

## An Analysis of Western Male and Female Character Ideologies in Bepsi Sidhwa's 'The Pakistani Bride'

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## ABSTRACT

The study aimed to critically analyze the Eastern female ideologies construed in the novel 'The Pakistani Bride' by Bapsi Sidhwa. The study used mixed-method approach for the analysis of the text. By using the technique of purposive sampling, the sample of 45 clauses was taken from 'The Pakistani Bride'. Drawing on Systemic Functional Linguistic especially on the transitivity analysis, the critical discourse analysis of the sample text was carried out. The results of the analysis revealed that gender disparities exist in the novel, but the nature of the disparities was different. The transitivity analysis of the text of 'The Pakistani Bride' revealed that power disparities existed between male and female characters. The female character was on oppressed, sub-ordinate and subdued side. The male character, on the other hand, was dominant and authoritative. The Women were treated inhumanly, brutally, and were being considered children of the lesser god in 'The Pakistani Bride'.

**Keyword:** Critically analyze, female ideologies, Systemic Functional Linguistics, transitivity analysis, CDA, The Pakistani Bride, Zaitoon, Qasim, Carol

## Introduction

Recently, the grammarians have shifted their focus of discussions from sentence based view of the grammar towards the discourse based perspective. Huges and McCarty, for example, emphasized that the traditional conceptions of grammar does not define the role of grammar in longer texts from the real world. It has been argued by them that the discourses in the real word tend to be using different grammatical patterns than the set patterns explained by the traditional grammarians. The perspective which views grammar from the perspective of discourse considers the strong connection among the form, context and the function that the discourse is performing in a certain context. The point of the focus for the grammarians advocating this view remains on exploring linguistic patterns connected to construe meanings as well as connecting the text to the context in which the discourse is being produced (Paltridge, 2006). The discussion of the discourse based grammar started with the theory of Systemic Functional Grammar proposed by Halliday, an Australian Linguist (Wang, 2010). The above mentioned Systemic Functional Grammar (SFG) is based on grounded on the notions that how people use language describe nature of reality, show their thoughts, and interact in society. (Halliday & Webster, 2009). The theory of Systemic Functional Grammar has attracted a number of the researchers to carry out the studies in the field. Zhang (2017) and Viscido (2014) explored Systemic Functional Linguistic (SFL) as a framework to analyze the discourse of newspapers. Furthermore, the discourse of advertisements has been studied by Patpong (2008). Fikmawati (2012), Viana (2013) and Setiawan (2015) have analyzed scripts of movies using

the tool of SFL. Students' writings have been studied by Kurdali (2012), Nurohmah (2013) and Oliveira (2015) using the framework of systemic Functional Linguistic. Rollins (2012) studied the essays from the perspective of Systemic Functional Linguistic. In addition, the SFL is being used in stylistic analysis of discourses, and the examples of such studies are the works by Istiqomah (2011) and Mardhia (2017). Then, the use of Systemic Functional approach in the field of Translation Studies has been marked in the works of Ma & Bo (2016) and Riani (2014), and their works have provided new insights into translations.

Going into further details, Systemic Functional theory states that language is functional. Functional view of the language considers language as semiotic system claiming that language is a meaning making resource. Halliday (1994) explains that language performs functions, and he explained three meta functions which explain clause as representation (Ideation Meta function? Experiential meta function), exchange (Interpersonal meta function) and message (textual meta function).

The present study uses transitivity analysis to explore gender related ideology in Bepsi Sidhwa's 'The Pakistani Bride'. Transitivity analysis belongs to the experiential meta function.

Halliday and Webster (2009) explain that there are three important elements in transitivity analysis. These include process, participants and Circumstances. The processes can be classified into six types. Material process is the one which denotes the doing or happening of any event. The process of sensing something is known as mental process. The process of being is termed as relational process. Verbal process denotes the saying of any person. Behavioral process is in between the material and mental process. The participants of all these process are termed differently. The existential process tells about the existence of any phenomenon. In this study, critical discourse analysis of 'The Pakistani Bride' by Bapsi Sidhwa has been carried out to assess the gender ideologies construed in the texts of the writings. The critical discourse analysis of the texts of 'The Pakistani Bride' has been carried out from the perspective of Systemic Functional Linguistic. Hallidays' transitivity analysis (2014) has been used as the tool to carry out critical discourse analysis.

