

## PalArch's Journal of Archaeology of Egypt / Egyptology

### THE TRAJECTORY OF WOMAN'S OBJECTIFICATION IN JAMIL AHMAD'S THE WANDERING FALCON

*Muhammad Islam<sup>1</sup>, Syeda Iqra Shabbir<sup>2</sup>, Dr. Ehsan Ullah Danish<sup>3</sup>, Maria Sundas<sup>4</sup>*

<sup>1</sup>Lecturer in English Thal University Bhakkar

<sup>2</sup>PhD Scholar (English) Shaanxi Normal University

<sup>3</sup>Assistant Professor (English) Gomal University, D. I Khan

<sup>4</sup>Lecturer (English) The University of Lahore, Sargodha Campus

**Muhammad Islam, Syeda Iqra Shabbir, Dr. Ehsan Ullah Danish, Maria Sundas. The Trajectory Of Woman's Objectification In Jamil Ahmad's The Wandering Falcon--Palarch's Journal Of Archaeology Of Egypt/Egyptology 20(2), 2636-2654. ISSN 1567-214x**

**Key Words: Women Objectification, South English Fiction, Postcolonial Feminism**

#### ABSTRACT

The purpose of this study is to explore the objectification of South Asian women in Jamil Ahmad's novel *The Wandering Falcon*, particularly with reference to the manner in which women are objectified in South Asian culture after independence in day-to-day life. Moreover, the study outlines the ways in which South Asian women are suppressed in terms of their desires and needs, and it reveals the effects, suppressing the women. The research highlights the ways in which the socio-domestic advancement of South Asian women is impeded in the name of culture, society, and family where women have been oppressed and marginalized. This is accomplished by employing the theoretical paradigm of postcolonial feminism, with an exclusive focus on women objectification, which is supported by the theoretical assumptions of Nussbaum (1995) and Ashcroft et al. (1995). The objectification of women features into seven distinct characteristics, according to Nussbaum. These characteristics are instrumentality, denial of autonomy, inertness, fungibility, violability, ownership, and denial of subjectivity. These characteristics are reduction to body, reduction to appearance, and silencing. In conclusion, the research investigates the capacity of South Asian women to transform their adversities into opportunities within their own lives. That being the case, it is a representation of both their strengths and their faults. This research is a qualitative study that does not rely on empirical evidence. In the course of the investigation of the selected novel, the deductive method has been

utilized, and textual analysis has been used as a research method, showing that women have been throughout marginalized and oppressed from the perspective of objectification.

### **INTRODUCTION AND BACKGROUND OF THE RESEARCH:**

Postcolonial feminism, alternatively refers to as third world feminism, holds dual function. Firstly, it operates as a subordinate framework to postcolonialism. Secondly, it serves as a steadfast critique of the homogenising inclinations inherent in Western feminism. The necessity for this area of research arose due to the perception that Western feminists were incapable to address third world women problems effectively in developing countries. The image of Third World women as colonial constructs has been influenced by Western feminists, who have imposed Western perspectives on Asian and African women inside post-colonial cultures. Spivak (1990) and Mohanty (1993) argue that Western discourse should develop a distinct identity for Western women by comparing them to the portrayal of women in the Third World. Mohanty's seminal work, *Under Western Eyes* (1993), is widely recognized as a prominent Post-colonial writing in the field of feminist studies and Colonial Discourse. In this essay, Mohanty (1993) argues that Western Discourse tends to depict women from the Third World as belonging to a unified community, characterized by shared attributes rooted in Western preconceptions. This portrayal ultimately contributes to the construction of a negative perception of these women.

The comparison between a mirror image of a Third World woman as perceived by an occidental woman might be likened to the dichotomy between East and West. The objective is to enhance and emphasize the positive qualities of Westernised women's traits which are equally attractive to women in the Third World (Eriksson, 23). They have consistently neglected the consideration of the social status, racial background, and emotional well-being of women in formerly colonized nations. Therefore, postcolonial feminists like Chandra Talpade Mohanty (1993), Gayatri Spivak, Fatma Mernessi, Zora Neale Hurston, and Audre Lorde refuse to be represented by Western feminists due to the purely Eurocentric approaches and needs of the Third World feminists. Postcolonial feminists believe it is highly unwise to anticipate being valued, esteemed, and supported by Western feminists. The perspective held by individuals is that the world should be regarded as a space where distinctions are valued and appreciated. According to Mishra (2006), their efforts are focused on promoting the social, economic, ethnic, and spiritual liberation of women (28).

English literature from South Asia serves as a collection of postcolonial literary works that emphasize on many issues related to representation, identity, diaspora, language, class, gender, and several other topics. Additionally, they for grant to tackle the issues, encounters and circumstances faced by postcolonial South Asian women, specifically focusing on the subordination and marginalization of women within their community which is called the objectification of women at larger. As South Asian novelists, their objective is to represent the characteristics of women

from the Third World perspective, mostly opposite to patriarchy which is a subjective position rather than objective (Schwarz and Ray, 2005, p. 55).

