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GENDER IDEOLOGY: A PATRIARCHAL VIEW OF ETAF RUM'S A WOMAN IS NO MAN

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ABSTRACT

This study examines Etaf Rum's *A Woman is No Man* with special reference to use the concept of patriarchy given by Slya walby in her book *Theorizing Patriarchy*. Researcher unfolds the concept in third-world countries women are undergoing suffering and pain at the hands of the patriarchal system. Present study claims that female characters that appeared in Rum's novel are dehumanized, humiliated and victimized by the institutes of society. The researcher uses patriarchy as a methodological lens. Walby argues, in society, patriarchy works on two levels private patriarchy and public patriarchy. Private patriarchy deals on home level. It means that woman is only restricted to home sphere. In private patriarchy we come to know woman is not only restrained in home sphere rather she limited herself outside home also. This researcher examines those characters in *A Woman is No Man* where they are not free to act. Especially female characters are under the influence of patriarchy. They are treated as a producer of children and cook food for men even not allowed to go out of the home. In addition, they are not allowed to get education. In public sphere, they do not have equal chance than those of man. The fundamental concern of this study is to analyze the sufferings, hardships and struggle for freedom, independence and emancipation of women in contemporary times. Feminism and patriarchy deal with similar matters. In this vein, the present study finds out that patriarchy contends women are suffering from double folds. The study highlights the condition of women living in contemporary world.

INTRODUCTION

Patriarchy is an ongoing process in many countries even after they achieved independence. Patriarchy rejects the phallocentric; patriarchal system established by white males and recognizes that it is engaged in a political and social struggle against male dominance. Feminist theorists state that women are oppressed by both patriarchy and the colonial power, and that this is an ongoing process in many countries even after they achieved independence. Thus, women are colonized in a two folded way by imperialism and male dominance. Patriarchy is an active movement that combats gender inequality in the sociological, political, and economic sectors and promotes equal rights for women on both ideological and political levels.

Slyvia Walby distinguishes between two forms of patriarchy: private and public. Private and public patriarchy differs on several levels: first, in terms of the relationships between the structures, and second, in the institutional form of each structure. In addition, they differ in the main form of patriarchal strategy: exclusive in private patriarchy and segregationist in public patriarchy.

Private patriarchy is based on domestic production, with a patriarch controlling women individually and directly in the relatively private sphere of the home. Public patriarchy is based on structures other than the home, although it can still be an important patriarchal place. Rather, institutions conventionally considered part of the public domain are fundamental to preserving the Patriarchate. The expropriation of women is made equally than from individual patriarchs. Patriarchal relationships outside the house are crucial in the configuration. Patriarchal relationships within the paid work, there was a change from an exclusion strategy for a segregationist that was a movement to try to exclude women from paid work to adopt their presence, but to limit them to work, which separated more than those of men.

In the public form of patriarchy, women are exploited at all levels, but women are not formally excluded from any. Women are disadvantaged in all institutions. The second aspect of the difference between private and public patriarchy lies in the institutional form of each of the structures. This is a movement from an individual form to a more collective form of appropriating women. In the patriarchal strategy, too, there has been a change from exclusionary to segregationist and subordinate. Women from paid work to accept their presence but confined them to jobs that were separate and classified below those of men. In the domestic sphere, there was a reduction in women's confinement to this sphere throughout life and a change in the principal locus of reproductive control. Large cultural institutions stopped excluding women while subordinating women within them. It moved from the specific control of a husband to that of a broader public arena; Women were no longer excluded from sexual relationships to the same extent, but subordinated to them. The exclusion of women from the state was replaced by their subordination within the state.

Etaf Rum tells the story of three generations of Palestinian-American women who, after shocking intimate violence in their community, have difficulty expressing their individual desires within the confines of their Arab culture: a

story of culture and honor, Secrets and betrayal. Set in an America that is alien and astonishingly close to many.