*Summary of the six process types* (Source: Halliday, 1985)

Process	Participants
1. Material Process	Actor, Goal, Range
2. Mental Process	Sensor, Phenomenon
3. Relational Process	Token, Value
• Identifying	
• Attributive	
• Possessive	Possessor, Possessed
4. Behavioral Process	Behaver, Behavior
5. Verbal Process	Sayer, Verbiage
6. Existential Process	Existent

The transitivity analysis is a tool through which critical discourse studies can be carried out. Dhanianti (2014) is of the view that Systemic Functional Linguistic is focuses on the language and its relationship to the social aspects of the language, and SFL's approach to linguistic analysis always gives due importance to social functions of the language. The two terms, Systemic grammar and Functional Grammar, in SFL reveal that it focuses not only on the internal relations of language but also on the functions that language performs. Hence, it can be used an approach to analyze the social practices being performed through language.

In this manner it can be linked with Critical discourse analysis which aims to analyze discourse as social process and practice (Fairclough, 1989). Therefore, transitivity analysis can be used as the tool for textual analysis in the critical discourse studies. Wodak and Meyer (2001) strengthened this view by articulating that Halliday's Systemic Grammar and his approach to textual analysis is compulsory to comprehend CDA. So, transitivity analysis is a satisfactory tool in doing critical analysis of discourses (Locke, 2004). CDA considers language as a social practice, and gives critical importance to the context of the language use in the deeper understandings of the functions it is performing. Van Dijk (1988) explains that CDA uncover use and abuse of power, and ideologies in written and spoken discourses.

In this study, critical discourse analysis of 'A Pakistani Bride' by Bapsi Sidhwa has been carried out to assess the gender ideologies construed in the texts of both of the writings. The critical discourse analysis of the text of 'The Pakistani Bride' has been carried out from the perspective of Systemic Functional Linguistic. Halliday's transitivity analysis (2014) has been used as the tool to carry out critical discourse analysis.

### **Brief Summary of 'The Pakistani Bride' By Bapsi Sidhwa**

The Pakistani Bride is Sidhwa's 1983 debut novel. The novel is situated in a place near Pakistan-Afghanistan boarder. Qasim, a tribal, loses his family in an epidemic and decides to go to Punjab. There he adopts an orphan child Zaitoon. He settles there in Punjab and grows up Zaitoon. When Zaitoon reaches to the age of marriage, he brings her to his native land near Pakistan Afghan Border. Nostalgic Qasim fixes her marriage with a member of his tribe. At first, she agress, but after watching her expected husband, she resists. Qasim does not care about her unwillingness and marries her to that man. The men, in that area, are oppressive and cruel. The beat women and even beat them to death in case of disobedience. There is a girl Carol who is American, and is married to person of that tribe. She thinks that the women are so much on oppressed side but remains unable to comprehend the culture. She is also treated badly by her husband. Though Zaitoon and Carol are from different parts of world with different culture, yet they feel the pain of each other because they both share the common identity of 'women as oppressed figures'.

### **Objective**

To analyze the male and female character ideologies through the transitivity selection in A Doll's House'.

### **Research Question**

What kind of male and female ideologies have been construed in A Doll's House through the use of transitivity patterns?

### **Research Design**

The study used mixed method approach for analysis of the text of the novel 'The Pakistani Bride' by Bapsi Sidhwa. The study used mixed-method approach because of the reason that it was necessary to explain the frequencies of transitivity choices made in the text of 'The Pakistani Bride' written by Bapsi Sidhwa as well as to draw the meanings qualitatively through the interpretations of the transitivity choices which were made by the writer. In case of the present study, the transitivity choices made in the text of the above mentioned writing was

analyzed. On basis of the transitivity choices made, the gender ideologies construed and projected were interpreted. It was important to assess the percentage of certain transitivity process presented in the text to check the gender representation. The whole text of *The Pakistani Bride* was the comprised of the population of the study. The study aimed to analyze and compare the Eastern gender ideologies based on the basis of analysis of gender roles construed in '*The Pakistani Bride*'. The data was taken from the discourse produced by both male and female characters from the novel.

