PAKISTAN STUDIES

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English / Urdu Research Journal

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PAKISTAN STUDY CENTER,

University of Balochistan, Quetta (Pakistan)

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Editor: Professor, Dr. Mohammad Usman Tobawal

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EDITORIAL

The prime aim of the PAKISTAN STUDIES Bilingual/ Bi-annual English/ Urdu Research Journal is to highlight the researcher's particular perceptions regarding socio-economic as well as Political matters of Pakistan. The collection of articles in this volume is a valuable attempt to create new knowledge and research.

Keeping in view maintaining the highest standards of Higher Education Commission of Pakistan, all works submitted are subject to blind refereeing process, and are published only after extensive debates in the Meeting of Publication Committee. However, the Journal bears no responsibility for the opinions and results whatsoever expressed by Scholars/Researchers in their articles published in this Journal and must not be construed as reflecting the policy of the Pakistan Study Centre, University of Balochistan in any manner whatsoever.

Pakistan Study Centre's entire team is grateful to respected Professor Dr. Zahoor Bazai, Vice Chancellor, University of Balochistan, Quetta for his encouragement and support. Our entire team, under the leadership of Professor Dr. Usman Tobawal, Editor and Director Pakistan Study Centre, worked diligently to cover an impressive as well as remarkable diversity of research articles published in this Journal.

The Pakistan Study Centre is highly indebted to national as well as international peer reviewers for communicating their valuable comments and suggestions.

We are also obliged to the Editorial Board Members who always guide us for enhancing quality of this research journal.

We highly welcome as well as appreciate our valuable readers for their encouraging feedback, suggestions and constructive criticism to enhance structural arrangements and quality of the journal positively.

Prof., Dr. Muhammad Usman Tobawal

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Feminism in "Their Eyes Were Watching God" by Zora Neale Hurston

By

[1]Shah Bibi, [2]Saman Salah, [3]Nazir Ahmed Kasi

Abstract

This review investigates the woman's rights related issues tracked down in the exemplary book "Their Eyes Were Watching God" by Zora Neale Hurston. The novel, which was distributed in 1937, chronicles the quest of African-American woman Janie Crawford for self-identity and fulfillment within the confines of a patriarchal society. This research studies how Hurston defies conventional gender norms and explores the nuances of female empowerment, identity creation, and autonomy by reading the book through a feminist viewpoint. The paper employs a combination of close textual analysis and historical contextualization to explore the nuanced representation of feminist ideals in the novel. It examines the concept of "womanhood" as depicted through Janie's experiences, relationships, and personal growth. Additionally, the paper investigates the impact of race and class on Janie's struggle for independence, highlighting the intersectionality of her identity. Drawing on key feminist theories, such as intersectionality, standpoint theory, and the politics of representation, this research analyzes how Hurston challenges societal norms and provides a platform for female agency and voice. The paper also examines the significance of Janie's relationships with other women in her life, exploring the themes of solidarity, mentorship, and resistance against oppressive gender expectations. Moreover, this research paper discusses the historical and cultural context in which "Their Eyes Were Watching God" was written and received, shedding light on the novel's

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significance within the broader feminist literary canon. It explores the reception of the novel during the time of its publication and its subsequent reclamation by feminist scholars and activists in later years. Overall, this research paper argues that "Their Eyes Were Watching God" is a seminal work of feminist literature that challenges conventional notions of womanhood and promotes the importance of female autonomy, self-discovery, and empowerment. By analyzing the novel's themes, character dynamics, and historical context, this study contributes to a deeper understanding of feminism in the literary landscape and its enduring relevance in contemporary discussions on gender equality and social justice.

Keywords: Feminism, Feminist, Intersectionality, women, empowerment, solidarity, autonomy, sexuality, Inequality, Gender role.

Introduction

What is Feminism?

The objectives of the social and political movement known as feminism are equal rights, opportunity, and treatment for people of all genders. It seeks to remove discrimination against women and other marginalized genders as well as systemic oppression that is based on gender. Achieving gender equality in a variety of spheres of life, including as politics, economy, education, healthcare, and social standards, is the main objective of feminism. Feminists acknowledge that historically, gender identity has been a source of numerous sorts of prejudice and disadvantage for women and other marginalized genders. The term "feminism" encompasses a wide range of perspectives, theories, and approaches, with numerous branches and waves emerging over time. Some notable feminist movements include first-wave feminism, which emphasized women's suffrage and legal rights, second-wave feminism, which addressed social and cultural disparities, and third-wave feminism, which emphasized intersectionality and the recognition of diverse perspectives. Intersectionality, which recognizes the interconnectedness of social identities like gender, race, class, sexual orientation, and disability, is a central concept in feminism. It emphasizes how different types of oppression and prejudice interact and build upon one another to provide people different experiences. Shi claims that Black women's miserable circumstances have been the subject of numerous American literary works. People of color were mistreated by virtue of their race and sexuality and were underestimated components of society (Shi.L 2019).

Feminism aims to challenge and transform societal norms and structures that perpetuate gender inequality. It promotes gender equity by advocating for policies and changes that address issues such as equal pay, reproductive rights, access to education and healthcare, ending gender-based violence, and promoting diverse representation in all spheres of society. According to Hooks (2000), many viewpoints and philosophies that look to appreciate and challenge the social, political, and financial differences that ladies face are remembered for women's activist hypothesis. It is essential to keep in mind that feminism does not advocate for women's superiority over men or disregard men's experiences and challenges. Instead, it aims to build a society that is fairer and more welcoming, where everyone, regardless of gender, can thrive and have equal opportunities. As R. K. Mishra Indian scholar said, Postcolonial feminists' main goal is to show Western feminists how inequalities (in terms of race, class, and environment) surrounding women's lives may be seen and recognized in non-oppressive ways. They see a society in which diversity are celebrated rather than reviled, where people can prosper without being constrained by power systems based on class, color, sexual orientation, or gender. Postcolonial feminists promote the emancipation of women who are oppressed globally due to social, cultural, or economic systems. Knowing the value of diversity, they desire the liberty of all people (Mishra, 2013). It's worth mentioning that feminism is a complex and diverse movement, and different individuals and groups may have varying perspectives and priorities within the broader feminist framework. The 1937 novel "Their Eyes Were Watching God" was written by Zora Neale Hurston. It is widely regarded as one of African-American literature's most significant works. It has become well-known for its research into love, identity, gender, race, and gender roles. The story revolves around the life of Janie Crawford, a young African-American woman, and takes place in rural Florida in the middle of the twentieth century. As Janie recounts her story to her companion Pheoby Watson, most of the portrayal appears as flashbacks. The book focuses on Janie's journey of self-discovery and independence. Similar to how Qashgari expressed his feelings through words, Hurston expertly depicts issues of race and gender without employing the hostility and rage that are typical of the majority of her contemporaneous African American male writers, such as Richard Wright (Qashgari 2017). Janie is a young girl living with her grandmother, Nanny, at the beginning of the book. Caretaker, who was a previous slave, has encountered the difficulties of being a person of color still up in the air to shield Janie from a comparable destiny. Nanny arranges Janie's marriage to an older farmer named Logan Killicks, hoping

that he will provide her with security and stability. However, Janie feels trapped and unfulfilled in her marriage to Logan. She longs for love and passion, which she believes can only be found in a marriage based on mutual understanding and desire. So, she decides to leave Logan and embark on a journey to find true love. According to Chadwick, although they differed from feminists in some ways and resembled non-feminists in others, the results suggested that uncertain masculine opinions on gender roles were somewhere in between those of feminist and non-feminist men. On different classes, women's activist, uncertain, and non-women's activist men was same (Chadwick 2019). Joe Starks, a charismatic and ambitious man who becomes the mayor of Eatonville, an all-black town, is Janie's second marriage. Although Joe initially promises Janie a better life, their marriage becomes suffocating as Joe seeks to control and dominate her. Janie begins to realize that her desire for love and fulfillment is still unmet. Janie meets a younger man named Tea Cake after Joe's death, who is charming, vibrant, and loves to have fun. They develop a passionate and tumultuous relationship. Janie experiences true love and learns a lot about herself through her relationship with Tea Cake. However, their relationship is tested when a hurricane strikes and Tea Cake becomes infected with rabies while saving Janie's life. Janie is forced to shoot Tea Cake to protect herself, which leads to his death. The novel concludes with Janie returning to Eatonville and recounting her story to Pheoby, her friend. Janie's experiences and self-discovery have transformed her into a confident and independent woman who is no longer bound by societal expectations. Themes of self-realization, the search for identity, and the struggle against societal norms are explored in "Their Eyes Were Watching God." It challenges conventional gender and racial roles and stresses the significance of individual freedom and self-expression. The book written by Zora Neale Hurston continues to garner praise for its lyrical language, vivid descriptions, and authentic depiction of African-American culture and dialect. It has been perceived as a huge work in American writing by the Harlem Renaissance, a social and scholarly development that observed African-American craftsmanship and writing during the 1920s and 1930s. The life lessons learned by Janie Crawford, a black woman on her way to self-actualization and empowerment. The various themes of race, gender, and identity are discussed in the book. Specifically, it offers a strong depiction of women's liberation from the perspective of its hero, Janie. This exploration paper plans to dissect and talk about the women's activist hypothesis present in "Their Eyes Were Watching God" and how Hurston's work adds to the more extensive

women's activist scholarly group and analyze how Janie's personality typifies women's activist beliefs.

