

## **SOCIAL STRUGGLE IN ATIQ RAHIMI'S *THE PATIENCE STONE***

### **AN ARTICLE**

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**Abstract :** This article analyzes social struggle done by the woman against society within her family as well as outside her family. Using social theory of conflict and theme and plot, the study finds that the theme of the story deals with the woman's social struggle, whilst, in the plot analysis, from the exposition to the resolution, the woman is in social struggle.

Key words: struggle, theme, plot

### **INTRODUCTION**

Literature and sociology have strong connection; literature is an art developing in mortal civilization all over the centuries relatively freely of sociology, whilst, sociology is a science with the purpose of discovering the neutral laws of life in society in the whole of its expressions comprising literature. Literature contains every aspect of variety of social history as well as of nature closely related to social life (Peter, 1967:534).

Sociology is basically the systematic study of man in social life, the study of social organizations and social practices seeking to respond the problem, how community exists, how the community deals with one another, why the community continues. Like sociology, literature is dealt with the world of society of man, his adjustment to it, and his will to alter it. Hence, the novel, becoming main genre of industrious people, ably reconstruct the world of society of man's

connection to his family, to politics, to the State. The novel also explains man's parts in the household as well as other associations, the struggles as well as pressures amongst groups and classes of society. In other words, it can be stated that the novel is dealt with the same social, economic and political textures as sociology (Laurenson, 1972:12).

Sociology can use literature for sociological purposes because literary texts give the sociologist qualitative data with a flexibility as well as accuracy of representing the world of society, to develop theoretical comprehension as well as to illustrate discipline *conceptuality*. Sociology is an effort to comprehend men and their changes on Earth, therefore, through literary sources, analysis of sociology becomes wealthier as well as richer and more expressed because literary sources give condensed performances of characters in contexts of society (Longo, 2015:101-102). From the explanation above about the connection of literature and sociology, I come to the conclusion that sociology can be used to analyze literary works and the literary work the researcher analyzes in this article refers to Atiq Rahimi's *the Patience Stone* entitled social struggle in Atiq Rahimi's *the Patience Stone*.

## **THEORETICAL FRAMEWORK**

The researcher uses two theories here: sociological theory of struggle/conflict and New Criticism. Sociologically, conflict refers to quarrels between two individuals within the structured society implanted in society (Giddens, et. al. 2014:396) which, according to Dahrendorf, is primarily derived from the difference of interests within the individuals and groups relating to both authority and power (Giddens, 2009:25). Further, conflicts are nowadays in the territories of reproduction of culture, integration of society, as well as socialization (Tucker, 1998:137). Conflict, then, bears forms of conflict referring to conflict among group and group, individual and individual, as well as emotion and emotion within an individual (Dahrendorf, 1959:208). From the social conflict above the researcher refers to conflict that is caused by difference of interest with the form of conflict: individual and individual.

Whilst, the second theory, New Criticism, refers to theme and plot. Further, there are some definitions of theme. Yet the various definitions given by the experts lead to one common understanding of the literary works, that is, what is to say about the works. Barnet (2007:101) and Guerin (2005:13) define theme in short words. Barnet says "A story is a way to say something that

can't be said any other way. That "something"—which can't be said in any other way is the theme," whilst, Guerin defines theme as the variety of the invisible idea of the action.

Yet, there is an expert with elaboration of theme. Perrine, et al, states that the theme of a piece of fiction refers to its central insight. They further say that whether or not it is said clearly in the story, theme talks about life which is observed in the unifying generalization. Instead of defining theme, they give the way to draw theme from the story; we have to find out the central goals which consist of the view of life the story sustains or reveals.

Further, they say that theme exists only:

1. If there are attempts that are seriously taken to document life truthfully.
2. In a unifying element, the theory of life illustrated by the story should be introduced on purpose.

They also give tips how to make a theme:

1. Theme should be expressed in the sentence pattern which consists of subject and predicate.
2. Theme should be observed as a generalization about life.
3. The generalization should be less than is justified by the terms of the story.
4. Theme is the central and unifying concept of a story.
5. Theme of the story should be stated in convincing sentence.
6. Theme is not allowed to use some familiar words as "You can't judge a book by its cover."

Rather, of the three definitions of theme above, the researcher tends to use Perrine's, that is, life in the unifying generalization found in unifying elements, despite the researcher's knowledge of how to make a theme through finding out the central goals which consist of the view of life the story sustains or reveals as well as of the tips given by Perrine, et al, aforesaid.