The sample of 45 clauses from '*The Pakistani Bride*' was selected. The sample clauses for the analysis were selected by using the technique of purposive sampling.

The data was taken in the form of dialogues from the play '*The Pakistani Bride*' and in the form of lines from the novel. After the collection of data, the analysis of the data was carried out to draw the interpretations, and to answer the question of the present study. The data analysis involved the following steps i.e. identification of the data, graphical representation of the data, analysis of the identified transitivity choices and comparison between male and female western ideologies. In final stage, the conclusions were drawn on the basis of the results and findings obtained during the previous steps of the process of data analysis.

### **Analysis of the Data Taken from the Female Characters of '*The Pakistani Bride*' by Bapsi Sidhwa**

This section contains the transitivity analysis of the data taken from the novel '*The Pakistani Bride*' written by Bapsi Sidhwa. The data has been taken from both the female and male and female characters of the novel. The data comprised 45 clauses. Out of 45 clauses, 28 clauses were taken from the lines of the female characters, while 17 clauses were taken from the lines of male characters.

#### **Transitivity Analysis of the Data Taken from the female Characters**

The data taken from the female characters of the play included 28 clauses. The transitivity analysis of the clauses has been given below;

1. "Brother Qasim," (verbiage) she (sayer) coaxed (verbal process)
2. They (carrier) are (relational attributive process) savages. Brutish, uncouth, and ignorant (attributes)
3. She (carrier) will be (modalized relational attributive process) miserable (attribute) among them (circumstance).
4. Don't you (sensor) see? (mental process) (Miriam said to Qasim )
5. "But you (existent) have been ( existential process) with us so long (circumstance)
6. You (carrier) are (relational attributive process) changed (attribute).
7. Why, most of them (carrier) are (relational attributive process) bandits (attribute)
8. They (sensor) don't know (mental process) how to treat women (phenomenon ) (Miriam said to Qasim )
9. I (sayer) tell (verbal process) you (addressee) she'll be a slave (verbiage).
10. You (beholder) watch (behavioral process).
11. She (possessor) will have ( modalized relational possessive process) no one (possessed)
12. I (sensor) know (mental process) she won't (phenomenon)
13. how (circumstance) I (sensor) love (mental process) her (phenomenon).
14. She (token) is (relational identifying process) like my daughter (value).

15. why you (actor) are selling (material process) her (goal) like a greedy merchant? (circumstance).
16. I will give you that, and more (verbiage) she (sayer) said (verbal process) with contempt (circumstance).
17. We (actor) will buy (modalized material process) her (goal).
18. I (carrier) have (relational attributive process) gray hair (attribute).
19. You (sensor) don't want (mental process) to marry a tribal (phenomenon)
20. I (actor) cannot cross (modlaized material ) my father (range)
21. It (carrier) is (relational attributive process) my father's wish (attribute)
22. I (actor) must go (modulated material process) with him (circumstance) (p. 144).( Zaitoon to Ashiq )
23. I (actor) will die (modalized material process) rather than live here circumstance (p. 157). (Zaitoon to Qassim)
24. But I (sensor) love (mental process) you (phenomenon) so much (circumstance)
25. You (sensor) see (mental process)
26. You (sensor) understand (mental process)?
27. I (sensor) love (mental process) you (phenomenon) so much (circumstance)
28. I (sensor) can't bear (mental process) it (phenomenon) (Carol to Farrukh )

### Tabular and Graphical Representation of the Process types

This section contains the tabular representation of the frequencies of the different types of the processes found in the data taken from the female characters of the novel 'The Pakistani Bride' written by Pakistani author ' Bapsi Sidhwa'. The percentages, according to the degree of occurrences, of different processes were also counted. The counted percentages have been given in the forms of the graphs.