Simone de Beauvoir (1949) noted that men are justified in their masculinity, while women are deemed to be objectified (449). Beauvoir's depictions of women encompass a series of radical statements. Beauvoir posits that under cultural contexts and praxis, women and men are perceived as two genders who are fundamentally opposite and contrasting. In social contexts, they can be likened to 'two electrical poles' to bridge electric shock but if deficient, then crises are inevitable. According to Jackson (1993), it can be inferred that the term 'man' encompassed both positive and neutral aspects, as evidenced by its extensive usage to refer to all individuals from men's society. Conversely, the term 'woman' was exclusively associated with negative aspects, as stated under given criteria, and without any reciprocal exchange (438).

Women and gender are inherently interconnected as women identify themselves as persons who identify with a specific gender. In Nussbaum's (1995) work, MacKinnon characterizes women's life as analogous to the way fish inhabit in water. Fish symbolizes woman, whereas water symbolizes society. The example appears to elucidate the minimum agency women holds in navigating societal norms. Consequently, women are compelled to rely on societal support, provided by men. In accordance with it ensures the continued existence of women in society, and individuals are compelled to acquiesce to the societal expectations imposed on them (Noted in Nussbaum, 1995: 249).

Within a postcolonial framework, society operates under a patriarchal political system that dictates the treatment of women and men. Grindel (2017) defines the postcolonial context as a societal framework characterized by a historical foundation of colonization and subsequently state of affairs within the said. Western colonialism can also serve as an alternative effort to reclaim and redefine the identity and autonomy of those who have been subjected to various forms of imperialism (Grindel, 2017: 80). The patriarchal political system denotes the prevailing male rule within the political framework of a certain society. According to the patriarchal structure, males possess inherent dominance and superiority over those who are perceived as weak, especially women and transgender. They are granted the authority to exert control and govern over the weak, and can maintain their dominance through various practices, in which psychological, domestic, economic and political factors are involved. (McKinnon, 1987: 55).

Gender discrimination has a significant impact on women, more importantly their objectification. According to McKinnon (1987), gender inequality leads to the image of women as "other". McKinnon (1987) approaches to the said as it may be inferred that woman is a target of human gratification.

McKinnon (1987) utilizes the theoretical framework of postcolonial feminism to

examine the phenomenon of women being objectified within the writing of third world people. Although, it is a fact that women are greatly affected by the objectification of men in their writing but still they are holding prominent position. According to theoretical framework of postcolonial feminism the current research is intaked to foresee the objectification of women in Jamil Ahmad's *The Wandering Falcon* (2011).

This study aims to examine the objectification of women in Jamil Ahmad's *The Wandering Falcon* (2011). According to Kant, objectification refers to the act of reducing a person to the status of an object, so diminishing their humanity (Kant 1797). This study aims to examine the portrayal of female subjugation and marginalization in the selected work, focusing on the postcolonial society of South Asia. Specifically, it analyses the suppression of female desires and needs through the lens of Nussbaum's concepts.

### **RESEARCH STATEMENT**

In literary debate, particularly in literature and literary criticism women are shown as oppressed and marginalized in different spheres of life, grounding different factors such as political, economic, domestic and social. This oppression and marginalization contrived as objectified position of women which is called objectification of women in literary works. The women are given oppressed and marginalized position and called objectification and they are unable to give their subjective position. Therefore, the current research intakes Jamil Ahmad's *The Wandering Falcon* (2011) the objectification of women. The study focuses how women are treated as an object. The study further analyzes the social norms which act as obstacles in the ways of protagonists who, time and again, is mistreated by the social norms of the patriarchal fantasies.

### **RESEARCH OBJECTIVES**

The major objectives which this study aims to explore are as follows:

1. To analyze the representation of women in Jamil Ahmad's *The Wandering Falcon*.
2. To analyze the oppressed and marginalized position of women in Jamil Ahmad's *The Wandering Falcon*.
3. To show the marginalization and oppression of women, causing the objectification of women in Jamil Ahmad's *The Wandering Falcon*.

### **RESEARCH QUESTIONS**

1. How does Jamil Ahmad's *The Wandering Falcon* represent the women?
2. How women are oppressed and marginalized in Jamil Ahmad's *The Wandering Falcon*?

3. How the oppression and marginalization of women lead to the objectification of women in Jamil Ahmad's *The Wandering Falcon*?

### **SIGNIFICANCE OF THE STUDY**

This research is significant as it gives new perspectives in understanding the South Asian Anglophone feminist literature. It not only studies objectification of women but also highlights the means and ways practiced in the postcolonial South Asian society for suppressing the desires and needs of women. It also shows how women are objectified in the name of being dependent on men in the postcolonial milieu. The study is also significant in terms of the fact that it has the potential to give awareness to the female inhabitants of postcolonial societies on how, in the name of social norms and rituals, they are kept away from realization of their independence and personal strength.