Besides, the researcher uses plot. Barnett (2007:90), et al, in their *A Little Literature*, states that plot and characters are elements that are liked so much by the readers as plot is the arrangement of happenings or doings whilst character is the personality of the doer. In line with this statement,

Guerin (2005:8), et al, states that plot refers to the conflict that involves characters, that is, protagonist and antagonist.

Both Barnet and Guerin, et al, emphasize that the existence of plot cannot avoid of the existence of characters. Before the above authors, Roberts (1986:102), et al, in their book *Literature, an Introduction to Reading and Writing* proposes the involvement of characters in defining plot. They state that plot is the actions in chronological order. It seems that the term the arrangement of happening by Barnet is the same as the chronological order by Robert. Yet, as Barnet doesn't give the researcher a vivid understanding of the term, the researcher would rather refer to the term by Robert with its clear-cut comprehension through the elements of plot as follows: exposition, complication, crisis, climax, and resolution. Therefore, the researcher uses the definition of plot by Roberts in this article.

As to the exposition, Roberts, et al, define as the presentation of the materials in the story: the main characters, their backgrounds, their characteristic, goals, limitation, and potential. Such presented materials will be essential matters which should not merely happen in first pages of the story. It can be anywhere, instead.

As to the complication, Roberts, et al, defines as marking the beginning of the main conflict in the story. It shows the heroes and the villains with their personalities: good and evil, individualism and collectivization, childhood and age, love and hate, intelligence and stupidity, knowledge and ignorance, freedom and slavery, desire and resistance, etc.

As to the crisis, Roberts, et al, defines as the flash back, there is a gap between event in the past and in the future. It is indeed actions conducted to solve the conflict. As to the climax, Roberts, et al, defines as the action coming to its peak. In this element, the conflict and the result come to the highest point. As to the resolution, Roberts, et al, defines as the set of action bringing the story to its conclusion.

To get away of the plagiarism and to get a novelty, the researcher refers to two previous studies; the first study refers to Dyah Rochmawati's article entitled the domestic violence against Afghan women in Atiq Rahimi's *the Patience Stone* (2016): a Feminist New Historicism reading. This research focuses on violence towards women in Afghan physically, psychologically, sexually and financially through the lenses of feminism and new historicism. The second previous study

refers to Abu Fanani's article entitled Violation towards Charismatic Domination in Atiq Rahimi's *the Patience Stone* (2022). In this study, Fanani explores the woman's mistakes by violating her husband who should be obeyed from the view point of religious teaching as well as the Mullah who should be obeyed too because of his social status. The similarity of the two previous studies with this research is that they all use the same novel, whilst, the difference is that this research looks at the woman from the positive side point of view. Therefore, this research has a novelty.

## **METHOD**

The researcher uses descriptive and dramatic method in analyzing the two works through characterization by which the researcher means to present the character mainly through description and discussion as well as through reporting the character's speech and action. Thus, from describing, discussing as well as reporting the character's speech and action, the researcher presents and analyzes the social struggle of the characters. Further, to get clear data to analyze, the researcher uses sociology to be a primary method to analyze the social struggle of the main character in the literary work. The researcher also uses new criticism as the secondary method in order to help to analyze the theme and the plot of the main character's social struggle.

## **RESULT**

### **Social Struggle in Atiq Rahimi's *the Patience Stone***

#### **Theme**

In Atiq Rahimi's *the Patience Stone*, from her first appearance in the story, the woman is seen to struggle for the existence. She has been shown to take care of her wounded husband of war by advancing protests against her husband as well as through her husband.

The woman struggles for wife's existence. The woman is reluctant to go on reciting one of the ninety-nine names of God ninety-nine times a day for ninety-nine days, which to their belief can cure her husband's wound, ordered by a Charismatic religious leader in that area, the Mullah, because she thinks the Mullah has done something unfair to her for her husband has ignored her. The following quotation verifies her complaint against the Mullah: "That I must recite one of the ninety-nine names of God ninety-nine times a day...for ninety-nine days! But that stupid Mullah has no idea what it's like to be alone with a man who..." (Rahimi, 2010:9). The blank after who turns out that her husband has neglected her existence as a wife though he is at home let alone

when he is away at war, the man's hobby. For her fear of war that takes her husband away of her can be traced in the following quotation: "The woman arrives to gaze anxiously at the man. Perhaps, she is afraid that the call to arms will have put him back on his feet" (Rahimi, 2010:26). The woman grows scared of his leaving because during her complaints against her husband and through her husband, the woman overhears the gun fire and the wail of tanks outside her house.