Historical Context:

Exploring the authentic setting where "Their Eyes Were Watching God" was written to fathom the women's activist hints present in the work is fundamental." The mid-20th century was separate by tremendous degrees of progress in women's honors and ladies' lobbyist improvements. This section will provide an overview of the women's activist movement that developed during that time, particularly within the African American population, and how it influenced Hurston's work. Zora Neale Hurston's "Their Eyes Were Watching God" was distributed in 1937, during a critical time of social and political change in the US. To fully comprehend and analyze the original's depiction of orientation and strengthening, it is necessary to comprehend and analyze the verifiable context of feminism. The level of advancement in women's recognition in the United States occurred around the middle of the 20th century. The Nineteenth Amendment, which gave women the choice to project a polling form, was endorsed in 1920. The struggle for women's constitutional right to vote accelerated as a result. This triumph ignited conversations about orientation equity and ladies' strengthening and denoted a huge defining moment in the general battle for ladies' freedoms. The fight for women's rights, however, went far beyond the right to vote. Women were pursuing traditional careers and seeking greater freedom in various aspects of their lives. Women who lacked opportunity, direction, and open doors outside of the local circle were the focus of the social worldview known as the "New Woman." The current liberal women's activists, according to Oxley, "hope to get the same social, political, and financial entrances as well as the same normal opportunities and sexual opportunities." Oxley (2011) claims that early liberal women's activists sought equal access to voting rights and education. During this time, there were also associations and lobbying groups for women's rights and direction fairness. In "Their Eyes Were Watching God," Hurston examines the experiences of African-American woman Janie Crawford, who lived in the South in the 20th century. The central themes of self-discovery, identity, and agency in feminist discourse are the focus of the novel. It is possible to interpret Janie's journey toward self-realization as a feminist narrative. She defies expectations from society and strives to live life on her own terms, pursuing love and personal fulfillment. Janie rejects conventional ideas of womanhood that restrict ladies to compliant jobs and restricted open doors. She ultimately strives for personal autonomy and happiness by

navigating the complexities of gender and power dynamics through her relationships and experiences. It's important to remember that "Their Eyes Were Watching God" didn't go over well with some African-American male critics and writers at the time. They were of the opinion that Hurston's depiction of black women and her emphasis on the individual aspirations and desires of these women were contentious. These critics frequently valued collective struggle and political activism more than individual initiative. However, the novel's significant contribution to feminist and African-American literature has since received widespread recognition. Multifaceted Ness has taken over as the primary conceptualization of the connection between the severe designs that make up our various characters and the social positions we possess within them in the women's activist hypothesis (Carastathis 2014). In summary, the historical context of feminism during the publication of "Their Eyes Were Watching God" involved ongoing struggles for women's suffrage, challenging traditional gender roles, and advocating for women's rights and equality. Zora Neale Hurston's novel engages with these themes through the story of Janie Crawford, exploring the complexities of race, gender, and individual empowerment in the early 20th century south. It contrasts the discussions surrounding the UN World Conference against Racism in 2001 with those that occurred in Britain in the 1980s (Davis 2006).

Female Agency and Autonomy:

One of the main themes of "Their Eyes Were Watching God" is Janie's journey toward establishing her own organization and independence. Her interactions and connections, particularly her three relationships, shape Janie's interpretations of self-esteem and autonomy. Janie's transformation from an inactive object into an active subject who defies societal norms and strives for personal fulfillment. The central themes of female office and independence in "Their Eyes Were Watching God" are in line with the women's activist hypothesis. The excursion of African-American lady Janie Crawford, who is searching for self-disclosure and individual satisfaction, is the focal point of the book. Female office is a lady's ability to act freely and settle on choices without being obliged or expected by others. Throughout the book, Janie tries to show her place in a society that often restricts the jobs and needs of women. By chasing after her own fantasies and wants as opposed to adjusting to the assumptions put on her, she challenges cultural standards. Janie's choices regarding relationships, career goals, and personal growth show that she is in control. Crenshaw says that the intersection of gender with other social identities like race,

class, sexual orientation, and disability is a crucial consideration in intersectional feminist theory. This is due to the fact that the theory acknowledges the interconnected nature of numerous forms of oppression (Crenshaw, 1989). Autonomy, on the other hand, encompasses the idea of self-governance and independence. Janie's journey towards autonomy involves breaking free from oppressive relationships and societal expectations. She rejects the control and dominance of her first two husbands, Logan Killicks and Jody Starks, who seek to confine her to traditional gender roles. Janie's ultimate quest for autonomy leads her to Tea Cake, her third husband, with whom she finds a more egalitarian partnership that allows her to explore her passions and desires. Through Janie's experiences, "Their Eyes Were Watching God" challenges the notion that women should be passive objects or subordinate to men. The novel celebrates female agency and autonomy as essential for personal growth and self-fulfillment. It highlights the importance of women being able to define their own identities, make their own choices, and pursue their own happiness. Overall, "Their Eyes Were Watching God" portrays female agency and autonomy as integral aspects of feminism. It emphasizes the significance of women's empowerment, self-determination, and the pursuit of individual desires and dreams in the face of societal expectations and gender roles.

Representation of Female Friendship and Solidarity:

Feminist theory often emphasizes the importance of female friendships and solidarity in overcoming patriarchal oppression. The relationships Janie forms with other women in the novel, such as her friendship with Phoebe, and these relationships contribute to her growth and empowerment. The ways in which Hurston portrays the support and resilience shared among women and its significance in the narrative. In "Their Eyes Were Watching God," the representation of female friendship and solidarity aligns with feminist theory and highlights the importance of women supporting and uplifting one another. The novel explores various female relationships and demonstrates the power of solidarity among women. Janie forms significant bonds with other female characters, such as her best friend Phoeby Watson and her grandmother Nanny. These relationships provide emotional support, understanding, and a sense of community for Janie. Female friendship is depicted as a source of strength and resilience in the face of adversity. Janie finds solace and companionship in her conversations with Phoeby, who becomes a confidante and a sounding board for her thoughts and experiences. Through their friendship, Janie is able to share her journey of self-

discovery and seek validation for her desires and aspirations. Moreover, the solidarity between women is showcased during pivotal moments in the novel. When Janie faces judgment and criticism from the townspeople for her choices, Phoeby stands by her side and defends her. This illustrates the power of female support and solidarity in challenging societal expectations and norms. The representation of female friendship and solidarity in "Their Eyes Were Watching God" aligns with feminist theory by highlighting the importance of women's relationships and communal support. It emphasizes the idea that connections with other women can give women strength and empower them, fostering a sense of unity and understanding. Previously considered to be private (family undertakings) and strange (deviant sexual forcefulness), beating and assault is presently generally recognized as parts of an inescapable arrangement of strength that influences ladies as a class (Crenshaw, 1990). In general, the novel emphasizes the significance of female friendship and solidarity to women's experiences and lives. It emphasizes the significance of women supporting one another in their efforts to challenge patriarchal structures, find their own voices, and pursue self-fulfillment. The representation of these relationships underscores the feminist principle of uplifting and empowering women through mutual understanding and solidarity.

Intersectionality and Racial Identity:

Gender, race, and other social categories all play a role in shaping an individual's experience of oppression and privilege, according to the feminist theory concept of intersectionality. Throughout the novel, Janie's experiences of empowerment and marginalization are influenced by her intersections of her gender identity with her racial identity as a black woman. In "Their Eyes Were Watching God," the portrayal of female fellowship and fortitude lines up with women's activist hypothesis and features the significance of ladies supporting and elevating each other. The novel explores various female relationships and demonstrates the power of solidarity among women. Janie forms significant bonds with other female characters, such as her best friend Phoeby Watson and her grandmother Nanny. These relationships provide emotional support, understanding, and a sense of community for Janie. Female friendship is depicted as a source of strength and resilience in the face of adversity. Janie finds solace and companionship in her conversations with Phoeby, who becomes a confidante and a sounding board for her thoughts and experiences. Through their friendship, Janie is able to share her journey of self-discovery and seek validation for her desires and aspirations. Moreover, the solidarity between women is showcased during pivotal moments in the

novel. When Janie faces judgment and criticism from the townspeople for her choices, Phoeby stands by her side and defends her. This illustrates the power of female support and solidarity in challenging societal expectations and norms. According to Young, Liberal feminist philosophy emphasizes equal rights, opportunities, and access for women while promoting gender equality within the current social and political structures (Young, 1990). The representation of female friendship and solidarity in "Their Eyes Were Watching God" aligns with feminist theory by highlighting the importance of women's relationships and communal support. It emphasizes the idea that women can find strength and empowerment through connections with other women, fostering a sense of unity and understanding. The ideology of socialist feminism emphasizes the connections between capitalism and gender oppression and claims that in order to liberate women, both social and economic systems must be changed (Hartmann, 1979). In general, the novel emphasizes the significance of female friendship and solidarity to women's experiences and lives. It emphasizes the significance of women supporting each other in their pursuit of self-fulfillment, challenging patriarchal structures, and finding their own voices. The representation of these relationships underscores the feminist principle of uplifting and empowering women through mutual understanding and solidarity.

Critique of Patriarchy and Gender Roles:

Critique the patriarchal society depicted in "Their Eyes Were Watching God" and it restricts women's agency and freedom. The traditional gender roles assigned to women in the novel and their impact on Janie's self-realization. Janie challenges and subverts these roles, ultimately paving the way for her liberation. Firestone said in his research, Radical feminist ideology critiques patriarchy as the primary factor in women's exploitation and calls for the total dismantling of current gender roles (Firestone, 1970). Their Eyes Were Watching God" offers a critique of patriarchy and traditional gender roles, aligning with feminist theory. The novel explores the ways in which patriarchal structures restrict women's agency and limit their opportunities for self-realization and fulfillment. Throughout the story, Janie encounters various patriarchal figures and experiences the constraints imposed upon women within the society. Her first two marriages exemplify the oppressive gender roles imposed by patriarchy. Her first husband, Logan Killicks, views her as property and expects her to fulfill traditional domestic roles without considering her own desires. Her second husband, Jody Starks, seeks to control and dominate her, denying her autonomy and repressing her individuality. Janie's journey can be seen

as a rebellion against these oppressive gender roles. She rejects the notion that women exist solely for the pleasure and convenience of men. Instead, she strives for personal autonomy and agency, seeking a partnership that respects and values her individuality. The novel critiques the patriarchal norms that confine women to predefined roles and suppress their desires and aspirations. It exposes the limitations imposed by societal expectations and argues for the importance of women defining their own identities and determining their own paths. Examining the particular experiences of women in postcolonial settings, postcolonial feminist theory emphasizes how gender interacts with colonialism, imperialism, and cultural identity (Mohanty, 1988). Moreover, "Their Eyes Were Watching God" challenges the perception of women as objects of male desire and emphasizes the importance of women's sexual autonomy. Janie's relationships are not solely driven by the desire to fulfill societal expectations but rather by her own yearning for emotional and sexual fulfillment.The novel also questions the notion of male superiority by highlighting the flaws and shortcomings of the male characters. Through Janie's experiences, the narrative challenges the idea that male dominance leads to stability or happiness, suggesting instead that mutual respect and equality are essential for healthy relationships.In summary, "Their Eyes Were Watching God" offers a critique of patriarchy and traditional gender roles. It portrays the oppressive nature of these structures and advocates for women's autonomy, agency, and the rejection of limiting gender norms. By challenging patriarchal ideals and highlighting the importance of individuality and equality, the novel contributes to feminist theory and discourse.