### ***Reviewing postcolonialism and postcolonial feminism***

The theory of postcolonial feminism posits that heterosexual relationships are detrimental to women due to the presence of patriarchal norms, which exacerbate the marginalization of women and perpetuate objectification. According to Nussbaum (1995: 257), objectification refers to the utilization of a woman as a means or entity to acquire sexual satisfaction. When women are subjected to objectification, they experience a diminished sense of humanity through societal mechanisms (257). They are regarded as subhuman due to their perception as a commodity that may be exploited by humans (Dworkin, 2000). According to Nussbaum (1995: 249), the approach explicitly utilizes the concepts such as instrumentality, denial autonomy, inertness, fungibility, violability, ownership, and denial subjectivity (249).

According to Young (2003), Post-colonialism delves into the explanation of the political, social, and cultural ramifications associated with decolonization and the resistance against Western hegemony. The concept of post-colonialism does not signify the cessation of colonialism, but rather represents the subsequent consequences of colonialism (Ashcroft et al., 1995). The term 'post-colonial' encompasses all civilizations that have been part in the imperial process, spanning from colonization to the present day (Ashcroft et al. 1995). Postcolonial thought often originates from the works of Edward Said (1978), Gayatri Chakravorty Spivak (1988), and Homi K. Bhabha (1949) who are not only focusing on the males' problems in the canonical spaces but women are equally the part of their discussion. The scholars analyze literature and society from two overarching perspectives: how the author, artist, worker, and their surroundings mirror colonial history, and how they navigate and cultivate a fresh approach to world-making and comprehension where women have been given the parallel position.

Postcolonial literature refers to the body of writing that emerges in response to, and follows the process of colonization in a specific geographical area (Tiffin, 1987). Postcolonial literature, which has its roots in several global regions, has

common themes and characteristics such as the reclamation of spaces and locations, the assertion of cultural identity, the revision of historical narratives, the use of resistive representations, and the adaption of the language used by the colonizers (Ashcroft et al., 1995). In addition to the aforementioned issues and traits encountered in postcolonial literature, the examination of women and their sexual roles has been a central focus within the field of postcolonial studies since its inception. This is evident in Said's seminal work, *Orientalism* (1978), where he characterized the Orient in terms of femininity. The prevalence of gender is readily apparent in the prevailing colonial narratives. The concept of postcolonial feminism emerged from the correlation established between postcolonialism and feminism by female critics such as Spivak (1990) and Mohanty (2006). Similarly, scholars of African descent, such as Lorde (1934-1992), made significant contributions to the advancement of diverse domains pertaining to marginalized groups, including black gay and black masculinity (Gryphon, 2007). Black women scholars held the belief that they did not encounter any racism, while white women were unable to understand their challenges. Black feminist refers to African and American women who possess a heightened feminist consciousness (Beale, 1970). According to Beverli Guy-Sheftall (1986), it is argued that individuals of both genders can be classified as "Black feminists", however notable figures of Black male feminists including Frederick Douglass and William E. B. Du Bois initiated women's emancipation. Other women authors, like Zora Neale Hurston (1937), express significant concerns about the Afro-American women's sense of self in White America throughout the 1920s and 1930s.

In this regard, Objectification is a significant issue in post-colonialism, specifically the act of objectifying individuals who are weak or marginalized. Women constitute a substantial portion of the oppressed population, as they experience dual marginalization in both pre- and post-colonial nations. According to Mohanty (2006), postcolonial feminism examines the enduring partisan, economic, and social consequences of colonialism that have influenced women of color in the postcolonial era.

Objectification is the main concern of the given research as women the issues of marginalization. It is advisable to adopt a feminist literary criticism approach for such stances which are very effective for the representation of women. Mackinnon (1987) posits that there are three distinct challenges pertaining to women and their objectification that necessitate attention and resolution. The following are the attributes of a woman who lacks the capacity to develop into a genuine individual: the manipulation of her physical and mental faculties, and a notion of personal identity that is abhorrent to women (McKinnon, 1987). Feminist literary criticism offers a critical examination of the mindset of individuals based on gender, which contributes to the perpetuation of sexual inequality due to various concerns pertaining to women (Barry, 2002). Post-colonial feminism can be understood as a subset of feminism that offers a critical perspective on the homogenizing trends observed within Western

feminism. It aims to emphasize the generic problems faced by women in developing countries, as feminism in these regions is not a consequence of Western objectives. Third world feminism can be understood as a response to the distinct challenges encountered by numerous women in India and Africa (Weedon (1997: 63). It never functioned autonomously; rather, it consistently remained influenced by postcolonial politics (Ibid: 63).

Fredrickson and Roberts (1997) noted that a significant number of women experience sexual objectification, wherein they are regarded as objects that are valued by others for their sexual utility (198). Women Objectification occurs when a woman's body or body parts are identified and treated as distinct entities, primarily seen as a physical object of male sexual desire (Bartky, 1990). The concept of objectification posits that the objectification of females is likely to have a dual impact on women's mental health, manifesting in various ways such as the development of eating disorders, depression, and sexual dysfunction. The initial route is direct and unobstructed, encompassing instances of Women Objectification. Further, Fredrickson and Roberts (1997) notes about the common types of women being objectified, many women experience more severe forms of objectification through actual sexual violence, such as rape, sexual assault, and sexual harassment.

