

REPRESENTATION OF PATRIARCHAL SOCIETY: A FEMINIST STUDY OF SUB-CONTINENTAL ENGLISH LITERATURE

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ABSTRACT

Women's subjugation and oppression through patriarchy is as old as human history. Patriarchal system has created a very miserable situation of women in Subcontinent, especially in Pakistan. Most of the diasporic writers have highlighted the issues of patriarchy; females' subjugation and oppression in one way or another in their writings but Daniyal Mohiuddin and Bapsi Sidwa have especially focused on a patriarchal institution in Pakistan. In Other Rooms, Other Wonders (2009) by Daniyal Mueenuddin and The Crow Eaters (1980) Bapsi Sidwa present different patriarchal institutions in developing countries, especially in Pakistan. The primary objective of this research project is to find out a system or mechanism through which various patriarchal institutions promote women's suppression and subjugation. How womanhood, daughterhood, sisterhood and wifeness help in the promotion of females' suppression and subjugation. It is also a fact that Arian culture promoted these institutions. Patriarchal institutions are also showing resistance against females' struggle for equality. This research project is qualitative where data has been collected from different books, research journals and newspapers to dig out the role of patriarchal institutions in females' subjugation. Lois Tyson point of view seems more authentic and applicable while we analyze gender biases, racial discrimination, and patriarchal ideologies. This research leads to the inference that male-centric society oversees the concealment and typification of females. Moreover, the reaction of a society dominated by men to endeavours of obstruction is the most exceedingly awful and even hostile in manner.

INTRODUCTION

Eve, the mother of humanity, has also not been exempted from the

patriarchal attitude of men even in the postmodern age. In Christian mythology, Eve is held responsible for the fall of man. It reflects that not even a single region of the world is kind to women. Females in the whole world are full of the feelings and emotions of depravedness and suppression. They might have linguistic, geographical, or ethnical differences from each other but they are facing the same problems across the world. Sometimes their problems are slightly different from each other, but the outcome of all the females' problems is same, such as torture, inferiority complex, females' subjugation, hysteria, forced marriages and inferiority complex.

There is a little difference between Eastern and Western feminism. Unlike western women, eastern women, most particularly Muslim women, have been portrayed stereotypically in the media. This point is raised and bolstered by Macdonald, and he is of the view that the mass media play a pivotal role in depicting Muslim women as accommodating, persecuted, and this has created a negative image of them (Macdonald 2003). Depicting eastern women in a sceptical role has assembled speed in the ongoing years. Apart from eastern writing, western writing, especially American writing, delineate eastern women in a negative and fierce role. It depicts Muslim women as against current trends, uncivil, and a hostile attitude to the west (Rahman, 2012)).

Right from the origin of humanity, females have been enduring and suffering at the savage hand of a male-centric society. It is distinctive male-centric foundations that had caught ladies since days of yore. Diverse male-centric establishments like wifhood, parenthood and sisterhood are utilized for female abuse in male-centric social orders of the world, including Pakistan (Ghai, 2003).

Women's rights are not just mere words; rather it is a stacked term. In contrast to normal words, it cannot be clarified and defined in a solitary word. This needs proper elaboration and clarification because it is a term loaded with various implications, it has numerous shades and interpretations.

The struggle for women's rights started in France in the eighteenth century. In the mid-nineteen centuries, it laid the foundation of women's rights in society. As 'women's rights' progressed in Europe, it seemed sound equalization and stage. In the context of the recently referenced reality, the first-ever women gathering was held in 1892 in Paris, France (Jackson, 1990). After that first verifiable overall women meeting, the term 'women's rights' is unequivocal and routinely used as a picture for women's impartiality with men.

On a basic level, it is planned to give equal private, social, and political rights to women.

LITERATURE REVIEW

The history of females' subjugation and suffering is very old. Females are the victim of males' brutality one hand, but on the other hand, they are less paid as well (Sultana, 2010). Young women demand equal pay scale as of men. They have made strikes across the world to highlight the issue, but data shows that even in the postmodern age they are getting less pay as compared to the males. Many surveys show that females are hard-working as compare to the male members of society. Most females are housewives and caretakers. A small percentage of females are working in offices (National Research Council, 1981).

Roman is of the view that feminism has different forms and subcategories such as dominance feminism, cultural feminism, and liberal feminism. All these forms of feminism address the women's problems and issues of inequality in one way or another, but cultural feminism addresses the issues generated the culture regarding the inferiority of the females. But it is a fact that patriarchal values are tools through which females are subjugated, suppressed, and dominated in every society, especially in developing and under-developing countries. Cultural feminists seem helpless in front of the patriarchy (Roman, 1993).

