their actual identity and strength of possessing revolutionary spark. Women have endured this oppression because they have confirmed it by not raising their voice against this maltreatment. This lack of voice is made more evident by the gruesome traditions of Asia in general and Sindh in particular. So, in this discussed paper researcher has given a critique of women’s destitute position in which her identity is taken away from her by forcing them to marry Holy Quran as inscribed by Mazhar, “ a large number of feudals in Sindh had married their daughters to Quran, the ceremony took place..., after which a Quran was put before her as the men folk apologized to her for the ritual which would condemn the girl never to get married but to read the Quran every day” (Mazhar, 2003). Women are married to Quran in order to keep the property within the family and to halt the process of further distribution of it. While practicing this heartless ritual patriarchs totally forget the humanistic side of women’s identity that what she really intends to make out of her life rather she is compelled to accept the horrible tradition of marrying Quran.

## 8. TEXTUAL ANALYSIS

*The Holy Woman*, one of the seminal works of Pakistani literature was inscribed in 2002 by Qaisra Shahraz, a writer who loves to write about Sindhi customs. The novel narrates the heart-wrenching story of stripping off of identity of Zarri Bano in the reign of patriarchy in general Sindh specifically in the town of Tanda Adam. Shahraz lays bare the oppressive mindset of feudal patriarchs, who practice their power over the weak and fragile woman. She plunges deep into this politics of gender practiced in Sindh discusses the core means of exploitation, the customs and traditions, with which women are shackled and are alienated from their true identity. Asim Siddique (2011) notes about the expertise of Shahraz in narration of patriarchal stories as, “Her target is the agrarian system some oppressive customs in Sindh and the subversion of Islam to serve ones own interest (p. 2).

*The Holy Woman* (2002) is written about one such patriarchal tradition of Sindh called the ‘Haque Bakhish.’ Even the title of the novel *The Holy Woman* depicts the unjust tradition in which a woman is forced to marry the holy text, Quran. This custom is equally practiced in Sindh and Baluchistan. In novel with the help of this custom Zarri Bano, the leading figure of novel is denied the right of marriage by her father, who is the feudal lord of the clan. He emotionally forces his daughter to marry Quran in order to protect his land and fields from further distribution. Zarri Bano is compelled to act accordingly. Complying with it makes her ripped off of her true identity by the powerful patriarchal entities. With deep study of the character of Zarri Bano readers come across the fact that such things force women to stay silent on even helplessly endorse this political attitude of patriarchs.

In patriarchal world of *The Holy Woman* men are considered to be superior to women, who have been vividly dragged as the Other. Zarri Bano is emotionally tortured by her father for accepting her marginalized position. She is forced to stay silent against the sea of wrongdoings by the male chauvinistic structures. She comes across the deadly truth in which woman is alone but are supported by their entire gender as cited in novel, “he has his traditions, his father and male relatives to support him” (p. 83). Habib Khan the true male chauvinistic character of the novel is supported by his whole family. On the other hand, Zarri Bano is left helpless and is controlled like a puppet by her father.

Habib Khan stands like a gigantic rock a true symbol of male domination. Psychologically woman are supposed to act like minions as reflected in the thoughts of Gulshan as she reckons herself, “ a mere young woman, was just a pebble in the company of giants rocks, to be easily trodden upon and crushed if the need arose” (p. 152). This inferiority complex is deeply ingrained in the history and is equally experienced by woman due to lack of true identity.

Zarri Bano is dragged into this pit of her doom due to the so called word ‘izzat.’ On the basis of which women are compelled to follow the set rules and regulations of the patriarchs. She notes the reason of accepting this horrendous custom as, “but I didn’t at the end, for the same reason thousands of other young women in our patriarchal society... For our izzat’s [honor] sake, and our family’s honor (p. 173). She is psychologically trapped in the snare of owing to it she is like a prey to male chauvinistic customs. At the same time she also gets to know her status as an object in the male dominating society as opined by her, “I have been living in a glass house of make-belief, Mother. Your Sleeping



Beauty has been rudely awakened to the taste of the true world of the patriarchal tyranny” (p. 87). She is a possessed commodity like the fields of her feudal father as she is expected although reluctantly to inherent them by sacrificing her identity as a woman as quipped by her, “my freedom, identity and womanhood has been bartered for acres of soil” (p. 172).