Wife's existence turns out to be ignored by man especially when he is with his guns. It happens to the woman whose life is so miserable because her husband ignores her. The following quotation verifies the fact that man forgets his family whenever he is dealt with guns/war: "Did you think about us for even a second, when you shouldered that fucking Kalashnikov? You son of a..." (Rahimi, 2010:14).

The woman struggles for her aunt's existence. Through her husband, the woman defends her aunt's existence due to her husband's underestimation towards her. The woman is angry with her husband as nobody helps her life and her children's life during her husband's lying ill in bed. All the members of the family, the woman's sister, her husband's brothers have gone away. It is her aunt that helps them. The following quotation verifies her anger against her husband in defending her aunt: "I don't care," what you think of her..." far, "I love her", near, "she's all I have left... My sisters have abandoned me, and your brothers, too..." (Rahimi, 2010:12).

The woman wonders of God existence. What the woman has done, that is, reciting one of the ninety-nine names of God is regarded as religious behavior and as what the woman has done doesn't do any good to her husband's health, the woman becomes in doubt of God's existence by asking Him to get her husband back in normal life. The following quotation is her protest against God: "Prove that You exist, bring him back to life!" (Rahimi, 2010:17).

The woman struggles for her own existence. Man in the surrounding tends to have concerned of three kinds of blood; blood of war, blood of virginity, and blood of menstruation, all of which scare the woman due to the fact that those blood affects her existence. The woman is afraid of the blood of war because it means war that sends her husband away and then neglects her: "The woman arrives to gaze anxiously at the man. Perhaps she is afraid that the call to arms will have put him back on his feet" (Rahimi, 2010:26). In other words the researcher says that when a man is a way of his of his house at war, he will forget his family that brings misery to his wife.

The woman is afraid of the blood of virginity because she has imagined what happens to her if in her first night of her marriage, she doesn't bleed. Her husband perhaps tortures her. Her existence of being a good woman will be put away. The following quotation verifies her anxiety of the blood of virginity: "I didn't tell you. And you, you thought that...the blood was proof of my virginity!' A muted laugh shakes her crouched, huddled body. 'How thrilled you were to see the blood, how proud!'" (Rahimi, 2010:28).

The woman is afraid of the blood of menstruation because the woman has been beaten by her husband when she sleeps with him in a condition of menstruation. Her husband thinks that the woman has made him dirty. The following quotation verifies the preceding information: "You came back and beat me, in the middle of the night, just because I hadn't warned you that I was bleeding. I had defiled you!" (Rahimi, 2010:31).

Likewise, on her husband's being away at war, in her earlier years of marriage, the woman as is not regarded as having existence from the outside world because during the time she is still virgin, as her husband is not there in the marital process, which a married virgin is not proper to go out of the house to see her friends, her parents. To this fact, the woman makes a complaint against her husband's mother through her lying-in-ill husband. The following quotation verifies the previous explanation: "Three years! For three years I wasn't allowed to see my friends, or my family... it wasn't considered proper for a young married virgin to spend time with other married women. Such rubbish!" (Rahimi, 2010:54).

Instead of the above facts, the woman complains against her husband because her existence as a wife has been ignored. Sexually, the woman never has satisfaction, therefore, at a time, during her husband's lying ill in bed, the woman accepts a young boy's wish to have a sexual intercourse with her. To this event, the woman tells her husband that he has to do what the young boy has done though the woman teaches everything to the young boy. The woman further says that if she asks for her husband like what she has asked the young boy to do, she will have a broken nose. The following quotation verifies the previous explanation: "At least, with him, I can tell him what to do and how to do it. If I'd asked all that of you....my God! I'd have got a broken nose!" (Rahimi, 2010:111).

The woman struggles for woman's existence. Through her husband, the woman complains against her own father who turns out to love his quail rather than his women; daughters and wife. All the woman's sisters that are seven girls including herself as well as her mother never get a kiss

from her father. Her father likes kissing his quail better than his daughters and wife. Even, when her father gets lost in the quail fight, he sells her sister to the winner in return of the loss. The following quotation is her misery of what her father has done to women: “He had no money left to honor his bet, so he gave my sister, instead” (Rahimi, 2010:58). The woman tells all this to her husband in order that her husband knows that it is not only her husband that disregards woman’s existence but also her own father.

