



Sudanese Women's Resistance to Male Domination in the Novel Syauqu Ad-Darwisy

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ABSTRACT

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This study aims to reveal the male domination and female resistance that occurred in the 19th century in Sudan in the novel Syauqu ad-Darwisy. Therefore, to answer this research, Ti-Grace Atkinson's radical feminist theory that opposes equal treatment for unequal functions is used. This research uses a descriptive qualitative research method with the aim of describing or describing the events contained in the novel Syauqu ad-Darwisy. The results obtained are a patriarchal system that places men in a dominant position affecting many aspects of women's lives. Radical feminism emphasizes the need for structural changes to end male domination. The resistance carried out by Sudanese women in the novel includes acts of escape and resistance to the demands of their masters. This resistance of women shows their efforts to protect women's rights.

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Introduction

Sudan is one of the countries in Africa that experienced internal conflict that lasted from 1989 and became a complex problem. One of these problems is related to equality between men and women. The basic principle of equality between men and women was first introduced in 1945, in the UN charter and later included in the Universal Declaration of Human Rights. Since then, various strategies and programs have emerged that focus on improving the status of women, known as feminism.

Women's position in society is still influenced by social divisions such as race, class, color and others. Women are not only increasingly oppressed, they are also oppressed on a public and personal level. This has led to the belief that the problems faced by women can be ended, if women can carry out liberation resistance in society. The success of this resistance depends on the power that exists in the minds of the people. Women must fight to raise their status so that they are not

looked down upon by men (Pertiwi, 2014).

The issue of feminism has been one of the hot conversations and problems facing the Arab world since the 1960s until today. Arab women find it difficult to assert their rights so that they have limited access to the public sphere. In the midst of this patriarchal socio-cultural grip, women call for their social status and demand the elimination of discrimination against them. The demand for equal rights of women before men, both in the economic, political, social and cultural fields, has become a crucial cultural issue in the Arab region (Bayumi al-Sabkiy, 1996).

The discourse on the improvement of women's fate that goes hand in hand with the independence movement in the political and social fields has placed literary works as an important source to reveal the events that occurred. This is because the writers themselves have used literature as a tool to respond to important events and their attitudes towards them, both positive and negative. Resistance to traditional expectations of patriarchal roles is more visible and depicting the maternal and social conditions of women's lives is part of radical feminism.

Radical feminism is the fundamental foundation of society to eliminate male dominance in all social and economic situations. Radical feminists see a society where men dominate and oppress women. Radical feminists challenge existing social norms and institutions and seek to liberate women and girls from an unjust society. This struggle includes opposing the sexual objectification of women, raising awareness of issues such as rape and other oppression of women, challenging notions of gender roles, and radical feminism. Amaliatulwalidain & Rahman (2020) the existence of women's voices is part of the feminist movement as a struggle for equality.

Women's resistance is often portrayed in a work of literature, and is often positioned as the central character in the work of literature. One of them is the novel *Syauqu ad-Darwisy* written by Hammur Ziyadah in 2014. Resistance to male domination or not following what is ordered either by her master or her husband. Like Theodora who was forced by her master to embrace Islam like her master, and change her name to the name Eve. But Theodora never forgot her God and her name. She always longed for her old self and wanted to return to Alexandria where she came from. This attitude is not only done by Theodora, it is also done by several Sudanese female characters in the novel *Syauqu ad-Darwisy*. Departing from the background of the problem above, this research will provide an overview of the form of Sudanese male domination in the novel *Syauqu ad-Darwisy* written by Hammur Ziyadah and Sudanese women's resistance efforts against Sudanese male domination with a radical feminism approach.

Method

This research is descriptive research, where the data collected are in the form of words, pictures, not numbers. Descriptive research is a form of research aimed at describing or describing existing phenomena, both natural and human-made phenomena (Moleong, 2007). Descriptive

research is a researcher who intends to make a description (description) of situations or events. In this sense descriptive research is the accumulation of basic data in a purely descriptive manner that does not need to look for or explain interrelationships, test hypotheses, make predictions, or get meaning and implications, although research that aims to find these things can also include descriptive methods (Suryabrata, 2003).

The type of research used in this study is descriptive qualitative with a radical feminism approach. Hammur Ziyadah's novel *Syauqu ad-Darwisy* will be analyzed using Ti-Grace Atkinson's radical feminist theory. Data collection techniques are information that can be obtained through certain measurements, to be used as a basis for compiling logical arguments into facts. Data collection techniques can also be interpreted as a method used by researchers to obtain relevant data (Fathoni, 2006).

The method used in collecting data is the literature study method carried out by reading the entire novel which is the primary source. Next, we select narratives that show male domination and Theodora's resistance that the author describes in the novel. After that, the collected data will be analyzed. From the data that has been collected, it will then be seen and analyzed about what radical feminism is contained in it, so that it will find a big theme. Then this big theme will provide answers to the research problem of the form of male domination and resistance by Theodora in the novel *Syauqu ad-Darwisy*.