In their research, Fisher, Cullen and Turner (2000) demonstrate that 25% of females have experienced rape or attempted rape, while over 50% of university women had been sexually harassed (101-102). Similarly, Donat and Bondurant (2001) also provide support to the said statement in their study. According to Szymanski (2005), certain events can be directly linked to heterosexual discrimination (259). Moreover, the behaviours of desiring sexual objectification, classification, and the inclination and participation in heterosexist events, along with traditional gender roles, serve as both supportive and unique indicators of the emotional distress experienced by lesbian and bisexual women (Szymanski and Owens, 2009: 204).

#### **RESEARCH METHODOLOGY:**

The approach of the research is qualitative and the nature of the research is non-empirical. Qualitative research is an interpretive approach that focuses on researcher's subjective perceptions to get understanding of the underlying meanings and behavior of a particular social event. Researchers construct theories, definitions, and abstractions by tackling issues such as 'why', 'how', and 'in what way' (Cresswell, 1998). To analyze the selected text, the researchers recommend using a logical approach. According to Trochim (2006), the deductive process 'begins with the general and concludes with the specific' (p. 113) is based on logical approach which is the part of qualitative research. The data for this purpose is selected from both primary and secondary sources. The study is carried out using the terms 'women', 'gender', 'objectification', 'subjugation', 'patriarchy', and 'postcolonial feminism' which are the part of discussion on the

websites of reputable papers and other sources such as research pieces, academic journals, and periodicals involved.

Women's objectification is the core discussion of this research which is seen in Jamil Ahmad's *The Wandering Falcon* (2011) with reference to theoretical justification of postcolonial feminism, which also critically evaluates the in the light of the double marginalization and objectification of the protagonists and other female characters. The researchers use the textual analysis technique to achieve this goal, choosing many passages from the chosen novel that depict the objectification of women. Additionally, the researchers argue that this objectification of women falls under the theoretical lens of post-colonial feminist theory.

### **THEORETICAL FRAMEWORK**

The objective of this analysis is to examine the portrayal of women as objects who strive for power and independence within a cultural context characterized by the presence of sex-role stereotyping and misogyny. The analysis aims to elucidate the diverse mechanisms through which women's aspirations and needs are repressed within a societal context characterized by the objectification of women. This study aims to examine the role of objectification of women in influencing the destinies of women in South Asia. Furthermore, how the writer tackles the obstacles that hinder the progress of women?

The concept of objectification is the part of feminist philosophy, pertains to the portrayal of women as sexual objects (Nussbaum, 1995: 257). When a woman is subjected to objectification, she is faced so many problems which are considered to be seven distinct characteristics of objectification. These attributes are intentionally possessed by humans, serving as a tool, prone to manipulation, lacking control, lacking strength, and lacking subjectivity. The identification of objectification in the literary work is achieved through close analysis of the protagonist's experiences, as depicted in the description, in relation to the aforementioned qualities. Nussbaum's (1995) feminism theory Objectification can be comprehended by considering these concepts. The initial concept of objectification pertains to instrumentality. Instrumentality is the act of regarding an individual as a tool or tool used to achieve specific goals. The objectives are distinct.

It could be 'the context of sexual activity' or another means of gratifying people, such as perceiving the instrument's "beauty, age, or naturalness'. The second concept pertains to the denial of autonomy. Denial of autonomy pertains to an individual who experiences a deficiency in self-determination and control. Inertness refers to the situation in which the person who is seeing the object perceives it as insufficient and possibly inactive. Moreover, in the context of inertia, an individual is perceived as feeble and submissive when subjected to objectification.



Fungibility refers to the ability of a human being to be replaced by another individual, making them interchangeable.

Violability is the next facet. Individuals who do not possess boundary integrity are seen as objects. This implies that individuals who possess sophistication are regarded as 'violable'. Consequently, the objectivator has the liberty to dismantle the object, since it is permitted to disintegrate, shatter, and penetrate. Ownership is the most important face of objectification. In the context of objectification, individuals are regarded as subordinate entities. Furthermore, when an individual is under ownership, it is imperative for someone to comprehend their role and possess the ability to govern their conduct. Refusal Subjectivity is the last facet which is very important as the object is regarded as an emotionless entity when objectification takes place. The reason is when an individual is seen as an object, they are considered to be someone whose experiences and emotions do not require consideration and subjectivity (Nussbaum, 1995: 249-260).

The issue of the portrayal of South Asian women in Western narratives has consistently sparked debate. It might be positioned within the broader conversation over the portrayal of women from developing countries. Postcolonial Feminism entails a comprehensive analysis of the interrelationships between colonialism, neocolonialism, and sex within the multifaceted contexts of women's lives, encompassing their subjectivity, labour, sexuality, and rights. (Schwarz et al., 2005).