It turns out that woman’s existence in the surrounding is not regarded proper by man. Through her husband, the woman tells the story of a disgraceful action by a woman that has been told for generations. The story in brief is as follows: once a king of a kingdom believes in the forecast that says a new-born daughter will bring a disgrace to his kingdom. Consequently, the king orders to kill the next new-born girl. Unexpectedly, the queen, the king’s wife gives him a daughter. Without the king’s notice, the queen runs away with her believable servant from the kingdom and sets up her own kingdom. Seventeen years later, the king has a journey that closes to the queen’s kingdom, his wife. The king declares a war. The beautifully growing up daughter offers the king a peace which the king accepts on condition that she spends a night with the king. The following morning, the daughter tells everything to her mother, the queen. The queen gets shocked. What has been said by the prophecy is true. A daughter brings a disgrace to the kingdom. Yet, the end of the story remains a mystery which makes the woman in misery for years. To close the story, as it is told, it needs three sacrifices; the love of the father, the love of the mother, and the love of the daughter. Still, the misery falls on woman. The following quotation verifies woman’s terrible fate in the surrounding: “In the story and you, for this to happen, you must get rid of three love; love of yourself, love of the father, and love of the mother” (Rahimi, 2010:96).

The woman struggles for the infertile wife. The woman also complains through her husband against the treatment of man to an infertile wife. It turns out that an infertile wife is not regarded as having existence, therefore, she should be sent away in exile to be fucked by others. Indeed, being a whore is proper to such a wife. Such condition of being infertile and treatment has been experienced by the woman’s aunt. Her aunt has been sent away by her husband to his parents’ house in the country side because of her infertility, whilst, once the woman sees her as a whore. The following quotation verifies the preceding explanation: “Anyway, my aunt is infertile, in other words, no good. So her husband sent her to his parents’ place in the countryside, to be their servant.

As she was both beautiful and infertile, her father in law used to fuck her without a care in the world” (Rahimi, 2010:86).

The threat of infertility also falls on the woman. The woman is so much afraid of being infertile that to prove that she is fertile, she conducts sexual intercourses that give her two children. To the fact of the true blood of her daughters that don't belong to her husband, she wants to confirm that her husband himself is infertile, therefore, she will be safe of being sent in exile like her aunt. Hearing the disgraceful thing by his wife, her husband wakes up from his lying and bangs the woman to the floor to her death. The following quotation verifies the previous explanation: “Everyone thought it was me who was infertile. Your mother wanted you to take another wife. And what would have happened to me? I would have become like my aunt. And it was exactly then that I miraculously bumped into her” (Rahimi, 2010:132). That the two daughters don't belong to her husband can be verified by the following quotation, ““Yes, my Sange-e Sabur, those two girls are not yours! And do you know why? Because you were the infertile one. Not me!” (Rahimi, 2010:132).

All in all, from the theme analysis above that the woman struggles for wife's existence, her aunt's existence, God existence, her own existence, woman's existence, infertile wife's existence, the researcher then draws conclusion that the theme of the novel is *Struggle for the Existence*.

## **Plot**

### **Exposition**

In this story, the woman is found to be in conflict against her husband as well as through her husband only in a small room, a bed room where her husband lies ill in paralyzed condition because of war. Below are the analyses of her conflicts viewed from exposition. Further, the woman has been shown as the only talking main character.

In the introduction, the woman is found to be in conflict against the Mullah, through her husband. As her husband cannot do anything and speak, the Mullah asks her wife to recite the name of God for his recovery. Realizing that what the woman has done doesn't do her husband any good, the woman relents. The woman is in protest against the Mullah because she has to treat a husband who has neglected her during his being in normal condition, which then she regards as being unfair. Exactly what the Mullah tells the woman to do is to recite one of the ninety-nine

names of God in ninety-nine times a day for ninety-nine days. The following is the quotation of her conflict against the Mullah: “I can’t take it anymore” (Rahimi, 2010:6-7).

The woman defends her aunt from her husband’s negative thinking of her. It turns out that her husband’s lying ill in bed grants her more miserable condition. All the member of the family leaves them in that they don’t give them even a damn, only her aunt does. Still, her husband, when he is not injured, thinks negatively of her aunt who has been sent away for a certain reason. The woman is in protest against her husband of his negative thinking of the woman’s aunt who turns out to be the only person who helps to overcome the woman’s misery instead of the other member of the family; her sisters, her husband’s brothers. The following quotation verifies the woman’s protest against her husband for his negative thinking of her aunt: “‘I don’t care’, near, ‘what you think of her...’ far, ‘I love her,’ far, she’s al I have left ... My sisters have abandoned me, and your brothers, too... ‘far’... that I see her’, near, ‘I need to...’ far, ‘she doesn’t give a damn about you... and neither do I !’” (Rahimi, 2010:12 ).

