

Exploring the Ways Through Noor in Fluent Zamindaar Personality: Mould Theory Perspective

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Abstract

Marriage is a social system that uses the patriarchal ideology to constrain the relationship of husband and wife; Therefore, marriage habits of patriarchy have reinforced male supremacy and gender inequality, this kind of phenomenon will give rise to conflict. Feminist literature, on the other hand, has continuously exhibits a married woman life say for example in short story of Qaisra Shahraz, Zemindar's wife. A married article is a log regarding everyday living because of using Simone De Beauvoir's, within The actual A few Love-making. In addition, the study employs a qualitative approach with an interpretative method. Results: The short story Zemindar's Wife represents the unequal gender relationship between husbands and wives in marriage. The gender imbalance also means that women get dominated, and this has caused unequal rights.

Keywords: married woman, gender relations, women's struggle

Introduction

The traditionally patriarchal society, men use position, money and supplies equal to female desire. And since they control resources, it is not hard to imagine that there were allegations against long backs' Head of a village's 20 family As for male dominance in traditional societies, evidence of its existence is all around us. All history has come to us through the prism of male control. Of course traditional society introduces special language and ideas to the world, but in order that these must not superimpose on patriarchal ways nor make too much sense with these at all Feminist admonishments of this fact were rare and conditional. At the time such expressions of rebellion were seen as male attempts to intervene with someone else In Ch`ing times, when one is speaking of classic poems as from a Chinese Poet's perspective, it seems reasonable for the male author to be boasting Concluding his article appealing for greater gender equality Liang echoes previous themes--as homologously as necessary.

Patriarchy is a system and ideology that always decides men should rule women, in both the "private" domain and local authority, and although not every state is patriarchal by nature, many are largely patriarchal. This system appears everywhere in society--politics, economics, culture Patriarchy as an ideology can lead to a range of problems. This includes unequal access to resources and opportunities, violence against women and discrimination (Tracy, 2007). While

social expectations often promote conformity, individual empowerment allows true freedom to blossom. Though tradition dictates subservience for women, asserting one's autonomy and pursuing purpose creates change. Within marriage, a partnership should foster mutual understanding and empower both parties equally. However, societal forces still influence relationships through power dynamics established long ago. A patriarchal framework viewing the husband as dominant persists in many communities. Over time, elevating compassion over control and valuing mutual growth over imposed roles may help transform antiquated structures which curtail self-determination. By challenging prescribed hierarchies and supporting equality, hopefully future unions can realize each person's full potential.

In a marriage, a man's power can take several forms, including financial domination, decision-making authority, and physical dominance. Women still face discrimination based on their gender after marriage. Rather, it confines them to a new kind of slavery—one that is determined by their status as wives. Marriage frequently subjects women to a plethora of social constraints in patriarchal countries (Jennifer, 2014). This is due to the fact that their identities have been absorbed into those of their marriages, making them the property of their husbands. Married women are therefore frequently subject to severe limitations and are unable to act without their husbands' consent. Furthermore, women's life after marriage are frequently depicted in literature as unpleasant and filled with hardships because of male dominant nature.

Through her writing, Shahraz sheds light on important issues surrounding gender roles and Emotional abuse, psychological strain, dominance, and a host of other things are commonly used to characterize marital disputes. Feminist literature comprises written works that portray the life of married women. The difficulties that married life poses for women are depicted in these works, along with the struggles that women face in getting equal treatment and voicing their thoughts. Writing about women and marriage is one of the topics that Qaisra Shahraz addresses in her pieces. She examines how women are treated in marriage and how patriarchal culture affects societal expectations of women. The study focuses on analyzing *Zemindar's Wife*, one of the short stories, which depicts Sarfaraz and Noor's married lives in a patriarchal, feudal setting. Sarfaraz, a formidable landowner in Noor's village, is her husband. Noor's personal independence is nevertheless curtailed, and she is expected to uphold her husband's honor. But Noor fights for her rights and protests against these social conventions. The portrayal of Noor's marital life and the gender dynamics inside her marriage are specifically examined in this study. The notion put forward by Sapir Whorf Mould Theory is applied in the analysis of this problem. According to Sapir, language can mould personlity and language rather than expressing.