Feagin and O'Brien portray that social structures and the individuals living within these social structures are reproducing the inequality of the gender, race, sex, ethics, and other differences. The individuals live in America are encouraged to believe that white men are full human beings and civilized as compare to the others. It is a fact that society operates as per the needs of white men. Reality is also constructed as per their views and perspectives as they have control on all social and cultural institutions (Feagin, & O'Brien, 2003). Some scholars are of the view that women's oppression is not part of patriarchy. A male-dominated, male-identified and male-controlled system come under the umbrella of the patriarchy. In such a system, females work as subservient to the males. They always obey the directions from males (Becker, 1999).

Cultural and religious forces encourage males and females to adopt patriarchal values. It is a fact that the patriarchal system is not a stable one because the number of resistant forces also exist. Patriarchy changes in the response of the resistance. Sometimes, male members also contribute to household activities along with females. Patriarch social systems exist in tribal societies, feudal systems, totalitarian systems, capitalists, and religious systems (Moghadam, 2004).

Patriarchy is a social system but not any conspiracy of males against females. It is a fact that males and females spend their lives in the patriarch system considering it a natural system. Some scholars are of the view that these structures are the creation of cultural and religious values. The human being considers these structures as natural ones. It is also a fact that the patriarchal system is not as strong in the west as in South-Asia.

Research Gap

A lot of research has been conducted on feminism. But females' subjugation and suppression because of patriarchal institutions concerning Pakistani literature has been not discussed much.

Research Questions

How patriarchal institutions such as womanhood, daughterhood, sisterhood and wifehood help in promoting female's suppression and subjugation?

Research Methodology/ Theoretical Framework

The present study is an exploratory work that is subjective in nature. Different research methods have been used to analyse the texts i.e. interpretation as a research method, textual and contextual analysis. The researcher has interpreted different parts of the texts to understand the writers' point of view. Along with the interpretation of the texts the researcher has also used contextual references. Various sources like libraries, books, diaries, and other online assets have been used to collect the information.

The current work is an attempt to unfold male-centric dominance and persecutions on females in the Pakistani context. This investigation utilizes women's rights as its hypothesis. Women's liberation is a stacked term that needs proper elaboration and clarification. A single word cannot clarify the term. It is a movement to liberate women from the shackles of male-centric establishments like wifehood, sisterhood, motherhood, sexual orientation, and the women's character, advocated in a patriarchal society.

In *Critical Theory Today* by Tyson, he characterizes women's liberation as "women's activist analysis look at the manners by which (writing and other social creations) fortifies or undermines the monetary, political, social and mental abuses of ladies" (Tyson 84). This clarification of women's rights by Lois Tyson makes it clear that the term 'women's liberation' accords equal rights and benefits to women.

Woman's rights are an umbrella term, under which a lot of things come. As

indicated by women's activists, everything, including political, social, psychological, and residential structures concerning women are confined and formed by the existing male-centric culture. It is this societal hierarchy that has made females acknowledge male mastery. It is acculturation that has made women accept a male-controlled society. A woman who assimilates to male-centric standards and traditions is called a male-centric lady. This point is created by Lois Tyson, "a lady who has disguised male-controlled society which can be characterized as any culture that benefits men and gives them a role as normal, solid and conclusive and ladies as powerless and accommodating is called a man-centric lady" (Tyson 85).

Feminism and Feminists

Tyson characterizes feminist critique in his book *Critical Theory Today* as "women's activist analysis look at the manners by which writing and other social preparations fortify or undermines the monetary, political, social and mental mistreatments of women" (Tyson 85). From Tyson's definition, it is like an expansive day sun that women's activist hypothesis has exuded because of ladies' abuse and misuse. Women's oppression, whether physical, scholarly, or mental, is the consequence of their supported concealment and their thinking that they have a hopeless life. Pakistan, being an underdeveloped nation, has substantially more issues in this regard. Regarding underdeveloped nations, Walters Margaret states in her book, "Women's liberation a Very Short Introduction", "the third world countries have needed to face extra, and significantly progressively obstinate issues. They regularly need to battle sexism as profound established neighbourhood convictions and practices, to do with class, position, religion, and ethnic predispositions". Things like religion, folklore, class, custom, and societal taboos contribute to determining the status of women. One may not be right to state that it is this distinctive social marvel which propagates female generalization and male predominance over them.