The woman is in protest against her husband’s ignorance of her life as well as her children’s life. It turns out that her husband’s ignorance is because of the war, his liking. Realizing that her husband and his family neglect the woman, therefore, she is so much in hope that her husband is back in normal life to take care of her and the children instead of war. The following quotation verifies the previous explanation: “Did you think about us for even a second, when you shouldered that fucking Kalashnikov? You son of a...,’ the words suppressed again” (Rahimi, 2010:14).

The woman is in protest against God. In desperation of her husband’s comma, the woman is in protest against the God to prove that He exists by sending her husband back to normal life. Seeing that her husband remains silent, the woman gives up reciting the names of God for her husband’s health. The following quotation verifies the previous explanation: “Prove that You exist, bring him back to life!” (Rahimi, 2010:17).

The woman fears of three kinds of blood. The woman is in protest through her husband for the man’s liking to blood; the blood of war, the blood of virginity, and the blood of menstruation. Because their liking of blood makes the woman live in misery which through the blood of war, the man is away from home and neglects his women, through the blood of virginity, the man feels proud, and through the blood of menstruation, the woman is beaten by her husband because it makes her husband dirty. The following quotation verifies the preceding elaboration: “How thrilled

you were to see the blood, how proud” (Rahimi, 2010:) The woman turns to other for a better life. It turns out that her husband’s family doesn’t appreciate his fighting at war on behalf of God. Rather, they go away from taking care of him. However, they can do anything like marrying the woman on condition that her husband is dead. Therefore, in desperation, the woman wishes the death of her husband because if her husband dies the other members of her husband’s family will take care of her and her children. Then, the woman turns to her aunt for the sake of her children’s life. The following quotation verifies the previous explanation: “I left the children with her ... I am afraid here” (Rahimi, 2010:50).

The woman feels humiliated by the fact that woman in her country is not an important person. In a protest against her husband, the woman tells him that how miserable to be born as a woman since the existence of whom doesn’t draw attraction from man. She further tells him that her father takes more care to his quails than to his seven children who starve of love. Hence, when his quail is lost in the fight, he sells my sister in return for it: “He had no money left to honor his bet, so he gave my sister, instead” (Rahimi, 2010:58).

The woman feels an ‘elimination threat’ if a wife is regarded infertile she should be sent away from home. It is shown by the fact that her aunt, a person who loves the woman so much, who is regarded being infertile has gone away. She tells her husband about what happens to her aunt because she has feared so much of the event as she once was regarded so by her husband’s mother. Therefore, the misery that confronts her is regarded as being infertile which makes the woman sent in exile like her aunt: “She’s gone ... but where? No one knows... I have no one left... no one!’ her voice trembles. Her throat tightens” (Rahimi, 2010:13).

In conclusion, in the introduction of the novel, the woman is seen to be in conflict which then develops into other conflicts in the next elements. The conflicts are as follows: to be in conflict against the Mullah, to defend her aunt from her husband’s negative thinking, to be in protest against her husband ignorance of her family, to be in protest against God, to feels humiliated, to feel an elimination threat.

### **Complication**

The woman is forbidden to be with her parents. The woman is kept being at home alone with her parents in law during her husband’s being away at war, as the existence of a virgin married

woman is dangerous to go out of the house though it takes some years. The following quotation verifies her misery: "... and I had to wait another three years for you. Three years! For three years I wasn't allowed to see my friends or my family...." (Rahimi, 2010:54).

The woman feels lonely. The woman is in protest, through her husband, about his absence during their newly married era. That the woman feels lonely is shown by the fact that her husband is absent in the marital ceremony and she has no cares from him though he is at home. The following quotation verifies the preceding illustration: "I was talking about two of us, our marriage, my loneliness" (Rahimi, 2010:55).

The woman is in protest against the ignorance of man toward woman; sister, mother, and wife. When a man is with his gun, he forgets his women. Likewise, the woman is in protest against men's underestimation to woman. It happens to the woman's father that loves his quails more than his wife and daughters. He regards that a girl is worthless than a quail by trading his daughter to a man who wins the bet of quail fight. The following quotation verifies the above explanation: "He had no money to honor his bet, so he gave my sister, instead" (Rahimi, 2010:58 ).