Zarri Bano’s true identity as a woman to marry and reproduce is snatched from her by making her forcefully marry with Quran. She is a valued and precious possession for her patriarchal family like the land and fields. She has to embrace her forced identity of being the Holy Princess by forgetting her biological identity of bearing children. The cruel fate, which is imposed on her, has been cited by Shahraz as, “for unlike her mother, she could never marry, have children, enjoy the company of a husband, or lead a carefree normal life like any other woman” (p. 75). The patriarchs of taking advantage of her weak position as a woman have taken a hold of her sexuality by hampering her from lead a normal woman’s life. She is ripped off her identity by the dominating male figures of society as she refers to it, “I have been stripped off my identity and a stranger is taking my place” (p. 146). Her real identity is suffocated and killed by her, the patriarch for tagging her to an alien identity.

In such patriarchal structures pictured above now a new energy is witnessed for avenging the wronged woman in order to reconstruct their true identity. The female gender is being vindicated by own kind. In the literary world of *The Holy Woman* Zarri Bano’s mother takes hold of this quest although she was threatened by husband for divorce. Despite the cruel realities of patriarchy Shahzada does her best to shield and protect her daughter from the ill fate tended to be imposed on her. She

suggests her daughter to get married as quickly as possible, even after few days of her only son's demise. After the ceremony of Holy marriage takes place she does her level best to reconcile her daughter to her real biological identity.

Shahzada gets contracted with profound grief on the horrifying decision of her husband of making Zarri Bano a Holy Princess. In her pain she interjects about her trying position as, "I am a mother, but a traitor"(p. 70), because in spite of her unwillingness she is pressurized to support her husband. Even after the threats of facing dangerous consequences she speaks out against ill doings of her husband as, "I will never forgive you"(p. 71).

Shahzada protests against tyrannical attitude of her husband by emotionally dragging out herself from the love bond, which she previously used to share with her husband. This is the sole way for her to make Habib Khan realize his wrongdoings of marginalizing the basic rights of her daughter. Her feminist strength is expressed in Deborah's words as, "it seems women could speak if they chose" (p. 4). She plays her part by disclosing the politics of patriarchal unity to her as men always stand by the side of other men in devising decisions of enforcing their male rule.

With the passage of time Shahzada persuades her husband successfully to take away the restriction from Zarri Bano of cherishing a normal life with husband and kids. Consequently, she gets contracted into matrimonial alliance with Sikandar in the last chapters of the novel. It is predicated by the end node that she will lead a blissful life with her husband and bear children, which is the reconstruction of her snatched identity. Her identity is successfully reconstructed by the sole efforts of

her mother. She stands as the true hero in her life by avenging Zarri Bano's and letting her spend her life the way she wanted to.

## 9. CONCLUSION

Thus, in conclusion it is evident that the researcher has critically analyzed the qualitative-cum-descriptive nature of the discussed domain of literature. The researcher has delved deep into the matter of patriarchal domination in feudal set-ups. She has made it clear that male chauvinistic ideologies have always prohibited the victims to lead normal life like other women by murdering them for honor or forcing them to marry the Holy Quran as critiqued in the humble attempt. She has ascertained the authenticity of her work with the help of instances of the odyssey of women like Shahzada for reclaiming the feminist identity by quoting the exact words of literary work as well. The detailed discussion of the collected data has made clear the fact that although women of Sindh have confronted their trying predicament due to feudal customs and traditions but there are women living amongst them who have dared to stand against this tyrannical injustice.

The researcher has optimistically ended the critical-cum-descriptive debate on an optimistic note by quoting the examples of a powerful woman, who openly manifest the positive side of the picture. The detailed discussion of women in literature depicting Sindhi society makes it clear that women have always suffered the dire domination in male-chauvinistic society and had been left with nothingness. But for now we can point out a silver lining by witnessing the quest and reclaiming of feminist identity of women like Shahzada, who has stood against such suppressing patriarchal norms.

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