Result and Discussion

Syauqu ad-Darwisy's novel has been researched by discussing colonialism, semiotics and places that influence fictional texts. The results of this study are first, about the consequences of Western colonialism which focuses on changing and subjugating the colonized group with the aim of strengthening their own culture, politics and economy. second, semiotic passions related to human passions that exceed accepted limits, which try to express feelings, emotions related to the self. Thirdly, all the places in *Syauqu ad-Darwisy's* novel are realistic far from imagination, and this realism is in the nature of the historical events of the novel, and the narrator's intellectual view of these events, which overshadows the place and has a deep meaning.

Previous research has not discussed the radical feminism of Sudanese women against male domination. Previous research illustrates that colonized groups must submit to the colonizer. And the quality of identity is a result of the interests of the colonized people to maintain interests in their country. In this study will reveal that the resistance carried out by Sudanese women is for their own interests and save her from the injustice she gets from her lord or husband.

1. Sudanese Male Domination in Syauqu ad-Darwisy's Novel

Feminism fights for two things that women in general do not have, namely their equality with men and autonomy to determine what is good for them in many ways. The position of women in society is lower than men, and they are even considered as "the second sex", second-class citizens. Wolf defines feminism as a theory that reveals the personal self-esteem and self-respect of all women (Sofia Adib, 2009:13).

139: الدرويش شوق). الكتب يكتبن لا النساء .مجنونة أنت

"You're crazy. Women don't write books. " Said Theodora

Beauvoir often portrays women as a group that is not equal to men in society. This view creates a social construction that distinguishes women as secondary or less valuable. Like Theodora who thinks that writing a book is not something a well-bred girl should do. And the possibility that her book will not be accepted by Egyptian and Sudanese society.

This situation also makes women portrayed as existing for others. This is why women are often directed to live for others, such as for their children or spouses. So women are obliged to always follow whatever their partners command.

يرجع حتى هنا أنتظره أم وأمرني دنقلة على زوجي ذهب.
332-333: الدرويش شوق). أمرني كما أنتظر وأنا .ربي عند ذلك علم! يرجع متى

"My husband went to Dongola and told me to wait here until he returns," she said.

"When will he return?"

"Only God knows. I am waiting, just like he told me to." (182)

In Islam, there is an opinion that women should obey the orders of men. If she disobeys this order then she has committed a sin. As in the novel Syauqu ad-Darwisy, this woman still waits for her husband to come home, even though he has been abandoned by her for years. Some even reported that her husband had died as a result of being killed by the invaders. But she still waits for her husband at home, just like what her husband said to wait for her at home until he returns.

The patriarchal system that gives dominant power to men in society. This system often favors men while disadvantaging women. In this context, the portrayal of men tends to be as recipients or holders of greater power in the social structure. And highlights how men through social control and policy, can have power over women's bodies, especially in terms of reproduction, access to reproductive health, and decisions related to women's bodies.

الرفض على يعينها من حولها تجد لم .بسرعة لسيدها استجابت هورتنسيا .تسلما أن كليهما على حُكم يديه على هدى عبداً الله أحب إن :دمعاً تقيضان وعيناه لها قال .عربي مالك بها فرح .الأبيض في فعلت كما (259:الدرويش شوق) .ضلاً

"They were both ordered to convert to Islam. Hortensia immediately obeyed her master. she did not resist, unlike in El Obied. Malik Areeby was very happy with her. His eyes filled with tears, he said, "If god loves a slave, Malik Areeby uses El Obied or Hortensia to show the way to someone who has lost his way."

The hierarchy of power in which men as "masters" are considered to have control or dominance over women who are considered as "slaves". This analogy shows the view that gender power that exists in society narrows the role of women and puts them in a weak or unequal position with men. Like Theodora and Hortensia who had to obey their masters to convert to Islam and change their names in accordance with what their masters ordered. with the aim of getting peace and will not get suffering or violence from their masters. the analogy of slaves and masters illustrates how women are often treated as parties who lack freedom and autonomy in a male-dominated society.

2. Sudanese Women's Resistance in Syauqu ad-Darwisy's Novel

Kridalaksana said that women in the view of feminism have their own activities and initiatives to fight for their rights and interests in the movement to demand their rights as full human beings (Sofia Adib, 2009: 13). Goefe states that feminism is the theory of equality between men and women in the political, economic, and social fields or organized activities that fight for the rights and interests of women (Sugihastuti and Suharto, 2010).

Atkinson discusses the concept of "radical feminism" and its significance in analyzing women's rights issues. Radical feminism is characterized by grouping certain individuals together based on their shared characteristics, such as women exercising minimum rights of physical integrity and freedom of movement.