The woman is against power. In her surrounding, the Mullah is a respectable man whose orders are to be done by the people, including the woman. the woman indeed obeys his order to recite one of the ninety-nine names of God for ninety-nine times a day for ninety-nine days. However, remembering that her husband always does her lots of harms during his being healthy, the woman feels reluctant to obey such an order besides her husband recovery doesn't come into sight yet. The following quotation verifies the previous explanation: "What was I saying before that stupid Mullah started screeching?" (Rahimi, 2010:85).

The woman is against culture. In the society in which the woman lives, the existence of an infertile woman is regarded as having a disgrace by her husband as well as her husband's family. Such a condition is undergone by the woman's aunt who has been sent away of her husband's house. Thus, the woman is in protest through her husband by telling the infertility of her aunt. The following quotation verifies the preceding explanation: "Anyway, my aunt was infertile. In other words, no good. So her husband sent her to his parents' house in the country, to be their servant. As she was both beautiful and infertile, her father-in-law used to fuck her without a care in the world" (Rahimi, 2010:86).

The woman feels inferior. The woman is in protest through her husband about the inferiority of woman in her surrounding by telling a story that is told for generations. The story is about a woman's disgrace that can be solved by the sacrifice of the love of her father, the love of her mother, or the love of herself. Yet, the end of the story remains a mystery which then haunts the woman for years. The following quotation verifies the above explanation: "that story haunted me for years. It used to keep me awake at night. Every night in bed, I would plead with God to whisper the end of the story to me! A happy ending, so that I could have a happy life! I would make up all kinds of stuff in my head" (Rahimi, 2010:93 ).

In a nutshell, in the complication analysis, the woman begins with her main conflicts. Therefore, her conflicts in complication analysis are as follows: forbidden to be with her parents, to feel lonely in her new marriage, to be in protest against ignorance, to be against power, to be against culture, and to feel inferior.

### **Crisis**

The woman seeks for justice. Because her husband likes so much of war, he then forgets something that a wife needs, that is, sexual intercourse. As a result of not being able to control her sexual drive, she conducts an illegal intercourse with a young boy. In order that her husband understands her problem, the woman tells her husband of her illegal sexual affair with the boy. The following quotation verifies the above fact: "At least, with him I can tell him what to do and how to do it. If I'd asked all that of you ... My God! I'd have` got a broken nose!" (Rahimi, 2010:111). In conclusion, in crisis analysis, the woman seeks for justice by having illegal sexual intercourses with a young boy because her husband never cares of it.

### **Climax**

The woman declares the truth. The woman confesses her biggest secret to her husband that the two daughters indeed don't belong to her husband. The woman had sexual intercourses with other man because she wants to prove that she is not infertile. If she is, she will be sent in exile like her aunt. In fact, it is her husband who is infertile. The following quotation verifies the preceding explanation: "because the child was not yours!" (Rahimi, 2010:131). All in all, in climax analysis, the woman's conflicts come to their peak by declaring the true blood of their children, which don't belong to her husband.

## **Resolution**

The woman finds her happiness. As mentioned above that her husband cannot respond to her wife's protests because he remains paralyzed and silent. Thus, when the woman knows that her husband awakes from his lying down, she gets surprised and released from her suffering. However, because of his anger of knowing the true blood of the children, he insists on waking up and banging the woman to the floor to her death. The following quotation verifies the above explanation: "It's ... It's a miracle! It's the Resurrection!' ... I am finally released from my suffering" (Rahimi, 2010:135) which then makes her husband wake up and bang her to the floor to her death. In a nut shell, in resolution analysis, the woman's conflicts end in happiness though she is dead because she is able to wake her husband up from paralyzing.

## **CONCLUSION**

The researcher strengthens that it is not easy to apply the used theories above, however, through the close understanding of the social conflict and New Criticism theories, the analysis is worth a development surely from other researchers who like to study this novel, *the Patience Stone*. The evidence that this research needs a further research from others is the fact that the woman's struggle from the beginning of the story is not uncertain which is the most interesting theme and plot to develop; the theme itself is struggle for the existence that can be looked at from the plot point of view, the woman's struggle to defend her herself and other is noticeable no matter against whom she struggles, against the Mullah, against her husband, against culture, and against the God. Though, eventually, she is dead but the victory is on her because she can wake up her husband who lies injured.

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