However, marriage has always been extremely different for men and women. Men view marriage as an opportunity to show off their abilities. To start and keep a family, Miftahur Roifah, *The Portrayal of Married Woman's Life*, 103. They, in turn, need a wife's assistance. Given that her husband has provided the presence, support, and settlement, a wife's principal duty in a marriage is to serve and care for these things (Beauvior, 1956). Very little research has been done on this specific short story. This article employs the theory of subaltern studies in analyzing the data. The study aims to analyze the conflicts between the elite and the subalterns. The result shows that

there is a character noor The Portrayal of Women's Struggle in Qaisra Shahraz's Zemindar's Wife. The study explores the struggle of women in Zemindar's Wife that how she mould a patriarchical man and his language. The result shows that Noor experiences gender discriminations, however she becomes the agent who helps the villagers to discover justice (Khoiriyah, 2019). Finally, although this study examines the life of the protagonist too, but this study uses a theory proposed by Sapir to focus on the protagonist's marital life and language which mould Sarfaraz rather than expressing, and the gender relations that exist in her marriage.

Research Questions

1. How a language can mould personality?
2. Can a Protagonist language dominate her husband?

Research Objectives

1. To know the positive impacts of language .
2. To know language role in dominancy.

Method

This study uses a qualitative methodology, interpreting and explaining data through textual analysis. The analysis is on how married women are portrayed, and the main source of information for this is the short story "Zemindar's Wife" by Qaisra Shahraz. This narrative offers an insightful perspective on married women's lives because it centers on a female heroine who struggles as a result of her marriage to a landlord. The study uses the Sapir-Whorf mould theory as a theoretical foundation to support the analysis. The writer's narrative and the character's words are analyzed to gather data on discussions and problems related to how married women's lives are portrayed.

Theoretical Framework

society has traditionally believed that marriage is a woman's destiny. the notion that language shapes ideas rather than just conveys them. The Sapir-Whorf Hypothesis states that meaning is shaped by the medium used and that content and linguistic form are intertwined. Women's responses to this institution, however, might varied widely, spanning from dissatisfaction and rebellion to apathy. It is crucial to remember that men and women have always experienced marriage in various ways. There has never been a meaningful sense of reciprocity between the sexes, despite the fact that both are important to one another. In a marital contract, women have never been viewed as equal partners. Men, on the other hand, have traditionally been appreciated for their capacity to provide and are seen as independent, whole people.

The situation for women hasn't changed all that much since marriage became contractual in nature. Women who inherit or receive dowries from their family are nonetheless enslaved to them despite having gained civil status as individuals. Contracts between son-in-law and father-in-law, rather than between a wife and husband, were traditionally made. As long as they remain celibate, young girls are reduced to the status of parasites and outcasts, with no real freedom of choice. Enjoined upon them for these reasons, marriage is their only source of support and excuse for being.

There are two reasons why women are encouraged to marry. First of all, society looks on women to produce its future generations. In addition, women are supposed to take care of their

husband's household and gratify his sexual demands. Even ape communities that are unaware of the function that fathers play in reproduction require women to have husbands. In addition to legal safeguards against her husband's capricious behavior, marriage gives women a certain amount of ownership in the world. But since he runs the partnership's finances and serves as its public face, she eventually submits to him. Adopting his name, religion, class, and social group, she joins his family as his "half." Since his job determines where she lives, she must separate herself from her