DATA ANALYSIS

The protagonist in the title story of Daniyal's collection of stories is a young lady, Husna, who belongs to a lower white-collar class family. She is utilized by K.K. Harouni's alienated spouse, who, out of compassion, sends her to Harouni's office for a superior business. Over the span of the story, Harouni figures out how to build up an intimate relationship with her. After some time, Husna moves into Harouni's home. Husna is jealous of the glamorous manner of living of the upper class. Husna thinks that having a sexual relationship with Harouni can get her out of her low-born status. "Seven days after she moved into the annexe, Husna laid down with K.K. Harouni" (Daniyal120). Even though she needed a

departure and liberation from male-centric qualities yet, lamentably, it was the bogus cognizance of male-controlled society because of which she agreed to assume the customary female job. Mill says about a woman that: “her association with a man makes her only a cherishing and respectful slave” (Mill 231). This exceptionally same thing occurred with Husna throughout her relationship with Harouni. She turned into a toy, an article in his male-centric hands. Tong contends that; “for all intents and purposes the majority of the ladies take part in assuming a ladylike job” (Tong 208). Like most women, the pursuers discover Husna assuming a compliant job in Harouni’s home. Freedom cherishing Husna was caught in this trap, thinking that this was her ticket for getting rich and improving her status in a patriarchal society.

In man-centric social orders, ladies, as a rule, especially ladies from the poor strata of society must bear the oppression and abuse of males. They are badly treated and must bear the male atrocities inflicted on them. They are misused emotionally, physically, and rationally. In Pakistan, even though there is a law for ladies’ security, but being a strong male-centric culture, men who sexually misuse females are not considered guilty, and no one has been punished so far for committing this heinous act. As per Pakistani law, “most extreme discipline for stripping a lady of her garments and presenting her to the general visibility is execution or life detainment yet by and by not a solitary individual has been given this discipline since 1984” (Pate 67). In the story, we come across something very similar: “as a kid, Harouni laid down with maidservants; lost his virginity to one of them at fourteen. Husna evoked those ready first experiences” (Daniyal117).

Ladies in man-centric social orders, are described by appearance and are characterized by their relationship to men, as though they were items. Individuals who promote a man-centric outlook strongly lack humanism. Such occurrences can be seen in the story, particularly when Sarwat was talking with Harouni about the issue of whether to keep Husna at home or not. Sarwat, daughter of Harouni, who being conceived and raised in a man-centric society, is portrayed as a strong advocate of man-controlled society. Sarwat was against keeping Husna at home as she says; “I can envision keeping her around, yet to sit and to eat with her that is excessively, you are getting to be unusual, you truly are” (Daniyal125). Further, she keeps mortifying her by saying that “this disastrous easily overlooked detail sat without saying a word, simply listening like a frog in the corner. It’s obscene” (Daniyal125).

Here Husna has been diminished to the status of a dingy frog. By comparing

her with a frog, she is not considered a human. So, also further straightaway, she remarks, “she is neither beautiful nor respectable” (Daniyal125). Even the cook Hassan, insulted her by using bad and disparaging names, which made her feel ashamed. “Hassan in his ongoing foul temper called her a bitch softly” (Daniyal127). It was the barbaric brutal treatment she had to bear that made her hysteric. She was physically, socially, mentally misused and destroyed. Her experiencing agitation is famous from storyteller’s remarks when he says, “Her psyche dashed amid scenes of craziness” (Daniyal130).

Females, who belong to the lower strata of society, are considered an item to appease men in a man-centric culture. These women use sex as a tool to gain monetary powers. In some cases, ladies belonging to the upper class become tormentors for the poor ladies. This is clear in the story, as Begum Harouni sternly treats Husna. Her condition and perspective are terrible at that point and it is the point at which she articulates unwittingly; “I have no power. You are critical individuals and I am nothing and my family is nothing” (Daniyal136). Further, toward the end, in a condition of sheer disappointment, she said: “I accompany nothing, I live with nothing. I live with the garments on my back. I served your dad when you were far away. The disgrace is your responsibility” (Daniyal137). Here, we see that even though Husna did everything for Harouni when his daughters left him, yet her services are dismissed by his daughters upon the pretext that she is a disgrace upon their notoriety in the general public. The way, Harouni’s little girl Rehana insults her toward the end mortifies her pride, and it is then that she chooses to leave the family unit with no contentions.

Use of Derogatory for Women

Women are treated like a toy in the male dominant society. They are exploited and have to bear the barbarous, harsh, brutal treatment, and are given a second-class status in society. There is a sexist representation of women characterizing women by their relationship to men. Derogatory words and abusive language are utilized for describing and addressing them. All these brutal practices aid in propagating patriarchy by which men dominate women. The more females are slandered and abused, results in gender stratification.