Language and Voice:

Language and voice play a significant role in feminist literature, enabling women to express their experiences and perspectives. The use of language and dialect in the novel, paying particular attention to Janie's narrative voice. Hurston's portrayal of Janie's speech reflects her agency, identity, and defiance against societal constraints. In "Their Eyes Were Watching God," language and voice play a significant role in the portrayal of feminist themes. The novel explores the power dynamics embedded in language and the quest for individual expression and self-empowerment. In order to eliminate oppressive systems that restrict gender and sexual expression, queer feminist theory questions heteronormativity and examines the interconnections of power, gender, and sexuality (Butler, 2011). Language is used as a tool of oppression and control throughout the story. Janie's first two husbands, Logan Killicks and Jody Starks, attempt

to silence her and deny her the opportunity to express herself. They impose their own narratives upon her and expect her to conform to their expectations.However, as the narrative progresses, Janie asserts her voice and challenges the limitations imposed upon her. She seeks a language of her own, one that reflects her desires, experiences, and innermost thoughts. Janie's voice emerges as she finds the courage to speak up and express her truth, defying the restrictions placed upon her by society and her husbands.Zora Neale Hurston's writing style in the novel reflects the importance of authentic voice. She incorporates African-American vernacular speech and employs a lyrical and poetic narrative, giving a voice to the experiences and perspectives of African-American women. This language choice allows for a more nuanced and authentic representation of Janie's journey and her cultural identity. The novel suggests that finding one's voice is crucial for personal empowerment and self-realization. Janie's quest for her own language and voice aligns with feminist theory, which emphasizes the importance of women reclaiming their narratives and having agency over their own stories. "Their Eyes Were Watching God" challenges the silencing and erasure of women's voices and underscores the significance of self-expression as a means of reclaiming power and autonomy. It portrays language and voice as tools for breaking free from societal constraints and asserting one's individuality and worth. In summary, language and voice are important feminist themes in "Their Eyes Were Watching God." The novel explores the power dynamics inherent in language, the struggle for self-expression, and the importance of women finding and asserting their own voices. It emphasizes the significance of language as a means of reclaiming agency, challenging oppressive narratives, and pursuing self-empowerment.

Janie Crawford's Search for Self-Identity:

One of the main themes of the book is Janie's search for self-identity and autonomy. After initially being constrained by societal expectations and the control of others, Janie gradually breaks free of the traditional roles that are given to women. Her three marriages and relationships with Tea Cake, Jody Starks, and Logan Killicks demonstrate her growing awareness of her own needs, aspirations, and agency. In addition to addressing the intersections of race, gender, and class, Black feminist theory emphasizes the significance of inclusive and intersectional feminist movements, as well as Black women's experiences and challenges (Collins, 1990).

Challenging Gender Roles and Expectations:

Throughout the novel, Janie challenges traditional gender roles and societal expectations placed upon women. She resists being reduced to a passive and submissive figure, instead striving for self-expression and fulfillment. Janie's refusal to conform to societal norms is evident in her refusal to conform to her first two husbands' expectations, seeking love and fulfillment on her own terms. In order to address both gender and ecological justice, ecofeminism theory examines how women's oppression and environmental degradation are intertwined (Merchant, 1990).

Janie's Journey towards Empowerment:

Hurston portrays Janie's journey towards empowerment as she discovers her voice and asserts her independence. Janie's relationship with Tea Cake marks a turning point in her life because he encourages her to embrace her passions and desires. Their partnership is characterized by mutual respect and equality, challenging the notion of male dominance in relationships. Janie's actions and choices demonstrate her growing autonomy and her refusal to be defined solely by her gender. Poststructuralist feminism theory challenges traditional notions of gender and power, focusing on language, discourse, and the construction of gender identities, aiming to deconstruct binary categories and destabilize existing power structures (Butler, 1999).

Solidarity among Women:

Female solidarity, which defies preconceived notions of "natural" female rivalry and emerges as a crucial component in the fight against gender-based violence, is acknowledged as a component of the transformative dimension. We acknowledge female rivalry as a component of the exclusionary dimension, but we also acknowledge female solidarity as a component of the transformative dimension, as stated by Pulido and Elboj (2014). Janie and other female characters benefit from Hurston's emphasis on the significance of female strength and bonds. The novel stresses the strength and backing that ladies can offer each other through Janie's dear companionships with Phoebe and Caretaker, Phoebe's grandma. Women's activist beliefs of sisterhood and aggregate strength are supported by these connections, which furnish Janie with the space to communicate her thoughts and look for direction.

Critique of Racism and Intersectionality:

"Their Eyes Were Watching God" examines the intersection of race and gender in addition to gender. Janie is subjected to oppression and discrimination as a woman of African descent living in a predominantly white society. Hurston shows how Janie's experiences are complicated and how racism and sexism work together to shape her identity and opportunities. The novel's feminist discourse is enhanced by this intersectional lens. Women, in contrast to men, also experience the emotional and psychological bond between mother and child in a way that men do not (Karlan, 1992).

Research Questions:

1. Exploration of Feminism elements in novel "Their eyes were Watching God" by Zora Neale Hurston.

2. How Gender role has been applied in Their eyes were watching God?

3. Discuss Intersectionality and racial identity in novel "Their eyes were watching god"?

Research Objectives:

In Zora Neale Hurston's "Their Eyes Were Watching God," the research objectives of feminism theory can be summed up as follows: to basically analyze the depiction of orientation jobs, power elements, and organization in the existences of the female characters; to investigate the unique difficulties African-American women face and the intersections of race, gender, and class in a patriarchal society; to examine the hero's excursion of self-revelation and strengthening as she explores cultural assumptions; to investigate the concepts of women's solidarity, voice, and sexual liberation; to examine the novel's subversion of stereotypes and provision of alternative female narratives; furthermore, to arrange the work inside its verifiable setting, explicitly looking at its relationship to the Harlem Renaissance and women's activist developments of the time.

Significance of Study:

Because it reveals the novel's exploration of power dynamics, gender and the pursuit of female autonomy, the study of feminism theory in "Their Eyes Were Watching God" holds immense significance. Zora Neale Hurston's show-stopper gives a significant examination of Janie Crawford's excursion towards self-revelation even with cultural

assumptions. Scholars can investigate the novel's depiction of the complexities of womanhood, including the intersections of race and gender, by employing feminist lenses. The various ways in which Hurston challenges conventional notions of femininity, emphasizes the significance of women's experiences and voices, and emphasizes the significance of agency and empowerment in shaping one's destiny will be discussed in this research paper. In the end, examining feminism theory in "Their Eyes Were Watching God" enlarges our comprehension of the novel's ongoing relevance in addressing gender and equality issues while also providing a moving reflection of the broader struggles that women face in society.

Literature Review:

Various bits of American writing have shown the hopeless reality of people of color. Racist and sexual discrimination was experienced against Black women, who were marginalized members of society. Zora Neale Hurston's masterpiece "Their Eyes Were Watching God," which is about women's struggle for rights and dignity, is considered a classic of black American literature. Additionally, it is one of the most well-known pieces of contemporary literature on black feminism. Black feminist critics are viewed as a method of interpreting the inscriptions of class, race, and gender in cultural expression. They investigate crafted by dark female essayists from a women's activist or political outlook. The Combahee River Collective's black feminists wrote in their April 1977 manifesto: (Shi. L, 2019). The feminist cause advances each time a man or woman, regardless of age, advocates for the abolition of sexism. We might advocate for women's liberation any place we are; Membership in organizations is not always required. We can begin working for feminism right here at home as we educate ourselves and our loved ones. In the past, the feminist movement has not provided individual women and men with sufficient concrete plans for change. Even though feminist politics are founded on a solid foundation of principles regarding our objectives and course, we require a variety of methods to effect change in the feminist movement (Hooks, 2000). It's a bonus if a woman makes a living. Women with less education frequently abuse members of their families while doing little to improve their situation because they believe that men should carry out the majority of the family's responsibilities. In different occasions, taught, cognizant ladies need for self-character and independence from male centric limitations. In these circumstances, meaningful education is urgently required. The majority of crimes against women involve other women. Postcolonial women's activists progressively center around ladies' home life. Fundamentally,

"postcolonial women's liberation" offers options to conventional "woman's rights." (Mishra, 2013) Hurston skillfully portrays the African American woman during the mid-19th century through vivid descriptions of the protagonist's physical attributes, complexion, and notably, her manner of speech. Despite society's relentless attempts to silence Janie Crawford, her decision to express herself using an African American vernacular grant her a powerful voice. This essay asserts that "Their Eyes Were Watching God" transcends being merely a heart-wrenching love story, as it adeptly captures the prevalent racial, sexual orientation, and class divisions that permeated American society during that era. This is accomplished by closely examining Hurston's storytelling techniques, choice of words, and the carefully constructed setting (Qashgari, 2017). Studies on men's feminist identification have focused primarily on men who identify as feminists or who claim to support feminist goals. However, some men's ideas and values may be significantly influenced by the choices they make regarding their feminist self-identification. Our hypothesis holds that males who were unsure of their feminist identity held ideologies that were distinct from those of their feminist and non-feminist counterparts. We explored this speculation by differentiating the manliness stress and similarity, orientation job beliefs, and sexual relationship methodologies of women's activist, "uncertain," and non-women's activist American school (n = 533) and local area (n = 277)- going guys (Chadwick, 2019). Despite the evolving social circumstances of women, the core message of liberal feminism remains consistent, largely influenced by the efforts of liberal feminists. It asserts that the path to gender justice lies in reforming established social institutions and political systems. This perspective is grounded in the belief that women, as rational individuals, deserve equal social and political rights to men. The contemporary political agenda of liberal feminism addresses present-day inequalities by striving for parity in social, political, and economic opportunities, as well as civil liberties and sexual freedoms. In contrast, early liberal feminists focused on securing voting rights and equal educational access (0xley, 2011). Despite occasional shallowness and indiscretion, I outline four analytical advantages of employing intersectionality as a research paradigm: simultaneity, complexity, irreducibility, and inclusiveness. Additionally, I acknowledge the criticisms that have emerged surrounding intersectionality in recent years, as the concept has become a focal point of increasing research (Carastathis, 2014). The examination includes aspects such as evaluating the comparative worth of models that view intersectional social divisions as additive or mutually constitutive, considering the multiple levels of analysis required for these divisions, and

exploring their ontological underpinnings and interrelationships. In the article's concluding section, a critical analysis is undertaken to assess a particular intersectional methodological approach applied to aid and human rights initiatives in the Southern region (Davis, 2006). As one of the scarce works focused on Black women, "All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave" serves as a foundational reference for my endeavors to develop a Black feminist critique. This choice stems from its portrayal of the detrimental impact resulting from the tendency to view race and gender as inherently incompatible categories of experience and analysis (Crenshaw, 1989). Over the past years, women have joined forces to combat the pervasive violence that directly impacts their lives on a near-daily basis. Harnessing the power of shared experiences, women have come to recognize that the collective political demands of millions carry greater weight than the voices of isolated individuals. This politicization has significantly transformed our understanding of violence against women. Previously regarded as private matters confined to the realm of family issues and viewed as irrational incidents of sexual violence, acts such as rape and domestic violence are now widely acknowledged as integral components of a pervasive system of power that systematically affects women as a whole. (Crenshaw, 1990). Feminist separatism was the earliest manifestation of such gynocentric feminism. Because conforming to male-defined standards always entails appeasing or pleasing the men who continue to control the majority of socially desirable institutions and activities, and because doing so necessitates adhering to rules that men have created and have been used against women, feminist separatism rejected the idea of assimilating into the world dominated by men entirely or in part. Dissidence supported ladies' self-association, the advancement of secure, confidential spaces where they could talk about and investigate their encounters, express their fury, communicate with and security with each other, and the foundation of better than ever establishments and practices. Humanist feminism is therefore comparable to the assimilationist ideal in that it treats men and women equally and holds them to the same standards, equating sexual equality with gender blindness. Indeed, for many feminisms, androgyny is frequently associated with the objective of sexual liberation—a world in which gender differences would be eliminated (young, 1990). Never has the lady's issue been a "women's activist inquiry." The feminist question focuses on the causes of sexual inequality between men and women as well as male dominance over women. The majority of marxist studies of women's positions focus on how women relate to the economic system rather than