The Table 4.3 presents the frequencies of different process found in the clauses taken from the lines of the female characters of the novel.

**Table .1**

*Frequencies of different types of processes*

Process	Modulated	Modalized	Frequency
Relational <ul style="list-style-type: none"> <li>▪ Identifying</li> <li>▪ Attributive</li> <li>▪ Possessive</li> </ul>			8
			1
		1	6
			1
Mental			10
Material	1	2	5

Verbal			3
Behavioral			1
Existential			

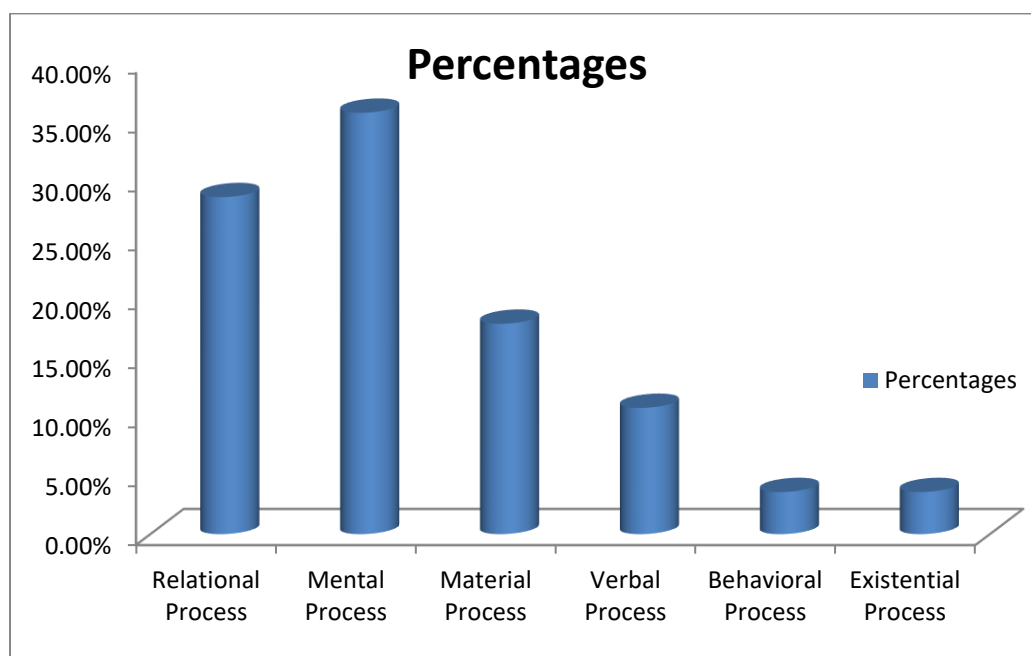
The Table.1 shows that mental clauses are more in numbers. There are 10 mental processes in the data taken from the lines of the female characters of the novel ‘The Pakistani Bride’ by Bapsi Sidhwa. The mental processes are evident in the clause four, eight, 12, 13, 19, 24, 25, 26, 27, and 28.

It is also evident from the Table.1 that there are eight relational process in the data taken from the female characters of the novel. Out of eight relational processes, there are six relational attributive processes, one relational identifying and one relational possessive process. The relational attributive processes are evident in clause two, three, six, seven, 18 and 21. The relational process in clause number three is modalized one. The clause 14 contains relational identifying process, which relational possessive process is present in clause number 11. The Table.1 also reveals that data taken from the female characters of the novel contains three verbal processes which are present in clause one, nine and 16. Besides this, the table shows that there is one behavioral and one existential process present in the data. The clause number 10 contains the behavioral process, while the existential process is present in clause number five.