Postcolonial and postcolonial feminist literature extensively explores the portrayal of third country women in Western narratives. According to Mishra (2013), feminism examines the experiences of women, their works, identities, sexuality, and rights in many contexts, taking into account the influence of colonialism and neocolonialism on gender, nation, class, race, and sexuality. This field of research primarily focuses on the labour performed by women from countries that were previously under colonial rule. Chandra Talapade Mohanty, Gayatri Spivak, Uma Narayan, Sara Suleri, Lata Mani, and Kumkum Sangari are notable figures within the realm of postcolonial feminism. Significant contributions to the debate have been made by prominent black feminists such as Kimberla Crenshaw, Angela Davis, Alice Walker, Audre Lorde, and Zora Neale Hurston. These women engaged in a struggle not only for acknowledgment from males, but also from Western feminists inside their own societal context. According to Mohanty's work titled "Under the Western Eyes" (2006), individuals originating from the Orient experience a shared destiny from birth, with women being characterized by a collective servitude as a distinct collective. The sociological notion of shared servitude serves as a unifying factor among women (337). Mohanty also offers a critique of feminist theories that perceive our cultural activities as vestiges of feudalism or as adhering to archaic ideologies. In addition, she asserted that the typical woman in a developing nation is obligated to have a mostly condensed life, primarily due to her gender and to conform to the

stereotypes associated with the 'third world' (i.e., being illiterate, underprivileged, uneducated, traditional, domestic, and focused on family) (2010, p. 337). Mohanty also expresses criticism against the portrayal of the third world as a cohesive and powerless collective, often framed within the framework of familial dynamics. Regardless of their social standing and cultural differences, all women are subjected to victimization by this system (2006: 342). Mohanty asserts that women in developing countries are promptly and inexorably classified into several groups or categories, such as religious, familial, underage, uneducated, domestic, and occasionally, revolutionary. (1991: 352).

Spivak (1988) delves into the subject of voice in her highly acclaimed paper titled "Can the Subaltern Speak?". Here, she endeavors to analyze the methods by which the formerly suppressed voices of the women at the bottom can be reclaimed. Postcolonial feminists have the ideal responsibility of representing marginalized groups, as Western women sometimes substitute the voices of others with their own (Boehmer, 2006: 110). Spivak (1988) directs his attention towards individuals who are marginalized and lack access to the prevailing ideologies of the colonizer. She highlights the fact that the colonized population lacks agency in shaping history, since they are denied the opportunity to express their opinions, and women are particularly marginalized. In addition, she uses Sati, which is understood as an act that lacks humanity.

According to Spivak (1988), the act of representation or re-representation is criticized for its limitation of the authentic voices of women or subaltern groups within society. This limitation results in the loss of their own voices and their inability to be heard when they are represented by others. The individual expresses complete concurrence with the perspectives of poststructuralists, who believe that human consciousness is a product of social construction, and that the conscious is shaped by the prevailing discourse. According to her, the human consciousness is always being constructed and deconstructed as a result of changing power dynamics. As a result, she opposes the concept of presentation and re-representation. Spivak (1988) vehemently refutes the notion that White men rescue brown females from brown guys (92). According to her, white men are also playing a role in marginalizing this group and suppressing their voice by representing them (female). An essential distinguishing feature of these novels is their authorship by postcolonial feminist writers. Postcolonial feminism emerges as a very suitable theoretical framework for contemporary study due to its capacity to provide a comprehensive understanding of the challenges faced by women in postcolonial South Asia. This text is a personal account by a woman from a developing country, addressing her own challenges in order to shed light on the genuine issues faced by women in developing countries.

### ***Objectification of Women in The Wandering Falcon***

The analysis of the text pays attention to the interesting function because it was discovered to be full with evidence that corresponded with the philosophical

approach acknowledged and noted by Simon De Beauvoir (1954), focusing on the issues of women. In the beginning *The Wandering Falcon*, there is a story of a woman and a man who are in love with one others, trying to elope together. They met the subedar, who is a minor military officer, and his soldiers, who asked them for food and shelter. This woman's name is Gul Bibi who is protagonist of the novel. In order to respect the *pardah*, is a practice, emphasizing the privacy of women in Southern society which has been strictly Gul Bibi. It was remarked by those who had the opportunity to witness her that "she was hardly more than a child" (p. 6). The author also compared the woman to an animal, which is metaphorical representation of the women, expressing the author's general approach towards women. Later on, she became prominent in story, now her presence is more figurative when she drinks water, and she began sucking his palm and fingers like animals (Ahmad, 2011: 6).

Whenever she has the opportunity, Gul Bibi works in her house and makes an effort to make her little world as beautiful as she can (p.7). Her creations include brooms for cleaning and baskets for the soldiers. She has also produced the brooms. Generally speaking, the author has painted the impression that women are expected to take care of the chores around the house. Following the completion of all the tasks, Gul Bibi experiences a sense of pride in herself, as if she has accomplished something which is very prominent. She then waits for her boyfriend to view her work and express their admiration for her. The fact that women are continually subordinate to their males demonstrates that they are in a constant state of needing acceptance and praise from their male partners.

When Gul Bibi's lover returned home after completing his duties for the soldiers, rather than expressing gratitude for her efforts, he asked her to destroy the towers that she had constructed. However, the thing that stands out is that the man was concerned with his own ideas rather than the sentiments of Gul Bibi, his love, who had put in a lot of effort to construct the towers. Through their conversation on the future of their son, Ahmad (2011) provides a glimpse into the mental state of Gul Bibi and her boyfriend as he noted in the novel. According to Ahmad (2011), she thinks for a while and her husband asks her; let him be a camel herder, handsome and gentle as his father in the same way that he was. This is what the man said in response: and fall in love with the sardar's daughter, who is his master's wife. She said that and carries her away (p.7).