She has to be completely faithful to him and give him her person, including her virginity. She regrettably forfeits some of her rights as a single lady. As the productive worker, the husband is the one who takes his interests outside the household and into society. The woman, on the other hand, is meant to look after the house and carry on the species. Because domestic work does not immediately benefit society, it does not further future developments, and it produces nothing, it does not grant women any independence. It only becomes significant and deserving of respect when it is associated with people who go above and beyond what is expected of them in terms of society. Rather, they are viewed as reliant, inferior, and secondary (Beauvoir, 1956). It can be more challenging for women to manage their relationships after marriage because they are usually placed in a submissive position to their husbands. The way that young women view their husbands reflects the contradictory character of marriage, which is that it fulfills both erotic and societal purposes. Husbands are supposed to play the roles of mentor, guide, defender, and provider for their wives. They are viewed as demigod entities with male prestige. It is expected of a wife to live in her husband's shadow, with his morality and convictions superseding her own. The husband is viewed as the guardian of moral and ethical principles in this sense, and he represents

Discussions

The villagers in *Zemindar's Wife* consider Noor to be a fortunate woman. Her life is a life fit for a queen, and many people wish they could live something like that. This is as a result of Noor being the strong and affluent Zemindar, or landowner, 's wife. The guests in the village were seated around round tables. As Noor walked in, all heads turned and eyes were fixed on her. The courtyard grew quiet; even the birds, mesmerized by her presence, seemed to have stopped singing. Shahraz (2013) Noor is referred to as a mistress, Chaudharani. The folks in her community greatly respected her because of the position she held. The status Noor possesses suggests that her identity becomes merged with her husband's in *The Portrayal of Married Woman's Life*. It is no longer possible to identify her personally. She now identifies with things that were once connected to her husband, like status, nicknames, amenities, etc. This information supports Beauvoir's contention that marriage gives a woman a certain amount of ownership over the world that her husband owns. She becomes a member of his family as his "half," taking on his name, religion, class, and social circle (Beauvoir, 1956).

Language does more than only convey ideas; it shapes personalities. (Sapir Whorf) adds that a woman's standing changes and her husband's identity is linked to that status change when she says she wishes to marry a man by saying "I do." Women's personal identities melding together

after marriage suggests that, even before marriage, men and women belong to distinct gender hierarchies. Women are not considered whole individuals, whereas males are. They are viewed as dependent beings, and their connection with men frequently defines who they are. A lady is regarded as her father's property before marriage, and her husband becomes the new owner following their union.

He had urged that she stay and prepare the supper with him, saying that it wouldn't be good for his Izzat, his honor, to not have his wife by his side—especially a wife like his who is an asset to show off. She had intended to go to her parents' house as a show of protest. Shahraz (2013) Her husband treats Noor like a prized property, and he takes great pleasure in flaunting her position to others. Utilizing the word "asset" suggests that the wife is seen as her husband's property. According to this viewpoint, husbands can treat and manage their wives whatever they like, without first obtaining their permission or approval. According to Beauvoir (1956), a wife's home becomes her center of attention. Her house is a reflection of her social ideals and authentic personality. Noor had complied with her family's traditions and avoided making many public appearances (Shahraz, 2013). This quotation demonstrates how Noor is obliged to follow her family's traditions and is not allowed to be seen in public. The majority of her time is anticipated to be spent at home. She does not have the same independence and autonomy as her spouse. She lacks the social confidence to go out in public with her spouse because her social circle intently watches her every move and behavior. This demonstrates that there is gender imbalance in marriage.

“She was thinking about her husband and the feast they had been putting on and would be on future occasions. He hadn't mentioned next week's feast, but she knew that it was on the cards. He had already ordered lambs to be transported from the neighbouring village. Why was he doing this? What was the purpose behind this goodwill?(Shahraz, 2013)” According to this quotation, Noor's husband does not consult her when making decisions. He makes the decision to throw a large celebration and invites everyone in their hamlet. On the other hand, Noor ought to have been consulted about this choice and her input should have been considered. According to Beauvoir (Beauvoir, 1956), a male typically has more choice and influence over every decision made in a relationship because he is the one who woos the woman.