It was also important to calculate the percentages of the different types of processes according to their degrees of occurrences in the clauses taken from the female characters of the novel ‘The Pakistani Bride’ written by the Pakistani author named Bapsi Sidhwa. The significant reason behind calculating the percentages was that the data taken from the female and male characters does not have equal number of clauses from the female and male characters of the novel. Therefore, it was essential to calculate the percentages of the processes according to their occurrences in the lines of male and female characters of the novel. The percentage could help in evaluating the linguistic difference which have the potential to analyze the construal of gender ideologies in and through the linguistic choices being made by the female and male characters of ‘The Pakistani Bride’.

The percentages of the different types of transitivity processes have been highlighted in the Graph 1





**Graph.1**

*Percentages of different types of processes found in analysis*

The Graph.1 shows that the percentage of the mental process is high as compared to the other transitivity processes which include material, relational, behavioral, existential and verbal processes. The relational processes are the processes having the second highest percentage. Then, the material processes are on the third number according to the highest percentage. The verbal processes are marked with the fourth highest percentage. The behavioral and the existential processes are having the same percentages of 3.57.

### **Transitivity Analysis of the Data Taken from the Male Characters**

The data taken from the male characters of the novel 'The Pakistani Bride' consisted of 17 clauses. The transitivity analysis of the clauses has been presented below;

1. "Sister, I (actor) gave (material process) him (receiver) my word (goal)
2. How (circumstance) dare (material process) you (actor)
3. The matter (goal) should end (modulated material process)
4. But she (token) is (relational identifying process) my daughter (value)
5. Qasim (sayer) cut in (verbal process) with biting finality (circumstance).
6. Yes, I (actor) will welcome (modalized material process) her (goal)
7. look after (modalized material process) her .
8. "What will she (actor) do (modalized material process) with more reading and writing (circumstance) ? ...
9. She (actor) will get married (modalized material process)
10. On it (circumstance) depends (material process) my honour (goal).
11. It (phenomenon) is dearer (mental process) to me (sensor) than life (circumstance)
12. I (actor) will kill (modalized material process) you (goal) with my bare hands (circumstance)
13. I (actor) will teach (modalized material process) you (receiver) to obey me (goal)
14. You (token) are (relational identifying process) a whore (value)
15. You (sensor) wanted (mental process) him to stop and fuck you (phenomenon)

16. I (actor) will kill (modalized material process) you (goal)  
 17. You (actor) cannot escape (modalized material process) us (goal).

## Tabular and Graphical Representation of Transitivity Choices

This section contains the tabular and graphical representation of the frequencies and percentages of the different types of the processes in the clauses taken from the lines of the male characters of the novel.

The table.2 contains the frequencies of the types of different process found in the data taken from the male characters of 'The Pakistani Bride'