how women relate to men because it seems like they assume that their study of the former will clarify the latter. The lady issue has been the subject of three essential communist examinations. We can all see how our participation in or absence from production serves to oppress women. Because they define women as members of the working class, these analyses frequently include women's relationships with men alongside workers' relationships with capital (Hartmann, 1979). The early feminist thinkers were to a materialist understanding of sex what Fourier, Bebel, and Owen were to a materialist perspective on class. Women's activist idea has frequently been pretty much as incapable as the early women's activist drives to battle sexism. This was to be expected. The most obvious inequities could only be briefly touched upon at first because of the issue's scope. Simone de Beauvoir was the only person who came close to conducting the conclusive analysis. Her significant book, The Second Sex, was published in the early 1950s to a world that believed feminism was extinct. However, by the middle of the nineteenth century, when industrialization was well underway, a full-fledged feminist movement began to emerge. She attempted for the first time to anchor feminism in its historical foundation. Woman's rights was propelled by the Abolitionist development and the stewing thoughts of the American Upheaval itself. It has always been popular in the United States, but it was invented just before the Industrial Revolution, so it has little history or tradition. The document that was adopted at the first national conference for women's rights in Seneca Falls in 1848 was inspired by the Declaration of Independence (Firestone, 2015). Everything from the most blatant economic and political hierarchies to the production of cultural goods has been referred to as "colonization." According to Mohanty (1984), it has analytical value in both traditional and contemporary Marxism as a category of exploitative economic exchange (especially in contemporary theorists like Baran, Amin, and Gunder-Frank). Gender is the linguistic sign of the political divide between the sexes. Since there are just a single orientation and not two, orientation is involved here in the solitary. The "manly" isn't an orientation; the only one is: the females because the masculine is the general, not the masculine. Wittig subsequently encourages the nullification of "sex" for ladies to acquire the situation with a general subject. "Ladies" should embrace a particular and a widespread perspective in transit to that demolition (Butler, 2011). The ambiguity surrounding contemporary perspectives on who may be a Black feminist is closely related to a second definitional conflict in Black feminist thought: what exactly defines Black feminism. As per this section, Dark women's activist idea is a collection of particular

information created by African-American ladies that verbalizes a viewpoint on and for Individuals of color. Black feminist thought has the potential to have significant repercussions for specialized thinking, in addition to demonstrating that African-American women are capable of theorizing (Collins, 1990). I do not intend to suggest that particular sexual practices produce particular genders; instead, all I want to do is point out that sometimes gender police are used to keep people heterosexual in situations where that is the norm. While there are, as I would see it, major and tremendous contrasts between us, Catharine MacKinnon presents a detailing of this situation that resounds with my own (Butler, 1999). Life for ladies is exceptionally connected; it is not autonomous. If not the biological reason, virtually every aspect of our "difference" has a biological basis. Only women, and the majority of women, physically transcend the Kantian tradition's standard of separating the biological self from the rest of human life. An embryonic life becomes a part of a woman's biological existence when she is pregnant. The children she will eventually raise will share her requirements. A mother's psychological and emotional bond with her child is a component of the counter-autonomous human experience that women, in contrast to men, have (Karlan, 1992).

Research Methodology:

Close reading, textual analysis, and theoretical frameworks are all used in the research methodology for applying feminism theory to Zora Neale Hurston's "Their Eyes Were Watching God." First, a close reading of the book will be done to look for feminist themes, character development, and narrative elements. Gender dynamics, power dynamics, and women's experiences will be highlighted in particular passages, dialogues, and events that will be the focus of textual analysis. In order to interpret the text and discover underlying messages, feminist theories like intersectionality, black feminism, and feminist literary criticism will be used as analytical lenses. In addition, secondary sources like books, scholarly articles, and critical essays will be used to learn more about the novel's broader feminist discourse. This procedure intends to give a thorough comprehension of the women's activist subjects, portrayals, and commitments of "Their Eyes Were Watching God" inside its scholarly and social setting.

Discussion/Analysis:

Zora Neale Hurston's book "Their Eyes Were Watching God" investigates different topics, including race, love, and self-revelation. The protagonist Janie Crawford's journey toward autonomy and empowerment in a

patriarchal society is the focus of feminist theory in the novel. Let's get into a discussion and analysis of how the novel and feminism theory are related. First and foremost, it is essential to keep in mind that "Their Eyes Were Watching God" was released in 1937, at a time when feminism was still in its infancy as a social and political movement. Despite this, the book offers a nuanced look at female empowerment within the confines of gender roles and expectations. The struggles and triumphs of women in a society dominated by men are depicted in Janie's story, highlighting the significance of self-actualization and agency. Janie's journey towards self-discovery can be seen as a feminist narrative. At the beginning of the novel, Janie is trapped in an oppressive marriage to Logan Killicks, where she is treated as a mere possession. This initial relationship illustrates the limited agency and autonomy afforded to women in society. However, Janie's subsequent marriages to Joe Starks and Tea Cake serve as vehicles for her growth and independence. Janie initially believes that she has achieved the freedom and fulfillment she seeks in her marriage to Joe Starks. Janie, on the other hand, is forced into a subservient role as the mayor's wife as a result of Joe's domineering and controlling nature, which ultimately suppresses her individuality. Janie learns the value of personal autonomy and the need to define her own identity through her interactions with Joe. Tea Cake is the relationship that has the greatest impact on Janie. Their relationship is based on common regard, love, and association. Tea Cake empowers Janie to challenge societal norms by encouraging her to pursue her passions and desires. With Tea Cake, Janie gets comfortable with herself, encounters genuine affection, and declares her freedom. Nonetheless, their relationship isn't without its difficulties, as Tea Cake's desire and possessiveness lead to misfortune. Nevertheless, Janie's interactions with Tea Cake demonstrate her personal development and her capacity for independent decision-making. The feminist themes in "Their Eyes Were Watching God" are further explored through Hurston's lyrical and evocative prose. Hurston's writing captures the internal struggles faced by Janie as she grapples with societal expectations and her own desires. The novel delves into themes of sexual liberation, identity, and the intersectionality of race and gender, offering a nuanced portrayal of the complexities faced by women of color. It is important to note that Hurston's portrayal of feminism in the novel is not without criticism. Some argue that Janie's journey towards empowerment is achieved through her relationships with men, suggesting a reliance on male validation for her self-realization. Additionally, Janie's position as a light-skinned woman in a predominantly Black community raises questions about the representation of Blackness within feminist discourse. Zora

Neale Hurston's "Their Eyes Were Watching God" presents a multifaceted exploration of feminism through the protagonist Janie Crawford's journey towards self-discovery and empowerment. The novel offers a critique of gender roles and societal expectations, highlighting the importance of agency, love, and personal autonomy. While the portrayal of feminism in the novel is subject to interpretation and criticism, its significance in examining the experiences of women in a patriarchal society cannot be denied.

Conclusion:

Zora Neale Hurston's "Their Eyes Were Watching God" offers a compelling portrayal of feminism through Janie Crawford's journey towards self-discovery, empowerment, and autonomy. The novel challenges traditional gender roles, highlights the importance of female bonds, and explores the intersectionality of race and gender. Janie's character serves as a powerful symbol of resilience and resistance, inspiring readers to question societal norms and embrace their own paths towards personal fulfillment and liberation. "Their Eyes Were Watching God" exemplifies the feminist theory in its portrayal of Janie Crawford's journey towards self-discovery, empowerment, and independence. Through analyzing the historical context, female agency, representation of female friendships, intersectionality, critique of patriarchy and gender roles, and the role of language and voice, it becomes clear that Hurston's work makes a significant contribution to feminist literature. By highlighting the struggles and triumphs of black women, "Their Eyes Were Watching God" continues to inspire and resonate with readers, both within the context of its publication and in contemporary society.

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Negotiating Feminist Identities and Gender Performativity in Elif Shafak's Novels: An Analysis of 'Three Daughters of EVE' and 'Honor'

By

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Abstract

This analysis of "Three Daughters of Eve" and "Honour" by Elif Shafak investigates gender performativity and feminist identities in these books. We use theme analysis within a qualitative framework to examine how these books deal with gender norms, social conformity, and resistance to patriarchy. The study shows how Shafak's characters deal with and occasionally fight against the gendered expectations placed on them, drawing on Judith Butler's idea of gender performativity and Kimberlé Crenshaw's intersectionality theory. The books present a detailed picture of the issues women confront, notably in Turkish and Kurdish communities, and question both Western and Islamic feminist ideas. The research emphasizes the necessity for various feminist viewpoints considering gender interaction with cultural and religious identities. It also shows the need for inclusive and culturally sensitive methods in feminist discourse. The gender dynamics and diverse character of feminist conflicts in modern literature are explored in depth by Shafak's writing.

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Introduction

Gender inequality has been an ongoing problem for centuries and persists in today's society in several forms. Gender discrimination continues to exist in today's society, with its roots in essentialist views of gender. In elevating masculinity above femininity, this view promotes norms in which men are dominating, and women are submissive, which in turn contributes to the subjugation of women worldwide (Butler, 2011; de Beauvoir, 1949; Butler and Trouble, 1990). Strong criticism of these patriarchal and sociocultural standards has come from feminist thinkers, who argue that gender is a social rather than a biological construct (Butler, 2011). The conventional binary concept of gender is challenged by Judith Butler's key book, "Gender Trouble," which argues that gender identity is determined by cultural and social conditioning.

This analysis focuses on Elif Shafak's depiction of female characters in her books "Three Daughters of Eve" and "Honour." Shafak's tales effectively illustrate the obstacles encountered by women in a patriarchal society, addressing themes of objectification, victimization, and oppression (Shafak, 2011a; 2011b; Furlanetto, 2013). This study aims to compare and contrast Western and Islamic feminism's perspectives on gender equality and to analyze how Shafak's characters reject social expectations, claiming their agency. The study's overarching goal is to "challenge the Western narrative that often portrays Muslim women as mere victims of their culture or religion" (Barlas, 2019). This study adds to a more nuanced view of gender, religion, and culture by examining the objectification of women and their resistance to societal standards via examining gender performativity in Shafak's works. This research aims to add to the ongoing conversation on feminism and gender equality by shedding light on the complexities of gender identity in Middle Eastern culture, as shown in Shafak's works.