In Beauvoir's view Men are in a position of greater power and control because they are usually the ones to initiate romantic relationships. Men are generally given more agency and autonomy in relationships when it comes to making decisions about a variety of topics. As a result, women could feel pressured to compromise on their own preferences and beliefs in favor of their male partners' wants and expectations. They might not have the chance to completely achieve their own ambitions since they are frequently at the whims and inclinations of their male partners. Women may experience pressure to live up to gender norms and expectations, which can make it harder for them to be authentic and follow their own interests. In general, the fact that males typically have more authority and influence in partnerships serves as a reminder of the continuous fight for gender equality as well as the necessity of women's agency and empowerment. In the framework of a marriage, power relations and hierarchies are frequently greatly influenced by the

ego of the spouse. The husband is at the top of the gender hierarchy in the marriage due to this ego, which is frequently linked to feelings of entitlement and superiority. Consequently, wives who try to question their husbands' authority or establish their own agency and autonomy in the relationship may encounter resistance from their husbands. The following quotation presents this idea.

“She had done an unpardonable thing! His mind was also signalling and flashing all sorts of troubling images; above all, that of his wife’s capacity to undermine his authority and to usurp his role: the master, the Zemindar, of the village. He struggled with the concept again. Who was the master in his marriage? Who was in control, he or she? By her action, her juruth, in doing what she had done, she posed a direct threat to him as a man, as a husband and as a Zemindar. (Shahraz, 2013)”From a feminist perspective, this phrase captures the repressive and patriarchal character of gender roles in society. As the village chief, the husband in this situation sees his wife's behavior as a direct challenge to his authority and power, indicating that he feels it is his duty to rule and manage both his wife and the community. His questioning of who the "master" is in their marriage—him or his wife—implies that he thinks a husband should be the dominant partner and shape his identity through words, which supports this point of view. This kind of thinking stems from the belief that men are naturally better than women and that men need to continue to rule in order to maintain their social standing and

The Portrayal of Married Woman's Life In the end, systems of oppression and inequality are sustained by this dynamic, which perpetuates the notion that males must be in charge and that women should be obedient to them. Feminism aims to establish a more fair and just society where people of all genders have the autonomy and freedom to live their lives as they see fit by questioning these stereotypes and promoting gender equality. The prevailing pattern of dominance and subordination in marriage is not a recent development, but rather one that has been built up over many generations. Their moms and grandmothers both provided examples of submissive, non-resistance wives, and they act as role models for others. He recalled an instance where she had used a somewhat derogatory tone of voice in front of another man, and his father had never allowed her to move on from it. He'd angrily abused her and thundered. His mom had practically withered away and hadn't left the room in two days. His father had established the identity of the Master and the weight of authority behind his remarks. Additionally, he had heard stories from the past about his grandfather abusing his grandmother for trivial matters; this was his harsh method of discipline with his wife. Shahraz (2013) The deeply embedded gender roles and power dynamics within the institution of marriage are reflected in this quotation. In this case, Sarfaraz, or Noor's spouse, is having difficulty adjusting to life's realities.

Men will do everything it takes to maintain control over their women, as evidenced by the event where the mother verbally abused her husband after speaking in a somewhat derogatory manner in front of another man. The idea that women should be obedient to males and refrain from interrupting them is strengthened by this. The grandfather's beating of his grandma for trivial matters is mentioned, which emphasizes how commonplace gender-based violence is in the

marriage structure. This kind of violence perpetuates the belief that husbands have the right to dominate and control their spouses and is frequently used to control and dominate women.

Conclusion

The uneven gender dynamic between husbands and wives in marriage in the short story *Zemindar's Wife*. Women are oppressed and controlled by their husbands as a result of this gender disparity. A wife's identity is lost after she marries and is equated with her husband's. Instead, women are frequently required to submit to their husbands' every word and are seen as their property or vassals. Married women are likewise limited in their travels; they are only allowed to stay in the home and must ask their husbands for permission to leave the house. Even in cases where decisions directly affect them, their voices and opinions are frequently ignored, and they might not participate in household decision-making.

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