A Woman Is No Man offers an intimate glimpse into a closed and controlling cultural world and a universal story about the family and the ways in which silence and shame can destroy those that we swore to protect Palestine, 1990. Seventeen-year-old Isra prefers to read books to entertain the suitors her father has chosen for her. Within a week, the naive and dreamy girl quickly finds herself engaged and married and soon lives in Brooklyn. In order to meet the expectations of her repressive mother-in-law, Fareeda, and strange new husband, Adam, a pressure that mounts as she begins to have children: four daughters instead of the sons that Fareeda tells Isra she should have.

In Brooklyn, Isra's eighteen-year-old daughter Deya has to meet prospective husbands at the urging of her grandmother Fareeda, even though her only wish is to go to college. Deya can't help but wonder if her options would have been different had her parents survived the car accident that killed them, at that Deya was only eight years old. But her grandmother is persistent: the only way to ensure a decent future for Deya is to marry the right man. But fate has a will of its own, and soon Deya will find herself on an unexpected path that will lead her to shocking truths about her family, a knowledge that will force her to question everything she says about her parents and believed to know the past and her own future.

A woman is no a man"jumps between two primary stories. The first follows the Isra, from 1990, who is suffering from patriarchy when she is a 17-year-old girl in Palestine, which with her husband Adam pulled into the United States after an arranged marriage. She struggles to fight in preserving culture.

According to Arab family girl is allowed to leave the house alone or participate in American culture. Here they have to suffer from public patriarchy. Deya and her sisters go to a Muslim girls' school where most of their classmates' lead similar lives in which (arranged) marriage is the most important part of a woman's life. Along this to provide children and to continue their husband's surname is duty of woman. His community is driven by tradition and shame.

Isra dreams that a woman's life in America can be different, but she quickly realizes that this country cannot offer her a nicer home and a constant supply of food on the table. So helplessly and she is trapped in New York like her mother in Palestine. The unique setting provides an interesting context for an in-depth study of the cultural division, what is often explored in immigrant stories: While some characters like Fareeda and Adam are desperate to preserve their identities by living an Arab life after losing their home, others like Deya, Sarah and isra is struggling from private and public patriarchy.

LITERATURE REVIEW
The current chapter contains a comprehensive discussion of research papers relevant to the researcher's work. This research paper provides a review of the literature. That reviews the current area of research and provides guidance on areas where further study is needed. It also shows previous work associated with

this study. The word "patriarchy" refers to the struggle against power and its manifestations in many types of cultures, especially in discourses. In order to maintain absolute control, Patriarchal focuses on overthrowing the power of society, the experiences and reality of the woman in different communities. The term also includes literature written by feminist writers that expresses their true identity and sheds light on their history and the way male dominant society show its authority.

Patriarchy is primarily a philosophy advocating for women's equality in household and on public atmosphere. Its goal is to portray women as artistic and equal partners in the creation of values. The feminist movement became well-known because of Western journalists such as Virginia Woolf and Henrik Ibsen. Simon de Beauvoir's "The Second Sex" (1953) expanded on this notion, while Julia Kristeva, Luce Irigaray, and Helene Cixous were other key feminist authors who opened up new vistas. Women's descriptions in Western literature were seen to provide additional aspects to those previously offered. Since expansionism is gaining popularity, these new measures have continued to gain popularity. English writing was being sent all across the world, bringing with it new ideas. (Beauvior, 1949)

Feminism and patriarchy are two theoretical approaches that share several characteristics, most notably "the mutual goal of challenging forms of oppression. In in Patriarchal system of Dothraki society in a clash of artin Malik Ibrahim Malang aims to analyze the patriarchal system in Dothraki society in a great   novel written by George RR Martin, A Clash of Kings. In this study Malik analyzes aspects of the patriarchal system in Dothraki society from the perspective of Sylvia Walby. Although the novel contains many societies, but Malik only focuses on Dothraki society, using the patriarchal system from Sylvia Walby's perspective for a full analysis theoretically, this study can develop information on the analysis of a collision of kings and patriarchal structure of Sylvia. (Nur, 2018)

Research Questions

•   How is the sociological idealism dominated by public and private patriarchy?
•   How does patriarchy serve as a means of dehumanization, humiliation, and continuity
of victimization in women?