Literature Review

Elif Shafak's "Three Daughters of Eve" and "Honour" both deal with feminist themes that require readers to grasp feminist theory and the conversation around gender performativity. Contributions to the conversation on gender, feminism, and cultural norms by academics like

Judith Butler, Simone de Beauvoir, Nancy Fraser, and Carol Gilligan are crucial to this topic. Judith Butler's idea of gender performativity questions conventional views of gender as a fixed, intrinsic feature (Butler and Trouble, 1990). According to Butler, gender is an artificial construct that is always revised in light of changing social norms and performances. The protagonists of Shafak's stories, who must negotiate and, at times, defy gender norms, embody this theme well. Shafak's depiction of women struggling with identity and social expectations rings well with Butler's argument that gender is not innate but rather formed via repeated behaviours (Butler, 2011).

Simone de Beauvoir, a seminal figure in feminist philosophy, maintains that women have always been 'the other' in a patriarchal society (Beauvoir, 1949). Her existentialist feminism places an emphasis on men's definitions of women, which she argues leads to systematic discrimination against women. This view is consistent with Shafak's portrayal of women, who are shown as fighting to establish their uniqueness and agency while being constrained by patriarchal standards. For example, in "Fortunes of Feminism," Nancy Fraser explores the relationship between social reproduction and gender inequality (Fraser, 2013). By pointing out the systematic undervaluing of women's work, she criticizes the capitalist system's dependence on women's unpaid labour, notably in caregiving responsibilities. Shafak's stories reflect these concerns by featuring protagonists stuck in stereotypical caregiving positions where they are often underappreciated for their efforts and have limited opportunities to further their careers.

Carol Gilligan's "In a Different Voice" presents a viewpoint on women's moral growth, contrasting with standard male-centric ethical theories (Gilligan, 1993). Shafak's analysis of the moral and ethical difficulties her female characters face demonstrates the need to recognize different moral views. Islamic feminism, a reaction to Western feminism and traditional Islamic interpretations, is important to grasping Shafak's characters' predicament. Islamic feminism is an ideology that promotes gender equality within Islam by working towards a synthesis of feminist goals and Islamic teachings. Shafak's depiction of Muslim women who exercise feminism while still negotiating cultural and religious constraints reflects this approach.

These theoretical foundations are supplemented in the examined literature by works that explore the interplay between gender, race, and socioeconomic position. Crenshaw's (1989) theory of intersectionality offers a framework for considering how many identities interact to

generate oppression and discrimination. This is particularly important to remember while considering the marginalization that Shafak's characters face. Bell Hooks, in her book "Feminist Theory: From Margin to Centre" (2000), advocates for an inclusive feminism that recognizes the interconnectedness of problems like racism, class, and gender. Characters in Shafak's writings typically face challenges arising from the intersections of their gender, cultural, and religious identities, making an intersectional approach essential to understanding their identities and plights. The inclusion of black feminist thinking, exemplified by the work of Patricia Hill Collins (Collins, 1990), is a significant contribution to this discourse since it brings attention to the challenges women of colour face. This group is often marginalized within the context of white feminist discourse.

Shafak's literary works, like those of Collins, include female protagonists from the Middle East who encounter distinctive obstacles. Elif Shafak's literary contributions enrich the discourse around feminism, as she adeptly presents a multifaceted depiction of the lived experiences of women in Turkey and the Middle East. The books authored by her delve into the themes of sexism, nationalism, and the juxtaposition between conventional and contemporary ideals. Moreover, these literary works often include robust female protagonists and complicated narrative structures. Shafak's literary works provide valuable insights into the societal constraints experienced by women within these particular contexts. Shafak's novels, "Three Daughters of Eve" and "Honour," are key works on this subject, comprehensively examining the issues explored in feminist writing. The novel "Honour" examines the profound ramifications of deeply ingrained cultural standards and the notion of honour within a patriarchal social structure. Conversely, "Three Daughters of Eve" digs into the challenges the main character faces in relation to her self-image, religious beliefs, and the pursuit of gender equality. Both literary works extensively explore the intricacies of gender performativity and the defiance against patriarchal conventions.

Methodology

The present inquiry employs qualitative approaches to analyze Elif Shafak's novels "Three Daughters of Eve" and "Honour." This methodology facilitates a more comprehensive exploration of the gender performativity present in literary works and the resistance they exhibit against patriarchal standards. This research utilizes the thematic analysis approach (Braun and Clarke, 2006) to identify recurring themes within the data and present the results. This approach proves to be beneficial in

analysing the many gender roles and feminist viewpoints that are portrayed in the literary canon.

Research Design

The study methodology is predicated upon meticulously examining the literary works, particularly exploring gender, feminism, and cultural standards. This requires a thorough examination of the relevant literature, with particular attention on the analysis of characters, plot development, and underlying themes. The present study employs the theoretical frameworks of gender performativity proposed by Judith Butler and intersectionality as conceptualized by Kimberlé Crenshaw (2013). This research employs Judith Butler's theory of gender performativity (Butler and Trouble, 1990) to examine how various book characters construct and embody their gender identities. Butler argues that gender should be seen as a performance rather than an inherent characteristic, and this perspective may provide a framework for analyzing the behaviours of characters and the social contexts in which they are situated. To conduct a more comprehensive examination of the influence of many identities, such as gender, culture, and religion, on the experiences and agency of characters, the study incorporates Crenshaw's intersectionality theory (Crenshaw, 1989). The significance of this method lies in its essentiality for comprehending the intricate complexities of oppression and resistance shown in the books, owing to the intricate interplay between the characters' varied identities and the social dynamics they confront.

Data Collection and Analysis

The key materials used for this research are the novels "Three Daughters of Eve" and "Honour" by Elif Shafak. The texts examined include a comprehensive examination and analysis of gender roles, social expectations, and feminist philosophy. These topics are thoroughly explored and deliberated about within the given context. The text is programmed to identify and examine patterns and themes as an integral component of the analysis process. The codes are further organized into overarching categories according to the theoretical foundations of the research. To illustrate, do a comprehensive search and systematically classify instances of gender performativity to analyze the embodiment and challenge of gender roles within the narrative. The interaction of gender with other social identities is also examined to grasp the layered experiences of the characters fully.

Theoretical Framework

Butler's theory of gender performativity and Crenshaw's (2013) idea of intersectionality are the primary sources of theoretical inspiration for this research. Her work informs the examination of character actions and societal norms in Butler's books on gender as a social construct. On the other hand, Crenshaw's framework provides a critical lens through which to examine the characters' experiences with several layers of oppression and identity. The study also uses feminist literary criticism as a methodological tool in addition to these core ideas. Through this lens, we may analyse Shafak's works critically from a feminist perspective, looking at how her depiction of women challenges or perpetuates stereotypical gender roles.

Data Analysis and Findings

Elif Shafak's "Three Daughters of Eve" and "Honour" are subjected to a theme analysis that reveals complex levels of gender identification, performativity, and resistance in the setting of patriarchal standards. These results are crucial for interpreting the books' depictions of the interplay between feminism and cultural norms.

Discussion

Gender Identity and Performativity

In "Three Daughters of Eve," Peri's journey best exemplifies Judith Butler's (Butler and Trouble, 1990) fluid and complicated conception of gender identity. Her cultural, religious, and academic upbringing all have contributed to a complex personality that vacillates between many distinct personas. This fits Butler's argument that identifying as a certain gender is a performative act informed by culture and upbringing. Similarly, "Honour" digs into women's lived experiences inside a Turkish-Kurdish family, illustrating how cultural expectations and the notion of honour impact their lives. The book exemplifies Beauvoir's (1949) idea of women as 'the other,' as the novel's protagonists struggle to find their place in a society where their values and identity depend on male acceptance and cultural standards.

The research also highlights the intersectionality of the characters' identities, as conceptualized by Kimberlé Crenshaw (Crenshaw, 1989). The women's stories in these books are shaped not just by their gender but also by their ethnicity and religion. Characters' battles with social norms,

familial honour, and individual aspirations reflect the intersectionality that gives rise to their difficulties.

Resistance to Patriarchal and Socio-cultural Norms

An important finding is the diverse kinds of resistance represented in Shafak's tales. Pembe and Jamila are the only two characters in "Honour" who subvert stereotypical gender roles. Pembe's existence in London is both a physical and conceptual break from the traditional expectations placed on women in her society. In contrast, Jamila's traditional village midwife function becomes a vehicle for quiet defiance and female agency. The three daughters of Eve in "Three Daughters of Eve" represent mental and emotional fortitude. Insights into the wider criticism of social expectations for women may be gleaned from Peri's inner turmoil and her final attitude on religion and identity. This corresponds with Nancy Fraser's assessment of social institutions that undervalue women's contributions, particularly within the limitations of family and cultural standards (Fraser, 2013).

Additionally, Shafak's stories do more than only criticize Turkish and Kurdish communities; they also contest generalizations made about Muslim women. The individuals' involvement with their various challenges contradicts the Western narrative that typically depicts Muslim women as inert and downtrodden. Asma Barlas's (2019) description of Islamic feminism, in which the uniqueness and agency of Muslim women's lives are highlighted, is consistent with this view.

Western and Islamic Feminism: A Comparative Lens

The novels provide a fresh viewpoint to examine the differences between Western and Islamic feminism. Western feminism, as shown by Shafak, may not adequately capture the realities of women in Muslim communities, although it offers crucial insights into gender inequity. Because of this, feminism must be interpreted in a way that respects these women's religious and cultural backgrounds. The stories in "Three Daughters of Eve" serve to emphasize the need to use a feminist perspective that takes into account the specific setting. This is in line with Bell Hooks' (2000) call for a feminism that is intersectional and inclusive, one that values the many ways in which women are marginalized today. Shafak's protagonists, in negotiating their identities, encounter not just gender discrimination but also the nuances of cultural and religious identities.

Impact of Societal and Cultural Norms on Female Agency

The influence of cultural and social standards on women's agency is a central theme in both books. The protagonists are often placed in predicaments where they cannot behave freely due to cultural norms. However, their reactions to these restrictions range from quiet defiance to direct opposition. This exemplifies the comprehensive knowledge of women's resistance techniques necessary in a patriarchal society. As a social construct, honour significantly impacts the lives of the people in "Honour," especially the women. The narrative demonstrates the pervasive influence of this concept inside their societal framework, exerting control over their behaviours and everyday rituals. The aforementioned viewpoint aligns with the theories proposed by Beauvoir (1949) and Butler (2011), who contend that gender is socially constructed and substantially influences women's self-perception and their understanding of their societal position.