The selection of words in the given passage demonstrates the disparity in position between Gul Bibi and her lover, as well as the absence of identification on the part of the woman. Instead of referring to her by her own name, her lover refers to her as the daughter of the Sardar, who is the leader of the tribe, and the wife of the master. This indicates that she does not have an independent identity and is obligated to be referred to as the daughter or the wife of a male. However, Gul Bibi described her partner as a "handsome and gentle man". It was in contrast to the previous statement. When the child reached the age of five, they were approached by a Siahpad (via a representative of their tribe named Siahpad).

Because they were afraid of his concealed visit, they departed the location. They were unable to find a way out of the situation, and they were quickly encircled by the Siahpad, which is their tribe and is led by Gul Bibi's father and husband.

It had been decided in advance by the couple (lovers) what they would practice in such a circumstance. In accordance with this, the man shoots the lady in order to spare her the cruel death that is mandated by their tribe traditions. He is then stoned to death by the group of Siahpads who, after an altercation, left their son alive. The Siahpads established a symbol of Siahpad's vengeance by enshrining the bodies of Gul Bibi and her lover after they had passed away. There is a crime that she has committed, and the punishment for it is death. He took a quick look at the strewn body of his daughter and then turned his attention to the person who was in love with her. According to Ahmad (2011) "who is this young man? So he inquired. He spoke in a tone that was emotionless and desolate. It was the voice of an unknown person(8). "The Sin of the Mother" is the title that the author has given to the first chapter of the book. This portion illustrates the general attitude of society as well as the prejudice that occurs on the basis of gender. Despite the fact that both Gul Bibi and the man eloped together, and both were considered to be sinners by the community and religion due to the fact that they had an illegitimate relationship, the woman who eventually becomes the "mother" is the only one who is considered to be a sinner.

There are numerous instances of women who are portrayed as commodities and who are sold by men who have powerful positions over them. They have come to terms with the fact that this is their fate. Torak Khan provided Sardar Karim Khan Kharot with information regarding the unpaid price of his mother's marriage in the third chapter. It demonstrates that the society is patriarchal: not only does the father and the husband have ownership of a woman, but even the son of a woman has ownership of her, and she gladly submits herself to his authority within the community. Women are not treated on an equal entity with men; rather, they are viewed as property by men, who give them away in marriages and then take money from them at the end of the marriage. Once again, this is a custom that is practiced by the indigenous people, yet it is precisely this custom that has brought to light the otherness of women in a society that is strongly patriarchal. Her own blood relatives, her father, her brother, or her son, who have the privilege to possess her, are trading her as if she were an animal for whom they are making transactions in the name of bride price. She is being traded against her own blood relatives. Immediately following the passing of my father, the devil wed my mother without making any payment for the bridal price. Despite the fact that I am the oldest son, the man has refused to pay the money that is owed to me. There is no way I can pull it out of him (Ahmad, 2011: 15). My mother holds the same opinion as I do. An additional reference to the bride price that was meant to be paid by Sarmast Khan can be found in the time, he was in need of money for himself.

When this occurs, the husband is granted the privilege of exercising control over his wife, who is deprived of all freedoms, including the opportunity to meet her parents in accordance with her own desires. They have been accustomed to those activities that lead to marginalization as a result of the cultural influences that have played their part. Who is currently present at Amir Khan's residence? Who on earth is it, curious to know?" a woman's voice yelled out in response. Hello, my name is Hamesh Gul, and I am Amir Khan's son-in-law. Which of my daughters have you married?The voice that was not a part of the body responded with scepticism. However, despite the fact that it is commonly believed that the bride price does not involve the sale of the woman but rather provides assistance to the girl's parents in order for them to marry, it is still considered a sale in disguise because the girl is entirely governed by the man who pays for her, and she is required to pay the penalty for the rest of her life. The author also provided an introduction to the lifestyle of the Powindah people, who belong to a nomad tribe and do not have a permanent home in any particular region of the world. Instead, they go back and forth between Pakistan and Afghanistan depending on the time of year. Within this particular section, the author discussed the responsibilities that were carried out by both male and female members of the culture. As the men were busy unhitching the panniers from the horses, they were also busy carrying their goods to the tents. The majority of the items that they brought with them were carpets, dried fruit, and nuts, which they intended to sell in the towns. Further, the women in the novel were busy, either preparing and cooking meals. They are also limited to domestication and hardworking as they get milking from the sheep and she-camels, or nursing their little children respectively. They are seen here doing some work rather than leaving all of the responsibilities on the shoulders of the women, whereas their female counterparts are responsible for supplying the meals and also the jobs surrounding their animals (Ahmad, 2011: 14).