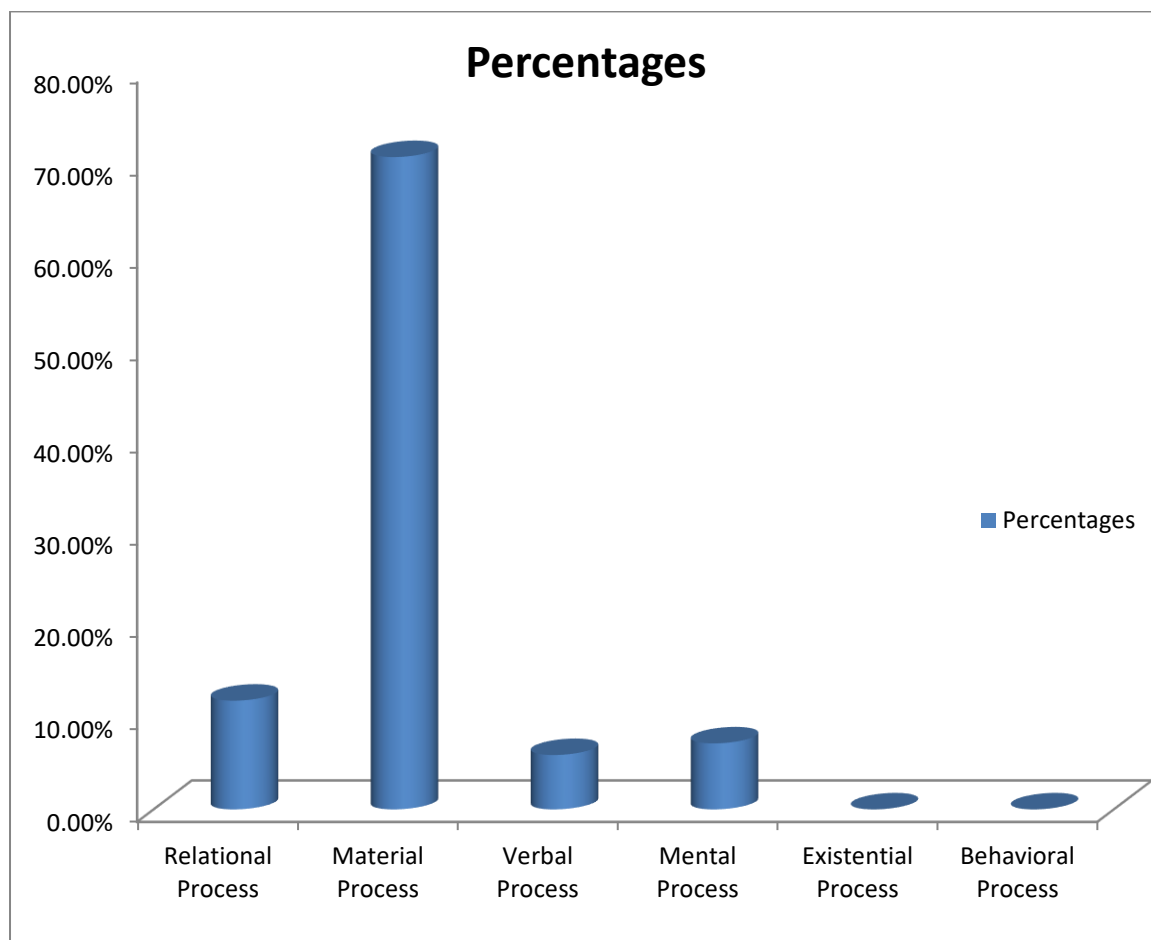
**Table.2**

*Frequencies of the process types found in analysis*

Process	Modulated	Modalized	Frequency
Relational <ul style="list-style-type: none"> <li>▪ Identifying</li> <li>▪ Attributive</li> <li>▪ Possessive</li> </ul>			2
			1
		1	
			1
Mental			2
Material	1	8	12
Verbal			1
Behavioral			
Existential			

The Table.2 reveals that there are 12 material processes. Out of 12 material processes, eight processes are modalized, while one process is modulated. The data contains two relational processes. There are one relational identifying processes, and one relational possessive processes. The data also contains two mental processes and one verbal process. The percentages of occurrence of different types of processes in the data were also calculated. The Graph.2 below contains the percentages of different types of processes.





**Graph.2**

*The percentages of different Types of Processes found in analysis*

### **Analysing Gender Ideologies through Transitivity Choices**

The transitivity choices made by the male and female characters of the novel reveal that the text construes the roles of the females as much sub-ordinate and submissive ones, while the roles of the males are construed as dominant, cruel, oppressive and God Like characters.

The process types found in the clauses of the female characters reveal that female use more mental process that have connection with their feelings and emotions. The example of the clause containing such process has been given below;

*They (sensor) don't know (mental process) how to treat women (phenomenon)*

This line has been taken from the character of Marrium. She talks about the tribal men and tries to convince Qasim to revoke the decision of Zaitoon's marriage to a tribal man. The phenomenon in the clause shows that the people over there do not care about the women and are cruel towards them. Similarly, she in another clause says;

*They (carrier) are (relational attributive process) savages. Brutish, uncouth, and ignorant (attributes)*

This relational attributive clause contains the attributes of the men which show the uncivilized and cruel nature of the men. This shows that the men in that area treat women inhumanly, and they beat them brutally. In material clauses even, the female characters construe their identity as sub-missive and oppressive beings. Let's have a look at the two clauses given below;

1. *why you (actor) are selling (material process) her (goal) like a greedy merchant? (Circumstance).*
2. *I (actor) cannot cross (modlaized material ) my father (range)*

In first clause, the processes show that Qasim is being presented as a person who is going to sell his daughter. The circumstance explains that he is like a greedy merchant who runs after money, and does not think or care about the human beings and the relationships. In second clause, the modalized material process shows the sub-ordinate role of the female character Zaitoon. She says that she cannot go against the will of his father, Qasim.