Navigating Feminist Identities in Muslim Contexts

Both works focus on the challenges of navigating feminist identities within Muslim contexts. The challenges encountered by the protagonists in the narrative serve as a reflection of the inherent complexities involved in reconciling Islamic beliefs and cultural traditions with feminist principles. This novel facet emphasizes the need to consider cultural and religious elements while discussing feminism and gender equality. According to the results, Shafak uses her stories to not only attack patriarchal institutions in her own culture but also to dispel myths about feminism and women's responsibilities in Muslim countries as a whole. This is especially pertinent in the present worldwide conversation on feminism when the importance of a wide range of feminist viewpoints is being acknowledged.

Conclusion

The study of Elif Shafak's "Three Daughters of Eve" and "Honour" gives vital insights into gender performativity and the difficulty of negotiating feminist identities within patriarchal systems. The novels support Judith Butler's views on the social construction and performance of gender roles, and they stress the difficulties women suffer due to cultural and societal conventions, as emphasised by Simone de Beauvoir. Kimberlé Crenshaw's theory of intersectionality among gender, culture, and religion provides a framework for making sense of the characters' varied life experiences.

Recommendations

- **Inclusive Feminist Discourse:** Bell Hooks argues for a more inclusive and culturally sensitive feminist discourse in the future, one that considers the wide variety of experiences women from various ethnic, cultural, religious, and socioeconomic backgrounds have had throughout history.

- **Critical Literary Analysis:** Novels like Shafak's may help scholars and critics understand and combat harmful gender stereotypes, particularly in Muslim societies, and should be used to do so.

- **Intersectional Frameworks in Education:** The intersecting aspect of gender and feminism should be taught using intersectional frameworks in gender studies.

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Rethinking Marlow's Genius "Doctor Faustus" Through Existentialist Philosophy

By

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Abstract

The present study seeks to investigate Christopher Marlow's genius "Doctor Faustus" through existentialist philosophy. The play Dr. Faustus is a wonderful creation of the Renaissance period in English literature. The current study analyses the play through existentialist philosophy. The study is qualitative in nature and analyses the play through content analysis. the findings of the study indicate that Dr. Faustus is a child of the Renaissance period. However, this play also deals with moral degradation of mankind due to lust, love for power and challenge to the Mighty Creator of the universe. Hence Dr. Faustus highlights man's conflict with his own ideas due to pride. Besides, the study concludes that pride being the first sin committed by the human on this earth, destroys man of genius. Highlighting the follies of mankind through literature itself indicates the universality of literature in all ages.

Keywords: Christopher Marlow, Doctor Faustus, pride, Existentialist philosophy.

Introduction

The movement known as existentialism was founded in the middle of the 19th century and gained widespread acclaim in the 20th. Its primary focus was the search for the rationale behind human existence, or rather, the

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search for the rationale behind each individual's existence. The French philosopher Sorenkierkgaard and the German philosopher Friedrich Nietzsche were the existentialism's founders. The agitation and depression that people experienced following World War II led to the existence of the existentialism movement. Even though people had not recovered from the shocks of World War I, they faced World War II and witnessed numerous disasters and deaths for no apparent reason. As a result, their faith in God became increasingly shaky, prompting them to question God's existence—another aspect of existentialism—and eventually they became atheists.

Due to the circumstances of the time, a few questions arose in the human mind, including:

"Why am I here?"

"Where did I come from?"

"How much am I worth?"

Is there any value in me?

"Do I have a meaning?"

In addition to all of these concerns, there was one more significant concern regarding the existence of God: "Does God exit?"

Existentialism adherents are concerned about the question, "Does God exit or not?" If so, where exactly is he? And if not, from where did life originate? We people are from where we people are from, and how were we created without a reason or purpose, sending humans on this planet?

We cannot say that existentialism and atheism are the same ideas; in fact, they are very different from one another. However, atheism is one aspect of existentialism.

In the middle of the 20th century, many authors wrote fiction with existentialism at the center or as the main theme, such as "Jean-Paul Sartre, Albert Camus (1913-1960), Simone De Beauvior (1908-1986)." Even though "Doctor Faustus," a masterwork by the great dramatist Christopher Marlow, was written in the Renaissance but still has an atheistic nature, we have also seen the influence of atheism. Drama comes from a Greek word that means "action" and is derived from the verb "to do" or "to act." Show is a type of writing that can take the form of a composition or a section. It can show life or tell a story through characters' actions, emotions, struggles, and interactions. The show is supposed to be

planned and done in front of a lot of people in a place. It is said to be a very thick style of writing with many pieces that developed from the two basic structures of comedy drama and disaster.

Faustus was Marlow's most noteworthy misfortune. A tragedy is basically a part of a show that actually shows a sad event, occurrence, or catastrophe in the lives of the characters. These plays were produced by Greek producers for social and religious celebrations; later on this subgenre accomplished its full affirmation in the Elizabethan age, where Shakespeare, Marlowe formed significant horrifying plays(Anwar,?)

Marlow was the extraordinary show author of renaissance period however he served almost no time span of his life in the field of writing yet in this brief time frame time of six years he did the best that he can with. "Marlow's most well-known play, "Doctor Faustus," is a great tragedy. Although it is officially known as "Doctor Faustus," this play's full title is "The Tragical History of the Life and Death of Dr. Faustus." It was first produced in 1604 and is based on the German folk tale "Faustus" (Yirinec, 2013). It has been seen that it was made in fifteenth hundred years however it controlled in writing for the ages even in the twenty first hundred years (Schuler, 2013). After the dark ages and the medieval period, the Elizabethan era began with Elizabeth I's rise to the throne in 1558 and ended with her death in 1603. It is respected to be a champion among the most motivating events in the verifiable background of England in the midst of which academic figures, for instance, Sir Philip Sidney, Edmund Spenser, Roger Ascham, Richard Whore, Christopher Marlowe, and William Shakespeare succeeded under the rich effect of Renaissance, Humanism, close by consistent and geographical movements.

Marlow staged his second tragedy, Doctor Faustus, in 1588. Dr. Faust plays the main role in the play, pitching his spirit to the devil and information. After 24 years, the play ends with Faustus' restricted surrender of his spirit to the fallen angel (Zhao, 2015). "Faustus" was likewise renowned as the Christian play since it was written in the Christian setting and it has additionally featured the Christian's trusts that doing anything against of God's will is sin and Dr. Faustus conflicted with to the God's will as well as transparently tested the God by his concurrence with villain (Ornstein, 1968). The play's Dr. Faustus character embodies the essence of atheism: he tried to be as powerful as God because he had a lot of knowledge, but he was not satisfied with himself and wanted more and more. Because of this power, he thought he could do anything now, but he was using it wrongly: he was trying to be as

powerful as God by using black magic. Sadly, this led to his faith in God becoming weaker.

Faustus by Marlowe can be roughly divided into following: Superior Pride, Insight over information, Trust in the timing of his chance, a sense of obligation, A determined challenger who refuses to acknowledge the future, Regarding Substance over soul, Criticism (Roohi, 2016). The Specialist Faustus's deplorable trait is his never-ending search for information. According to Zhao (2015), Faustus does not fulfill the four world subjects of theory, drugs, law, and religious philosophy because he is an educated specialist.

It's possible to say that even though Marlow himself was an atheist, the character of Faustus Marlow only served as a vehicle for conveying to readers his belief in atheism.

Marlow was later detained due to his atheistic beliefs. The second version of Doctor Faustus, which was published in 1616, is the one that has been chosen to be analyzed from the perspective of atheism.

Review of the related literature

In his "A survey of resources," Sarah K. Scott said that Doctor Faustus has the "greatest place on set of textual issues" that make the text difficult to analyze in detail. She went on to say that there are two versions of "Doctor Faustus," one of which was published in 1604 and is considered to be the original text. The second version, published in 1616, has six hundred more lines and contains comic effect about what Dr. Faustus did when he got the power of black magic. Some critics claim that the comic addition was not added by Marlow because it was not in Marlow's style of writing. However, both versions of "Doctor Faustus"

Perry (2013) wrote a thesis titled "Striving in Faustus," in which he argued that the "Doctor Faustus" story was influenced by "A Tale of Simon Magus." Simon Magus was interested in performing miracles, and like Faustus, he wanted to make something different that was beyond human reach, so he used black magic.

Perry's main point was that Marlow dealt with Faustus' story from the point of view of "humanity's urge to striving about the things beyond their reach."

He had come to the conclusion of his thesis on this point, which was that Dr. Faustus' character was fully developed and mature, but his main flaw was his lack of judgment. Despite all of his efforts, he failed to go beyond

his nature and died; he would never live forever, which is a very weak point of human nature—everyone must die and no one should try to go beyond their limits. One of the research papers compared "Doctor Faustus" by Marlow and "Waiting for Godot" by Samuel Bucket from the point of view of atheism to see what kind of emotional impact it had on the reader's thoughts about atheism. Despite their distinct eras and authors, the plays share a common theme. After reading both plays, readers must have doubts about the existence of God because only God can carry out human deeds and everyone must turn to him, as Faustus did. He had a chance of salvation, but she turned it down, proving that Faustus was an atheist. The study by the authors of the selected research paper was concluded on the basis that the reference to God's existence in Doctor Faustus contradicts its theme. Because this play has all the Renaissance elements, one could say that Faustus is an atheist. This is because the Renaissance was a time of discoveries and people doubted their creator, which led to atheism. The name of another study, titled "Dr. According to Shabnam Iftikhar's 2014 book Faustus: A Sermon Against Atheism, all of Marlow's tragic heroes are full of life and energy, but they all end up in bad condition, especially Dr. Faustus winds up with feel sorry for salvation. It ended all of Marlow's claims that he was an atheist.

She concluded her research, which Dr. Faustus receives salvation regardless of how powerful an evil is, but they never win. Marlow was like the hero who came to the conclusion that people who commit immoral acts will never find salvation. There is unquestionable faith in God, which prevents one from ever being a dame (Iftikhar, 2014). Nicole Smith (2011), reports that dismissing communicated self-important message of significant quality that turns out close to the completion of play, all around investigation of the substance seems to multiply skeptic levelheadedness. Even though Faustus is turned down and the evil is finally called out, the message of the story is not in the ending; rather, it should be found in the "body's subtext." In any case, the perspectives regarding Marlowe's secularism are debated, according to Robert Ornstein's article "Marlow and God" (Perry, 2013).

Marlowe was profoundly influenced by this pattern (Bianco, 2012). It is likely that the soul of the Renaissance was distinguished by the desire for influence, wealth, and solid longing to utilize education for exotic pleasures while disregarding moral constraints (Bianco, 2012).