Additionally, over the span of the story, readers are informed that amid her standard strolls with Harouni when they confronted a puddle, he would deliberately make her cross it first, “so she needed to rush clumsily before him” (Mueenuddin112). Here the words ‘rush ungracefully before him’ implies that he was keeping her with himself as an instrument or toy only for amusement.

Thus, she is considered an object for the satisfaction of animalistic wants. A lot of censorious words and expressions are used throughout the story right from the earliest starting point until the very end. "Well done! I've had horses that couldn't work out quite as well" (Mueenuddin113). Here again, she is contrasted and the horses who in our milieu, are viewed as the most exceedingly terrible and most silly and mean creatures.

Ideology

At the point when Husna states, "I ought to have a calling. My dad can give me nothing; he is feeble and has lost his associations. Everybody says I ought to wed, however, I won't" (Mueenuddin109). This line reveals the discrimination between men and women regarding wealth and privilege. According to the male-centric belief system, women are considered frail, nostalgic, cowardly, capricious, and subordinate upon the male individuals of society. In a patriarchal society, women are dependent on men because of which everybody advised Husna to wed. Females are supposed to be subservient and accommodating, while men are considered prevalent, strong, brave, and independent in a male-centric belief system. Along these lines, it is a man who can gain, monitor, and ensure a lady.

A man-centric belief system can be seen in expressions of Harouni when he says to Husna, "As a matter of first importance, you have to build up certain aptitudes," he said "Why don't you figure out how to type? Come tomorrow, and I will organize Shah Sahib to give you exercises" (Mueenuddin 116). It is a man the predominant being who can choose and chooses things for ladies. Men are considered superior to women and have the ultimate right to make decisions for women. Husna being a female was not given the freedom to decide what she wanted to do. It was Harouni who being a male in a male-centric culture, could get things done without seeking permission, because of which he did anything he desired.

Male-centric qualities and belief systems are revealed in the subsequent lines when Harouni said: "Well done! I've had horses that couldn't work out quite as well (Mueenuddin 113)". These lines indicate that men can pass judgment, and the centre of power lies in their hands. As indicated by man-centric philosophy, men are strong, steadfast, and independent. While as opposed to it, ladies are feeble, passionate and stupid. In this way, whatever names or jobs the men assign them, are right. It is explicit from the above-given line that he contrasted Husna with horses when he had to give a decision regarding Husna's capacity of hopping.

In a nutshell, the condition of Husna encapsulates the general state of women in a man-centric culture. This catastrophe had not just happened to Husna, but it also occurred and happened to all women in male-centric social orders. From the story, women's torments, predicaments, sufferings, and mistreatments are because of different man-centric practices and foundations. Male-centric establishments oversee their bleak and horrid destiny. Husna endures because of the established male-centric system. Likewise, it was women (Harouni's little girls) who propagated and executed a male-centric culture of which Husna turned into the person in question. Man-centric qualities, as revealed in the story, are responsible for the low status and social inequality of women. The essayist has attempted to uncover all the social shades of malice and the ills of the public.

Likewise, Bapsi Sidhwa, a highly acclaimed diasporic writer who highlighted the sufferings, suppression and subjugation of Pakistani females which were not discussed before. She has declared that how different socio-cultural and socio-religious institutions are authenticating the inferiority of females through the patriarchal system. She is an outright women's dissident novelist; it is clear from her declaration; "I have had the ability to address.... My greater stresses in my works: stress that associates with my sympathy and my sentiment of value (Sidhwa31)". Every piece of her works successfully explores clandestine issues like sex and the social status of women. She is a ladies' extremist creator.

Bapsi Sidhwa

The Crow Eaters illustrates a complete image of the postmodern community of South-Asia. The novelist reflects the suffering of females who are living under the control of males. As a ladies' extremist creator, she has strongly censured the brutal and canny man driven society. In the novel, Putli is a traditional housewife who thinks that taking care of her husband and children makes her happy and a complete individual, but something is missing in her life. Freddy, Putli's husband, is mishandling her since he has the advantages and oppressed by her husband's patriarchal ideology. The novel also implies, that in male-dominated societies, females are considered the weaker sex who has no identity of their own; rather they live for other individuals.

CONCLUSION

As indicated by Tyson (2006), men are customarily observed as objective, solid, defensive, and definitive though ladies are seen as passionate (unreasonable), powerless, sustaining, and accommodating (Tyson, 2006, p.85). In this story, we see that Husna, at each progression of her involvement

with Harouni, is embarrassed simply because she is a lady, who is without any power. Then again, men like Harouni abuse ladies like Husna with no regret. It has featured a severe reality predominant in our general public as we see can relate to women, in each circle of life, being exposed to each sort of abuse.

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