Research Objectives

•   To explore Etaf Rum's *A Woman Is No Man* through the lens of public and private
patriarchy over woman.
•   To analyse the sufferings, hardships and struggle for freedom, independence and
emancipation of women in contemporary times either it is in private sphere (home) or
in public sphere.

Significance of Study

Postcolonial feminism aims at exploring the condition of women in places where society is male dominant. Women of these areas suffer from double marginalization in private and public patriarchal sphere. This means that women simultaneously experienced oppression from patriarchy. The society they are living in sets some codes of behaviours they should adopt. They cannot think freely or act freely. The present study focuses on the exploration of these issues through Etaf Rum's *A Woman is No a Man*. This study would help to understand women's condition, their struggles by living in patriarchal society.

METHODOLOGY

The present study primarily focuses on suppression of woman by patriarchal society in the novel *A Woman is No a Man* by Etaf Rum's. Main focus of this research is to examine women's oppression, male dominance, economic issues, feudal system, martial laws and their impacts, religious issues, in the light of Sylvia Walby. This will be a qualitative study; with the text of novel is a major source.

THEORETICAL FRAMEWORK

The present study is concern with analysis of *A Woman Is No Man* by Etaf Rum. To move with this study researcher uses the lense of Sylvia Walby private and public patriarchy. In the chapter of theorizing patriarchy Sylvia Walby states that feminist critique is extensive and variable. It analyses range across representation of woman in western countries. Some critics have concentrated on creating gender differences during the colonial in both colonial and anticolonial discourses. But both have concerned themselves with the representation of woman in post-colonial discourse with particular reference to work of woman writers.

Both feminism and patriarchy are concerned with the question of marginality. As such both theories, which have developed separately, share some formal patterns. Both feminism and patriarchy are oppositional discourses: they have an enemy; they display a tone of anger and an acute sense of historical wrong; and they demand a new historiography. But feminism and patriarchy made its appearance in the humanities and the social sciences.

Private patriarchy and public patriarchy are different form of subjugation of woman in which woman is restricted to their certain duties. Slyvia Walby distinguishes between two forms of patriarchy: private and public. Private and public patriarchy differs on several levels: first, in terms of the relationships between the structures, and second, in the institutional form of each structure. In addition, they differ in the main form of patriarchal strategy: exclusive in private patriarchy and segregationist in public patriarchy.

Private patriarchy is based on domestic production, with a patriarch controlling women individually and directly in the relatively private sphere of the home. Public patriarchy is based on structures other than the home, although it can still be an important patriarchal place. Rather, institutions conventionally considered part of the public domain are fundamental to preserving the Patriarchate. The

expropriation of women is made equally than from individual patriarchs. Patriarchal relationships outside the house are crucial in the configuration. Patriarchal relationships within the paid work, there was a change from an exclusion strategy for a segregationist that was a movement to try to exclude women from paid work to adopt their presence, but to limit them to work, which separated more than those of men.

In the public form of patriarchy, women are exploited at all levels, but women are not formally excluded from any. Women are disadvantaged in all institutions. The second aspect of the difference between private and public patriarchy lies in the institutional form of each of the structures. This is a movement from an individual form to a more collective form of appropriating women. In the patriarchal strategy, too, there has been a change from exclusionary to segregationist and subordinate. Throughout this book I have traced the movement from private to public patriarchy within each of the six patriarchal structures.

Women from paid work to accept their presence but confined them to jobs that were separate and classified below those of men. In the domestic sphere, there was a reduction in women's confinement to this sphere throughout life and a change in the principal locus of reproductive control. Large cultural institutions stopped excluding women while subordinating women within them. It moved from the specific control of a husband to that of a broader public arena; Women were no longer excluded from sexual relationships to the same extent, but subordinated to them. The exclusion of women from the state was replaced by their subordination within the state.