The appearance of holy messengers on Faustus' shoulders is extremely topical and critical. He is persuaded by the great blessed messenger to follow the right path by apologizing for his wrongdoings and serving God,

but the dishonest holy messenger coerces him into following his passion and submitting to Lucifer's rule. These two favored couriers address the division of his will - an inside conflict where the battle goes on between and incredible and insidiousness objectives. In this way, agnosticism and confidence in great and terrible holy messengers are distinct. Agnostics never have faith in heaven's attendants, who are ultimately God's creation. Similar to this, Satan, or the Fallen Angel, was present when he completely disobeyed God's commands (Bartlett, 2014). Faustus by Christopher Marlowe is an Ideal masterpiece. The activities of a colleague, which apply not only to the population of the Elizabethan era but also to that of the present day, are the rotating assistant topics in the story. It throws light on the seven deadly sins including Pride, lying, trickery, devilishness and Man's hindrances and his human prospects. Additionally, it discusses the significance of valuing acts like "Leniency," "Recovery," and "Salvation" of the human spirit (Roohi, 2016).

The understanding of our place in relation to the one who created the universe, i.e. God, is the foundation of genuine knowledge, not extraordinary knowledge or human insight. For knowledge is more important than rubies, and nothing you need can be differentiated and it. The adage "Knowledge without shrewdness is like a pile of books on the back of an ass' suit Specialist Faustus" is well-known. Faustus is a Renaissance man because of his insatiable thirst for knowledge, his love of excellence, his enthusiasm for art, his skepticism, his enthusiasm for witchcraft and enchantment, his admiration of Machiavelli, and his superhuman ambition and will in the pursuit of standards of magnificence or power. As a mystical performer, he will appreciate the universe of benefit and pleasure, intensity, respect, and transcendence. In remaining upon the potential gains of his charm impact, he exhibits his fiery interest, his hankering for wealth and excess, his enthusiasm, and his hurting for impact. The Renaissance possessed precisely these characteristics. It is essential to isolate among Information' and Shrewdness' for example in case information' is mishandled it will in general be a gamble to humanity for example gathering of significantly perilous nuclear weapons. According to Roohi (2016), the subject of the current study is a highly skilled doctor who abused his authority and education to exact his own punishment. Before Shakespeare, Christopher Marlowe was Incredible England's most famous author, and he has been called "the more remote of English Disaster." His phenomenal achievements lie in his responsibilities to advocate humanism in his plays which impacts him to end up the envoy of Shakespeare and various producers in Renaissance period. This paper looks into how he shows his "humanism" by showing the "want" of the

legend in his three most important tragedies, Tamburlaine the Incomparable, The Grievous History of Specialist Faustus, and The Jew of Malta (Zhao, 2015). Although Dr. Faust dies tragically, his image of a never-ending quest for knowledge leaves a lasting impression on readers (Zhao, 2015). The characters in Marlowe's play are liberated, free, and independent from the constraints imposed by medieval Christian doctrines. At long last, they are eager and prepared to comprehend the enormous creative possibilities they have and to achieve their goals. Nevertheless, Burgess also provides the conversation starter. What purpose does this opportunity serve? And references Eliot: Despite the fact that it appears to elevate man to a gallant level never before seen in writing, this reasoning actually reduces him to the status of a creature with incredible inventiveness but no soul. According to Harry Levin, Marlowe's overreaches use this eagerly anticipated opportunity for perilous ends: for gaining influence in the military, political, and financial fields, each of which was personally connected to the influence of the endless, wildly erroneous information depicted in Burgess's sinister enchantment of Dr. Faustus (1970).

Marlowe's play has been the subject of almost similar number of questionable interpretations as the Faustian legend itself. The legend, which has been embellished and retold from a variety of perspectives, appears to have its origins in a man who was known as Dr. Johann Faust and lived in Heidelberg (Kosti, 2009). Although many scholars consider Doctor Faustus to be a profound quality play, there is sufficient evidence that it is essentially agnostic. Christopher Marlowe's Doctor Faustus is one of the great works of literature. Marlowe lived a strange life and was detained twice for sin and agnosticism. However, to view it as Marlowe's final religious and cosmological declaration as he turns upon his ideal of greatness is to understand the full significance of Faustus' hopelessness and the final harmony of Marlowe's life and work. German Faust (c1480 - c1539) was faulted by his biographers for owing his enrichments not to God but instead to the lowlife. I acknowledge that the distinction can, in any case, largely be traced to the extremely extraordinary world views of Catholic Renaissance Italy and Protestant Reformation Germany. In a similar vein, Crane Brinton, a historian, identified what he referred to as "Apare" humanists in northern Europe and "Aexuberant" humanists in the South (Brinton 1963, p. 35). Appearance of angels on the shoulders of Faustus has marvelous effective vitality. While the evil holy messenger compel him to pursue his passion and submit to Lucifer's rule, the great blessed messenger encourages him to follow the right path by apologizing for his transgressions and serving God. These two holy messengers refer

to the division of his will, which is an internal conflict between great and dreadful expectations. This demonstrates that faith in great and terrible holy messengers is itself a separation from secularism. A skeptic never believes in heavenly attendants, which are ultimately God's creation. Furthermore, the Devil or Satan was present when he blatantly disobeyed God's commands (Bartlett, 2014). Sophie (2012) clarifies Specialist Faustus' calamity according to a Christian viewpoint. The origination of natural in the confirmation (vicious) and, consequently, the New Testament (kind) fundamentally reflects the perplexity of seeking pardon. The UN office's pundits anticipate that the content does not support this reality. The conversation that Faustus has with the ongoing Man demonstrates his alleged impression of Christ as the representative of a compassionate and vindictive God. In addition, according to Grey (2012), the concluding speech of Faustus serves as a plain declaration to the certainty that God is affectionate and persistently prepared to grant expiation. A significant canny assessment shows Marlowe's all-inclusiveness and actually the completion of the play reflects his moral surface of his mind (Parker, 2011).

Discussion and Concluding remarks

This study examines in Marlow's masterwork Doctor Faustus, with a few examples of motivation against religion. In point of fact, Marlowe's time at Cambridge, his baffling life, his work for the Queen as a government agent, and his sudden death all point to him being an extremely submissive character. He probably writes with great virtuosity and aesthetic skill; he will constantly be related with his theoretical authenticity keeping his skepticisms' to the side. He got his characters to talk about his thoughts; each creator is influences by his socio-political condition and is unique in his making showing soul out of the time. Faustus is enamored of Marlowe's time because it was a time of edification, disclosure, logical learning, and experimentation. He pursues for the best of learning and power, to look past this world up high while perhaps not through religion then through charm. Even though such a person is detestable according to written religion, it is important to recognize them. Faustus just exhibited he was human and delicate anyway his motivation and intensity are good. When religion fails to provide answers to man's questions, man finds alternative ways to end his interest. Even though Elizabethan Britain was afraid of Faustus's power, they loved him for who he was—a true saint. Marlowe's portrayal is only second to Shakespeare's in terms of perfection, and his self-portraiture made him even more intriguing in this play. Distrust, free-thought will constantly

win in a world overflowing with two-timers who call themselves strict, Marlowe in any event stance to be a cleric when he was inside a skeptic.

This was Marlow's most dubious play that either Dr. Is Faustus a theist or agnostic? be that as it may, as per my concentrate first he was the theist however later on he involved his insight in incorrect manner which lead him to the secularism. He wanted to study more and more and wanted to know everything, but he already knew a lot about everything. He decided that academic study was pointless for him now because it didn't teach him anything new. He knew a lot about philosophy, medicine, legal issues, theology, and so on. He rejected all of the studies, but black magic was the only thing that taught him anything new. He wanted to use black magic powers for the benefit of humanity, but when he got the powers, he changed his mind and used "These magicians' metaphysics and books about necromancy are heaven;"

(Lines 48-50; scene 1: In the preceding lines, it is clear that he was interested in black magic. He thought it was wonderful, but it wasn't just a way to make himself happy. As a mature man, he knew what was right and wrong, but he still wanted to try something new. The Renaissance was a time of new discoveries, and he wanted to find something new in his environment, and black magic was the only thing he didn't know before.

His dismissal of godlikeness concentrates on shows his pleased nature. His pride was keeping his conscience in the dark. Dr. Although Faustus was actually a wise man, when he stood in front of power, all of his wisdom bowed down, and he chose power over knowledge and wisdom because his mind was changed. He thought that power is superior to wisdom, but in reality, wisdom is superior to power. His curiosity led him to atheism and the sack of power.

In any case, as shown by Christian conviction a man can be exonerated by Jesus Christ, despite for a wrongdoing subject to the condition of revenge since Jesus, kicked the pail on the cross to recover humankind's offenses, the chances of recovery are constantly there for Faustus at any rate stunning his settlement with Lucifer may be. He only anticipated making amends. Although Faustus believed he was the most powerful and complete man when he acquired powers, his pride ultimately led to his demise as a common man. The tragical history of Doctor Faustus, is not only an atheistic play but also teaches its audience a moral lesson about not trying to go beyond one's limits, which are set by God. If people try to go beyond their limits, their lives will be miserable, but God is merciful

and always gives people a chance to be saved. The wise choose the path of salvation and save themselves from going to hell It is impossible for Faustus to be a god of the earth because there is only one God who rules over the world and makes all decisions regarding the earth, the sky, and the world. Faustus was his pride and went beyond his humanistic limits.

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Class Struggle as Theme: Analyzing the Short Story *the Necklace through* Marxist literary Criticism

By

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Abstract

This research aims at analyzing the short story "The necklace" under the theoretical underpinnings of Karl Marx class struggle given by Karl Marx and Fredrick Engels (1967). The theory is based on the social class system of the society, which divided them into two different classes: bourgeoisie class and proletariat class. The study has focused on two different classes within the story: upper class (Forestier) and proletariat class (Mrs .Loisel). It focused on two different social classes, their lifestyles, their choice of life, and the instances of their material circumstances. The study uses content analysis given by Neuendorf (2017) to analyze selected the short story under qualitative research design given by Taylor et. al, 2015). The story depicts the class conflict of the society, where the lower class strives to move to the upper-class rank. And by trying to move to the higher social zone, the lower class like Mrs. Louise, risks their whole life. Mrs. Loisel after serving ten years of her life in paying off the debt of diamond necklace, she lost all the hopes of life, she lost her beauty, charm and most importantly she lost all her life. She lost all her life to pay off the Madam Forestier, who belongs to the upper class. Mrs. Loisel is the symbolic representation of proletariat class, who worked throughout the ten years to pay off the debt. While Madam Forestier is the symbolic representation of the bourgeoisie class, for whom Mrs. Loisel spent her major life to give back her so-called diamond necklace.