The other clauses, from the lines of female characters, which are potentially construing the submissive roles of females, are given below;

1. *It (carrier) is (relational attributive process) my father's wish (attribute)*
2. *I (sensor) can't bear (mental process) it (phenomenon)*

The transitivity choices made by the male character represent the authoritative, commanding and cruel characters of men. Let's have a look at the four clauses given below;

1. *On it (circumstance) depends (material process) my honour (goal).*
2. *It (phenomenon) is dearer (mental process) to me (sensor) than life (circumstance)*
3. *I (actor) will kill (modalized material process) you (goal) with my bare hands (circumstance)*
4. *I (actor) will kill (modalized material process) you (goal)*

The first clause is taken from the lines of Qasim. He is talking to her daughter and telling her that he has fixed her marriage. He says that he has given his words on her acceptance depends his honor. For him, his honor is more preferable than the happiness of his daughter. The second clause contains mental process shows that how much he cares about his honor. He threatens her of death. The modalized material process in the third clause shows that he can go to extent to make her accept the marriage. The circumstance of this clause shows that how mercilessly he will kill her, if she did not accept. The fourth clause is taken from the lines of Sakhi, the husband of Zaitoon. He also threatens her and treats her inhumanly.

## Findings

The results, therefore, reveal that the females have been presented as submissive creatures that are oppressed, beaten, and even killed by the men. The men may even be their blood relatives. The male characters have been portrayed as the powerful, authoritative, cruel, and brutal creatures. The results, therefore, reveal that the females have been presented as submissive creatures that are oppressed, beaten, and even killed by the men. The men may even be their blood relatives. The male characters have been portrayed as the powerful, authoritative, cruel, and brutal creatures. It has been revealed, through transitivity analysis, that women have been treated brutally by men in the novel written by Bapsi Sidhwa. Zaitoon and Carol have been treated like animals. Zaitoon was sold like an animal by her father. He preferred his honour over the happiness of her daughter. He said he will kill her if she did not accept the marriage. Furthermore, the inhuman treat by the husbands of Carol and Zaitoon is also evident. The dominance of the male characters remains till the end.

If we generalize the results of the study to wider socio-cultural contexts of the writings, it can be concluded that the gender disparities exist both in the East and the West, but the nature of disparities is different. The females are not given equal rights in the West, but they are not treated like animal in the West. On the hand, women are treated inhumanly, brutally, and are considered children of the lesser god.

## Conclusion

The present study aimed to carry out the critical discourse analysis of Bapsi Sidhwa's 'The Pakistani Bride'. The critical discourse analysis was carried out in order to assess gender ideologies construed in the works mentioned above by the writer. Drawing on Systemic Functional Linguistics Theory, particularly on the transitivity analysis, the analysis of texts of the writings was carried out. The study aimed to male and female ideologies in Eastern culture.

The transitivity analysis of the text of 'The Pakistani Bride' revealed that power disparities existed between male and female characters. The female character was on oppressed, subordinate and subdued side. The male character, on the other hand, was dominant and authoritative.

The results also revealed that the females had been presented as submissive creatures who were oppressed, beaten, and even killed by the men in 'The Pakistani Bride'. The men, beating or even killing them, may even be their blood relatives. The male characters had been portrayed as the powerful, authoritative, cruel, and brutal creatures. The study concluded that the gender disparities exist both in the East. The females are not given equal rights to men in the east and they are treated inhumanly, brutally, and are considered children of the lesser god in Eastern cultures.