In nut shell, Walby argues that there are two pronounced parochial forms that exist in the social world: private patriarchy and public patriarchy. In public life, Walby argues, women are collectively more detached from power, wealth, and influence than men. Walby claims that there has been a change in patriarchy in the West. She believes that where private patriarchy used to be much more common than its public counterpart, the dominance of women by a male-oriented world is now more prevalent in the public sphere of the social world: private patriarchy and public patriarchy. This form of patriarchy is found in the home. He sees an individual patriarch (the dominant male) dominating and oppressing the submissive female. Walby believes these acts as an exclusionary tactic as women are prevented from participating in public discourse. They are Passive victims of oppressive structures. They have struggled to change both their immediate circumstances and the broader social fabric.' Sylvia Walby's concept of Public Patriarchy: As its name suggests, this patriarchy operates in the public world. Most commonly associated with the world of work, public patriarchy is the existence of oppressive factors that still function. In public life, Walby argues, women are collectively more detached from power, wealth, and influence than men. Walby claims that there has been a change in patriarchy in the West. Now it is more common in public.

Sexuality and Patriarchy

The hovering enchantment of Sylvia Walby's patriarchal system by Sunanda Das says by focusing on a "human nature" that is immobile in front of the "biological being" of man and woman, the complexity of human performance can be clarified in addition to social existence. "Feminine" ingenuity has pointed out in those one of the four anterior areas of the "hypothalamic" extension has a habit of being milder in homosexual males than in heterosexual males, approaching the female intellect. This study reveals deep flaws inherent in essentialism thinking. American "tea rooms" is that a significant number of openly "straight" men are also immersed in the same sensual movement.

ANALYSIS AND DISCUSSION

This chapter deals with a detailed analysis of novel by Etaf Rum. The theory of patriarchy is applied for the exploration of female victimization, dehumanization and humiliation. The research's major goal is to investigate and evaluate female characters' roles in patriarchal societies, as well as their struggles and opposition to the system. The "Male Gaze" defines women, reducing them to stereotypes and subjecting them to the long-term social and economic effects of oppression. Etaf Rum illustrates how females are dominated by male members of society for religious and social traditions, according to this research. The current study investigates how male dominance over women is established in society. This male dominance has two types private that is based on domestic level. In the home woman has to deals with oppression, humiliation, violence against her, voicelessness throughout life. In addition, in private patriarchy woman is not treated equally to man. She gets job equal to man but not paid equally. Woman is not excluded from any but treated in the same way to man.

In *A Woman Is No Man,* Isra is shown as a character submissive and voiceless. She did have courage to speak for her. Her father, latter her husband beats her she didn't have any courage to speak for herself. Sometimes despite having an illness, she continues working but still feels grateful to her in-law's that they are concerned about her. Being silent is not about her, silence is gender based notation, woman should not have voice. She must keep herself silent that people consider her good one. As a child she learns to be silent because is only way to keep her going on in her life. Her mother tells, keep your feeling, emotion and pain in your chest. It is what called womanhood. As the text reveals, she looks at herself with misery. As it is declared in the novel:

"I was born without a voice, one cold, overcast day in Brooklyn, New York. No one ever spoke of my condition. I did not know I was mute until years later, when I opened my mouth to ask for what I wanted and realized no one could hear me. Where I come from, voicelessness is the condition of my gender, as normal as the bosoms on a woman's chest, as necessary as the next generation growing inside her belly. But we will never tell you this, of course. Where I come from, we've learned to conceal our condition. We've been taught to silence ourselves that our silence will save us. It is only now, many years later, that I know this to be false. Only now, as I write this story, do I feel my voice coming". (Rum, 1)

A woman belongs at home , exposes that women in our society are bound and restricted in different ways. The home is guarded by male. This point is also crucial as in the patriarchal society, like our women are controlled and put in in four walls of the house by the male members of the family. If women want to leave the walls to go out for some business, they must get prior permission from the males, and it is the only way they she is able to go. Woman has no go out in world for exploration. Being in private sphere is good for her it is safe for her. It portrays the whole patriarchal society.

"What lay beyond the edges of her village? Yet as much as she wanted to go out there and venture into the world, there was also a comfort and safety in the known. And Mama's voice in her ear, reminding her: A woman belongs at home. Even if Isra left, she wouldn't know where to go" (Rum, 5).