These women of Powindah are distinct from the other women shown in the novel in the sense that they are granted some degree of freedom of expression. This is one of the major differences between the two groups of women. Among these Powindah folk, Gul Jana, who is the wife of Dawa Khan, is depicted as a daring and bold character in her words and decisions. This is in contrast to these other ladies in the story, who are depicted as being more timid and timid. Despite the fact that women in that particular tribal culture do not often respond to any males, she does so in response to Sardar Karim Kharot while hiding behind the Pardah. In addition, Gul Jana makes a brazen comment to a soldier who happens looking at her. Due to the fact that she herself felt harassed and weak, she feels safe by threatening him with the power that her husband possesses. I see you there!Her hand was placed on the side of her mouth while she spoke. The person who has been staring at me for a considerable amount of time is you. Does it not occur to you that you are smaller than the organ that my spouse possesses?.(Ahmad, 2011: 16).

It is communicated through other character of the novel named Ghuncha Gul. The author provides a description of the nature of women who live in the plains. Ghuncha Gul is the character who finds the behavior of the soldier who is staring at Gul Jana to be acceptable. Further, she draws a comparison between the ladies of her tribe and those of the plains, which point out she comes to the conclusion that the plains women are less appealing and lack femininity. The statements that are given below offer a judgmental perspective on the patriarchal culture, which is characterized by men's desire for women to be subordinate. In the plains, the women stayed to themselves and had a demeanor that was solemn and solemnly serious. He made the decision to not express his condolences to the soldier. The conversation between their men and the military had been going on, and the women had been listening. Gul Jana communicated to her husband, Dawa Khan who was moving forward with her plans. It is imperative that the camels not perish. The Koran is going to be placed on my head while I go (Ahmad, 2011: 18).

Both men and women were cautious in the land since the accusation of immorality meant that they would be executed without question (p. 29). Additionally, the author described the girls, including young girls who were carrying firewood to be sold at their preferred locations, as well as the girls and boys who were responsible for herding flocks of animals. In the novel, harassment of women is also referenced in the chapter titled 'The Guide'. Further, the author makes use of the word 'negotiation', which alludes to the irony of the situation in which the bride price is paid before to the girl's marriage (37). Shah Zarina is the young lady who is subjected to the unfair treatment of her husband, who places a higher value on his bear than he does on his wife. As a result, Shah Zarina is required to leave her room in order to wait for the bear to return. "She was at a loss to comprehend the reason why the bear was required to have a room when they were not. Suddenly, she inquired of her spouse. "I can get another wife but not another bear", he replied with a chilly expression on his face as he glanced at her (38).

As a result of Shah Zarina's jealousy, she attempted to hurt, and her husband, who had a habit of beating her on a regular basis, struck her with a severe blow. It was her husband's responsibility to ensure that Shah Zarina would not have another opportunity to cause harm animals. By asserting that she would lead a life that was no more comfortable than that of the bear, he accomplished this in a manner that was the epitome of cold reasoning. If the bear consumed his food, then Shah Zarina did the same. So would she, if it made the decision to starve herself. It would be impossible for Shah Zarina to join her husband in the one and only quilt that they owned if the bear continued to be up throughout the night. In the morning, Shah Zarina would receive her daily thrashing, which would also be administered by the bear. The situation continued for a few months before Shah Zarina finally lost her composure and went away from her husband (p. 38).

According to Ahmad (2011), after some time had passed since Shah Zarina's return, her parents had a conversation about the circumstances that they have no right upon her and that they are required to pay back the bride price in the event that they wish to take their daughter back. He will insist that she be turned over to him as soon as possible. It is his right to do so. Her father continued by saying, 'he will ask for the return of the bride price if we refuse to accept the bride'. On the other hand, we have already wasted the money! She whimpered to her stepmother. Further, the author noted that "She has created a terrible problem for us all" (38), she is a young woman who is crushed by the norms and traditions, and even her father does not support her anymore. For her parents, her feelings and mental health were of little concern; they were only concerned about the amount of money that would be returned to them if she remained there against their will. She left the house in the middle of the night out of a sense of helplessness and profound grief. Shah Zarina listened to the conversation that her parents were having despite the fact that she had no other choice.

The condition of the ladies being objectified is depicted in the final chapter. Every Thursday, there is a place where ladies are made available for purchase and sale: "Another two faces to add to the multitude in his memory, growing with the passage of each Thursday". The women, some of whom were barely older than newborns and others of whom were already on the cusp of middle age and old age; some of whom chuckled at their fate, and others who never stopped crying are described. Those individuals who appeared only once and then disappeared entirely. Others returned on multiple occasions, selling their goods to one man at a time and then then to another. These individuals were either fleeing their husbands or their dads, or they were fleeing life altogether (p. 41). There were also people who had fled from their lives. It comes to light that Shah Zarina and Sherakai, who is the daughter of Sher Beg, are kidnapped and sold by an unknown individual named Afzal Khan, whom they encountered when they were travelling.