In end, it can be said that Bapsi Sidhwa is the ambassadors of her society and literature. She, in "The Pakistani Bride" has highlighted a massive range of restrictions and hurdles which the girl confronts in Eastern strata of society. The writer has greatly and artistically with her strong devotion and involvements has highlighted women's condition in East Sidhwa has represented the female's status in Pakistani society. She opines that Women in the planet of earth are going through domestic and national level problems. But women characters are significantly suffering in both sides and they all are trying to withstand their boundaries in patriarchal communities. They have rejected the male oriented classification of "woman". Sidhwa as an Eastern feminist has shown her women characters very robust and able of facing hurdles against their daily life affairs. Significantly, they are suffering very tough to advantage their social identity in their societies where a female is known as a symbol of weakness. Even though Bapsi Sidhwa belonged to such privileged social circle, but she communicates confidently about the banishment identity of a society where females position is too much low and miser and absolute at minimum degree.

Zaitoon had to counterforce innumerable problems and hardships in her long adventure of existence. Zaitoon has suffered in the shape of abuse, torture, and rape. These sufferings were taken by the hands of her nears and dears and also tormentors.

Personality of Man is taken into consideration as master of womanhood. So, he had to decide the women's coming life or future. In every society ladies' role is simply a doll based and they are passive beings. even in a girl/ woman birth time man decides everything about herself about her future and she had to adopt or what she had to do and what she could not do. Which type of life style she had to adopt, is openly decided by an individual man. Their only duty is to convert their selves through the process of marriage as a cultural mechanism.

The story of the wedding is happened with Zaitoon which passed with Afshan. Qasim is not her father but incidentally Qasim gets her during the riots of partition of India and Pakistan. He takes the obligation of Zaitoon. When she grows up, Qasim fixes her marriage with his remote friend in the tribal society. In this tribal society of Kohistan women have no rights and freedom to show her consent in marriage. They are not expected and supposed to choose and select their husbands own their own. Such kind of will is against the codes and norms of society.

This rigid and previous ideology is clear when Zaitoon tells Qasim her wish not to marry with a tribal man whom she does know but her father says her in reply that:

"Be Silent Zaitoon, it isn't a polite way of speaking with the elders or father. It looks quite similar but it isn't clear. A woman who is respectable enough have no right to told her father about the wish of getting to be married and it has decided already that I already have promised that you will become the wife of Saki. Now it is the substance of my account if you will not obey me it might be happen that I can murder you with my hands". This communicate

is very concise in which Zaitoon is speaking to her father. It also highlights that societal norms are based on pre decided rules and regulations which are installed by an individual. Such social norms are drafted in any patriarchal beliefs related with society only in the men's favor not any other creature women. The major obligation of females is to follow the regulation and laws made by man. Nora and Zaitoon were rejected from the society because of rejecting there settled laws. But in fact Nora and Zaitoon had struggled hard to seek their identity.

In the Pakistani Bride Women had proven best as an object of sexual appetite man had used her body only to satisfy their sexual needs. Marriage life is connected only to sleep with them for their lust of sex. Zaitoon had to be confronted such hardships in her life she even had to face bitter punishment from her husband often being used as a prostitute. Saki had in no way typical her as a individual and he became fully towards to respect her wondering her a intercourse item handiest .she had stuck is jungle and there she had been raped brutality and additionally by a few strangers in river bank. these types of sensitive had made her realize that she determined to run away from her residence

In the last as a conclusion, Sidhwa seeks to symbolize her society, as the mirror of society regarding female's identity and equality in their group. She had represented the rigid, outdated and their insincere attitude of their societies regarding the status and their social and cultural identity. She has given voice to such ladies whose voices were not heard by person. This literary production might be regarded that this is against the male domination , but this is also against all the setup social laws and rules which had created much difficulties or complexions in the life of women. So both have such activities just to spotlight this phenomenon that how a network had manipulating women since a long stretch of period. Women are being ignored obviously in every domain of human life.

This type of women is not a persona, but instead they are a metaphor as the symbolic photograph of braveness. Their attitude against the tyrannical and subjugate nature of man louds their voice for their rights in society.

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