من جماعة مع التواطؤ شباك نسجها عن غافلاً لها اطمأن .ززمناً عربي مالك سيدها خادعت هورتنسيا عبرت فرجة رأت حين .تنتظر صبر في .تنتظر كانت لكنها .له جعلتها زواجهما سنوات ظن .الأسرى الخواجات 293:الدرويش شوق .مسرعة منها

"Hortensia deceives her master, Malik Areeby. She comes to gain his trust, unaware she is plotting with a group of detained strangers. She thought their years of marriage had made her his. But he's been waiting. Waiting patiently. When he saw an opening he quickly slipped in. (159)

Hortensia had planned her escape very carefully, in order to escape from slavery. She even left her son behind because he had the same black skin color as her master. Hortensia thought that the life she lived in Sudan was not a civilized life. Hortensia's escape was a radical act that she did to fight the structure set by her master.

Radical feminism began as a political movement to end male domination in all areas of social and economic life, emphasizing the need for structural and systematic change. Values associated with radical feminism include challenging traditional notions of sexuality, questioning the institution of heterosexual sex and challenging patriarchal assumptions about lust and sexuality (Wilis, 2014).

يقترّب .مقزز جسده .خانقة رائحته .فوقها يزحف .وجهها على تسقط .بقدمها يمسك لكنه .لتفر تففز
في تبصق .بقوة فخذيتها تضم .يتوقف لا صراخها .يعريها أن يريد .ثوبها طرف عن تبحث بها تعبت كفه .وجهها
.جديلتها تتبعثر .بشعرها يتشبث لكنه .الابتعاد محاولة تحبو .عنها لدفعه تكفيها لوهلة عنها يرتد .فيصفعها وجهه
269-270: الدرّوش شوق .فيوجعها يشدها

She jumped to escape, but he grabbed her leg and she fell on her face. She crawled over him. The smell was suffocating. Her body was disgusting. His face was facing her face, and he clasped his hands, searching for the hem of her dress. He wanted to strip her naked. She kept screaming. She closes her legs tightly. She waved the dace and he slapped her. She backs away for enough time for him to push her off. She tries to crawl away but he clings to her hair. Her braids unravel. He pulls her sick. (146)

Her master has rights and dominion over Theodora, but she refuses to serve her master, because she thinks that her master is a disgusting figure. And to serve her master is not something she does. Theodora herself still felt that she was God's messenger to teach Christianity to the Sudanese. Although her resistance also got her in trouble, Theodora still did not want to serve her master. Radical feminists assume that marriage means legalized rape, challenging traditional notions of sexuality. In this case, Theodora's treatment by her master is violent, to protect her rights as a woman she does not comply with her master's desire to serve him.

Theodora's resistance is also found in her rejection of the religion she held after the Mahdi's leadership and becoming a slave to a rich Sudanese merchant.

؟باشا غردون هو من تعرف ألا

.الله أنصار قتله كافر

؟متلي كافر :له تقول .تضحك

305: الدرّوش شوق .مخيف فهو ,المزاح هذا دعي .حواء يا مسلمه أنت

"Don't you know who Gordon Pasha is?"

"A kafir who was killed by the Ansar."

Theodora laughed. "A Kafir like me?" she said.
"You are a Muslim. Stop joking like that. It's scary." (166)

Theodora verbally converted to Islam and changed her name to Eve, but Theodora never abandoned her previous religion. In the view of the Sudanese, those who practiced a religion other than Islam were infidels, and Theodora considered herself an infidel, and there she never felt that she had embraced Islam in accordance with her master's orders. Radical feminists, as they aim to end male supremacy in all areas of social and economic life, reject the idea of opposing the nature and values of men and women as sexist concepts. As Atkinson says, some argue that men are naturally or biologically aggressive, but incapable of humane relationships. The resistance carried out by Sudanese women is a policy to protect women's rights, such as protection from domestic violence, reproductive matters and the right to vote.

Conclusion

Radical feminism highlights how men hold the dominant power and how women play a role in resisting patriarchal structures. Women are perceived as an unequal group in society. This view is seen in the novel which emphasizes the view of women and the restrictions on their roles. Theodora is considered as "the second sex" and is faced with stereotypes that require her to submit to the whims of men. The resistance shown by Sudanese women in the novel, such as that of Hortensia and Theodora, is against structures that degrade them and limit their freedom. An understanding of radical feminism highlights the importance of the struggle for gender equality, the rejection of stereotypes, and resistance to the patriarchal system that limits women's autonomy. Women are faced with limitations in a society influenced by patriarchal views. However, their resistance shows the spirit of fighting for their rights in an oppressive society and illustrates how important the struggle of radical feminism is to achieve gender equality.

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