In honor of the tea boy who was present during such sales of women on Thursdays, these individuals are added to the population of the multitude. The specific location for women's commerce demonstrates that in tribal communities, women are left with no other option but to flee from their husbands or fathers. This is the only option available to them. The fact that they are unable to live in that community on their own is another evidence of this. They must continue to be owned by a guy at all times without exception. It is quite unlikely that they would ever leave their homes if their issues were resolved and they were given the significance they deserve. The absurdity of the situation is that women are treated as pieces of property, and once they have fled their homes, they are sold to other men by people they have never met before. In addition to experiencing an identity crisis, they are only intended to be sold, despite the fact that this sale does not provide them with any benefits other than being sexual slaves to other men. Shah Zarina is sold to a young man for three thousand rupees, while Sherakai is sold to two traders who would share her. Both of these transactions had taken place as

noted in the novel that “I have promised to marry you”, she said. It is going to be this young man who will marry you. Afzal Khan said, “May God keep you happy”. (Ahmad, 2011: 42) Shah Zarina responded to Afzal Khan’s words: “I thank you”, rather than expressing gratitude (24). Further Ahmad (2011) stated that “I shall always pray for you” (42). The women who are shown in the book are suffocated by the weight of patriarchal traditions and practices; they are robbed of the possibility to live an independent life and are instead compelled to live as the property of one or more males. It would not be an erroneous statement to assert that they do not possess any rights on human grounds, given that Shah Zarina does not receive assistance from either her parents or the society in which she was raised. A similar situation occurred with Sherakai, who had no other choice except to sell himself to an unknown person. The author gives the impression that women of all ages are regarded as sexual objects and that they are bought and sold without any distinctions being made between them.

### CONCLUSION

The Wandering Falcon awarded Man Asian Literary Prize in 2011, which is widely seen as the most prestigious literary award in Asia. In 2013, this book was also considered for the DSC Award for South Asian literature. Depending on one’s point of view, the novel might be interpreted either as a collection of short stories or as a novel. The narrative of the book is about Tor Baz, also known as the black falcon, and his journey through the isolated tribal areas that are located along the border between Pakistan and Afghanistan. During this journey, he gets a glimpse into the lives of the ethnic Pashtuns. The stories journey through the stringent code of conduct of the tribal people known as Pashtunwali, the lawlessness of the country where women are exchanged as commodities, adultery, and anarchy, and they are set against the backdrop of the Baluch desert scenery. In their work titled “Victims of Honour Killing in Bapsi Sidhwa’s *The Pakistani Bride* and Jamil Ahmed’s *The Wandering Falcon*” Ahmed and Gull investigate the phenomenon of honor killing by employing the notion of disgrace, shame, and honor, which is commonly associated with the concept of post-colonial feminism. They have brought attention to the concept of guilt, shame, and honor that is typically associated with women who are members of tribal areas. Additionally, in their article, they provide examples of the aspects of patriarchy as well as social behaviors and customs that are prevalent in society. However, the current paper is more precise bringing women’s objectification, showing that woman is oppressed and marginalized entity. It is common for male members of society to treat women as if they were objects, despite the fact that they are always believed to be figures of honor. Women are given the notion that they are treated like animals or objects when they are mistreated by males who are heartless. As per the findings of the researchers, the women depicted in the novels are not granted any rights. They are unable to advocate for themselves, and sadly, they are compelled to obey others, just like Tor Baz’s mother did in the novel *The Wandering Falcon*. However, the heads of households believe that they have the absolute right to decide the destiny of their women, in contrast to the situation in the novels that were discussed earlier, in which women do not have the authority to determine



their own future. Further, a woman who commits adultery is referred to as a Kari, and the most effective way for a man to safeguard his honor is to take her life. In a society that is dominated by patriarchy, a man who has the courage to refrain from killing a woman who is considered to be 'bad' or 'Kari' must be branded as a guy who is rude. It is the story of a young couple who are driven from their tribe in order to escape the barbaric customs that are enforced on persons who violate the limits of matrimony and household that is explored in the research paper. The Wandering Falcon is a story that is told from the perspective of a young couple. Their son, Tor Baz, who escapes from the boss and the crooks and turns himself into The Wandering Falcon, is shown as a character who travels to all of the tribes, mountains, and fields, including the people who live in the tribal people's communities. The authors of this article create a remarkable depiction of a world that is characterized by tradition, compassion, dedication, aggression, oppression, and tolerance through the medium of this research paper. The female characters in The Wandering Falcon are subjected to societal biases due to their gender and familial circumstances. Rather than providing assistance in challenging societal norms, the parents are depicted as preparing their daughters to adhere to antiquated societal traditions, resulting in limited freedom for women. Consequently, women remain reliant on male family members, and any attempt to defy these constraints carries severe consequences. This is exemplified by the female protagonist's experiences of enduring significant hardships after defying societal conventions by fleeing her husband's household without obtaining his consent. Society terminates all connections with her and subjects her to the animosity of the populace, demonstrating that even in contemporary progressive societies, women are not exempt from prejudice. Perhaps the situation of women is less dire in urban areas due to the prevailing traditions and values in capitalistic societies, which primarily target the impoverished class residing in underdeveloped rural regions. The bourgeoisie exerts control over these areas by promoting an ideology designed to manipulate the minds of the impoverished class. The ultimate victims of this system are the impoverished women who are not only enslaved by the ruling class but also by their parents and spouses. Consequently, the family does not play a constructive role in an individual's life, but rather exacerbate

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