In addition, private patriarchy can be seen on a wide scale. Marrying with one's own will and choice is one of the basic rights of every man and woman equally. Along this getting education is also a basic need of every man and woman. In our society, these rights are not given to girls; women's right was not considered worth mentioning. Even in the present time, women are still unable to achieve these rights. Etaf Rum highlights these issues through the character of Deya and Sarah. Both girls were forced to get married just before getting out of high school. They were forced to marry at a little age, forcefully with person of their family's choice. They had seen Isra, she was beaten by her husband. Freeda wants her daughter Sarah to get married and latter her granddaughter Deya. As the text reveals:

"Deya had believed it was an ordinary matter. Just another part of growing up and becoming a woman. She had not yet understood what it meant to become a woman. She hadn't realized it meant marrying a man she barely knew, nor that marriage was the beginning and end of her life's purpose. It was only as she grew older that Deya had truly understood her place in her community. She had learned that there was a certain way she had to live, certain rules she had to follow, and that, as a woman, she would never have a legitimate claim over her own life" (Rum, 27).

Apart from this, *A Woman Is No Man* proves that in our society, women act as agents against other women. Instead of fighting together against patriarchy, they force each other emotionally or forcefully to accept male dominance as their fate. As in the text:

"She had told Isra once, years ago when Adam first beat her, that a woman was put on this earth to please her husband. Even if he was wrong, she had said, a woman must be patient. A woman must endure. And Isra had understood why Fareeda said it. Just like Mama, she believed silence was the only way. That it was safer to submit than speak up. But watching the tears gather in her eyes, Isra wondered what Fareeda thought about her words now" (Rum, 294).

Furthermore, the same idea has been explained in the following words;

"What is this? Fareeda asked one December morning when Isra came up to help with breakfast, squinting at the blue and purple mark on Isra's cheek. You think anyone wants to see this? Isra opened her mouth, but nothing came out. What was there to say? A husband hitting his wife was normal. How many times had Yacob hit Mama? She wondered if Khaled had ever hit Fareeda. She had never seen it, but that meant nothing. There are things in this life no one should see," Fareeda said. "When I was your age, I never let anyone see my shame" (Rum, 183).

Yacob, Adam and khaleed's character show the typical representation of males in a patriarchal society. They are the ordinary males treat women as sexual objects and a domestic servant. Their patriarchal mentalities do not accept the fact that women can perform other jobs except domestic courses. They are in view of keeping woman limited to private sphere of home. They do not support their daughters dreams of going to school, not getting married yet and marrying of person of own choice. Sarah's dream of becoming a high school student, rather asks her to learn housework so that it can be helpful for her after marriage. Along this Deya also wants to go high school instead of marrying in early age. As it is proved through his dialogue:

"On what? On the family you're from. I know many Arab families who firmly believe in educating their women, and I've met some who graduated from college and have good jobs. But I think in my case, if I'd married a man my parents chose for me, who thinks the way my parents think, then he probably wouldn't have let me go to college or work. He would've wanted me to stay at home and raise children instead. You know, this isn't making me feel better, Deya said, thinking of the pitiful possibilities of her life. If I'm going to be forced to stay at home and have children, then why shouldn't I run away?" (Rum, 201).

CONCLUSION
This analysis highlights the issues of subjugation faced by women. This is only limited to private patriarchal, along this woman have to deal with public patriarchal. It is an analysis that answers all questions logically and systematically and proves the idea of research successfully. The present study probe *Etaf Rum's Novel A Woman Is No Man* through the lens of postcolonial feminism. *Etaf Rum* presents a variety of female characters those are oppressed in various ways. They are victims of the patriarchal system, which is causing them anguish and pain. Women are subjected to constant tyranny and denial of their rights at the hands of the strong it would be male at home or male outside from home. The female characters in *Etaf Rum*'s novel are degraded, humiliated, and victimized by society's institutions, notably family. The study examines how female characters in Etaf Rum`s novel reveal patriarchal problems such as education, liberty, and independence, mainly through the perspective of Slvya Walby. Women are also disclosed as agents of continuity in keeping their fellow women colonized and oppressed. The novel of Etaf talks about the condition of women in our society how are they deprived of their fundamental rights and freedom. There is a masculine dominance over woman in society.

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