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Introduction

The short story, "The Necklace' (1884), was written by Guy De Maupassant. The story is about the lady who belonged to the lower class and married to a clerk. The lady, Mrs. Loisel was a very beautiful, attractive and charming woman. Mrs. Loisel in all her life imagines about the life the upper class lives, luxurious lifestyle, their money and their beautiful house. And she regrets throughout her life by marrying a lower class man. The couple got the invitation for the party by the elite class. She forced her husband to get a new dress and jewels. Though he could not buy her jewel but he did buy a new dress for her for the party. And her husband suggests her to borrow a jewel from her friend, who is wealthier than her, and lived besides her house. She borrowed a necklace from her for the party. She wanted the jewel because she wanted to look like an upper class. She wants to be an acceptable member of the society. We know the person is considered to be a respectable member of the society who chooses and wears like a bourgeoisie (consumerism ideology). 'Consumerism ideology' is one of the social oppressive ideologies, which promotes the idea: I can be as good as the wealthy, if I can purchase what they buy'. When the party has finished, they went home, and found that they have lost necklace of her friend. As the couple were belonging to the middle class, and they thought to pay back the lady her diamond necklace. The couple was mistaken because the Necklace was not a diamond, it was artificial. Mrs. Loisel could not tell her friend about the necklace. Because she thought if she told her about the loss of jewel, she will be degraded and insulted by her, which will be a dark spot on her class then. They sold their house, worked day and night tiresomely both husband and wife for ten years. They borrowed the diamond necklace and paid the debt within these ten years. When Ms. Forestier met her after ten years she could not recognizes her, because of her wrinkled face, weak health, and ugly face. Mrs. Loiusel, behaved indifferently towards her. The cold behavior of Ms. Forestier shows the rude behavior of the bourgeoisie towards the proletariat. It symbolically shows that how bourgeoisie after taking the benefit from the working class, after sucking their life and energy, did not care a bit of them.

The present study has opted for the Marxism theory, which proposes two different types of the class: bourgeoisie and proletariat. Bourgeoisie are the leader of the society who formulates the policy for the society, or we

can say they are the one owns their own means of productions and financially an independent class of the society while the proletariat are the working class of the society, who sell their labor to the bourgeoisie to get the wages.

Ms. Forestier is the bourgeoisie class of the society, while Mrs. Loisel is the proletariat class. Mrs. Louise served all her life serving the upper class. But what happens at the end of the story, though she has given all her life, destroyed her beauty and charm, but Ms. Forestier did not care a single bit. It is the quite similar situation between the poor and an upper class, when the upper-class people take the benefit from the labor, they did not care then what happens to them after that. The present study has opted for the Marxism theory, which was proposed by the two pioneers, Karl Marx and Frederick Engels (1867; 1859). Marxism was a literary theory, which has divided the society into two different major classes: Bourgeoise and Labors. The Bourgeoise are the one, who controls the natural world, economic and the human production resources. They are the one who owns their own means of production and pay wages to their labor. The Bourgeoisie is the minority of the society who sets the rules and norms of the society and takes the benefit from it. While the labor (proletariat), are the one who please those minority. They are the one who lives the substandard life and are the one who pays their manual labor or services to get earn the money, i-e work of mining, working in a factory or industry or ditch digging. Proletariat or the labor gives their services to the rich to fill their needs. The labors are the underprivileged member of the society, who does not own their own means of production. And then there is the third category of the society: the middle class, who is neither like bourgeoisie nor like labor, rather they live the mediocre life, mixture of both.

The theory has developed in late 1800 century, during the 'age of enlightenment'. 'Age of enlightenment', started in middle of the 1800 century, which shows a shift in thinking. This shift occurs due to the scientific revolutions. The way of thinking was developed by inserting the science and reason into the world. Marxism is a philosophy that has analyzed and explored how social class and economy effects the actions and behaviors of the people. The researcher has work on a short story, "The Necklace", written by Guy De Maupssant. The story has three different social class characters: upper class, middle class and lower class.

Review of the Related Literature

Dr. Rist (1970) conducted research on, Student Social Class and Teacher Expectations: The Self-Fulfilling Prophecy in Ghetto Education. The study focused that how the social class plays the role in the academic

achievement of the students. The study focused that how the school promotes the class structure of the society. Rest did survey first and second year of a Kindergarten. It shows how the teacher promotes the social class composition by making the group of the children for the reading. And these groups are persistent towards each other throughout the years. The study also focused that how the teacher's behavior towards the different groups affects the children academic achievement. Rist mainly emphasized the relationship between the class system of the society and the cast system of the classroom.

Davis, Allison (1948), have done research on, Social class influences upon learning, at the University of Chicago. The article was based on the summary of the lecture of Inglis, which he has given at Harvard University. The researcher and his friend have worked on the summaries of his lecture. The study focused that how the social class system narrows the down learning of an individual belonging to the lower social class. It stated that how the social class limits the training and facilities of the learning to the other lower class. The study focused on main points: focusing on the nature of the social class, child's relationship and social class differences, reward and punishment that is culturally defined. The researchers have focused by defining and explaining the differences between these social systems and their effect in the social life.

Bottero and Irwin (1987) locating difference: class, 'race' and gender, and the shaping of social inequalities. The researcher focused that how the ideologies shape the social diversity. Researchers have focused that how these belief systems construct the social relations and social diversity. The study focused how these factors such gender, class and race shape the differences and the social inequalities. These factors can easily be understood by finding the corresponding relation between its value in the society and its social relations. The study has not only focused on describing these issues rather they have also focused the cause construction of these issues. The identity and the social differences, which are caused by these factors, can easily be perceived by identifying the practices or functions of these issues in the social domains. Lareau, (1987) conducted research on, Social Class Differences in Family-School Relationships: The Importance of Cultural Capital. The study explores the relationship between the family and school in a white working- and middle-class community. The study emphasized how the social class delimits the resources of the parents to provide their children, the teachers asked for. It focused how the different social class affects the parenting role or the participation in a school. According to the researcher the social

network of the students (family life), also have the influence in the schooling of the child.

Bondi (2013) has conducted research on Gender, Class, and Urban Space: Public and Private Space in Contemporary Urban Landscapes. The study focused on the factors that divided urban society into two different spheres. The researcher has observed the city of Edinburgh, and focused that how private and public space are formed in the society and also emphasized on the different scales that divided them. The study also focused on how these divisions took place due to the different forms or scales in the different countries. Within the city researcher found out that forms: gender and class are main reasons which drew the demarcation between the public and private spaces. Moreover, in some of the neighborhood, gender was the main reason or form that divided society into two spheres. The city which is divided by the gender is due to the different luxurious lifestyles of the middle class. The study has mainly focused that what is that factor or that destroys the whole life and bright future of Mrs. Loisel. Ideology of consumerism was the main reason of the downfall of the main lady. The study focused how this ideology shifted the character once from middle to upper and then from upper to lower class.

Type of Research Design

Qualitative research is the type of research which was based to reveal the audience's behavior and the perceptions that drive it with reference to specific topics or issues. It uses the in-depth studies of people to guide and support the construction of hypotheses. The results of qualitative research are descriptive rather than predictive (Taylor, Bogdan & DeVault, 2015).

Qualitative research methods have originated in the social and behavioral sciences: sociology, anthropology and psychology (Hennink, Hutter & Bailey, 2020).

 The present study is qualitative in nature. The researcher has analyzed the story on the basis of the Marxism theory, which contains all the three categories of the social class: upper, middle and lower class. The upper class is the bourgeoisie class, while middle and lower class are the proletariat class. Ms. Forestier belongs to the upper class, while Mr. Loisel and Mrs. Loisel belongs to the middle class. But unfortunately, the couple, Mr. and Mrs. Loisel shifted to the lower class, by striving or struggling to reach the upper class of the society. And the reason for the destruction of the life of the couple is due to the rules of the upper-class society, because she is only acceptable in the society if she wears like them. If the lady would not have rushed at that night, she would not have lost necklace, and she would not have spoiled her precious ten years of her life.

The present study is delimited to the short story of Guy De Maupassant, "The Necklace", (1884). Researcher has applied the Marxist theory of classicism: by comparing the two different classes of the society, having different social status, and different choice and behavior. The study has focused on the life of main protagonist (Mrs.Loisel) of the story, which has been shifted to a poor class, due to the oppressive ideology (consumerism) of the society.

Theoretical Consideration of the Study

The present study has opted for the Marxism theory, which was proposed by the two pioneers, Karl Marx and Frederick Engels. Marxism was a literary theory, which has divided the society into two different major classes: Bourgeoise and Labors. The Bourgeoise are the one, who controls the natural world, economic and the human production resources. They are the one who owns their own means of production and pay wages to their labors. The Bourgeoisie is the minority of the society who sets the rules and norms of the society and takes the benefit from it. While the labor (proletariat), are the one who please that minority. They are the one who lives the substandard life and are the one who pays their manual labor or services to get earn the money, i-e work of mining, working in a factory or industry or ditch digging. Proletariat or the labor gives their services to the rich to fill their needs. The labors are the underprivileged member of the society, who does not own their own means of production. And then there is the third category of the society: the middle class, who is neither like bourgeoisie nor like labor, rather they live the mediocre life, mixture of both. The middle class is secure at the present but insecure about their future and is having the fear of becoming homeless.

Analysis and Discussion

She was one of those pretty and charming girls born, as though fate had blundered over her, into a family of artisans. She had no marriage portion, no expectations, no means of getting known, understood, loved, and wedded by a man of wealth and distinction; and she let herself be married off to a little clerk in the Ministry of Education.

Ms. Loisel belongs to the middle family background, who has low means of the income. She has married a clerk in the minister of the education, belonging to the artisan class, artisan is the, who has a better lifestyle than the homeless people. She belongs to the middle class of the society, who according to the Karl Marx, have a very limited opportunity of education and career. The people belonging to such class struggle too much to keep their soul and body together. Such class according to Marx has the fear of becoming homeless. They are secured in present but have insecure future.

They do not have hope and expectations of a good and secured life; they do not have life insurance. This statement was said about the main protagonist of the story: Mathilde (Mrs. Loisel), who is not satisfied with her present married life, rather she always fantasizes about the good life that normally stabilized and upper-class lives. This statement shows that how the poor class ignores the important and pleasing portion of their life while struggling for the survival: having no marriage portion, no expectations for the good life, no means of getting known, understood and getting loved.

She imagined vast saloons hung with antique silks, exquisite pieces of furniture supporting priceless ornaments, and small, charming, perfumed rooms, created just for little parties of intimate friends, men who were famous and sought after, whose homage roused every other woman's envious longings.

The above statements support both the material circumstances and historical circumstances. The upper class or the bourgeoisie is known by having lots of the decorative material in their homes, which beautifies and fantasize their home: having priceless furniture, scented rooms and etc. It supports the historical circumstances in the way that, we have such a society in which people feel proud while imitating upper class lifestyles. And by copying them they consider themselves as living the similar life like the bourgeoisie lives. So here the lady (Mrs. Loisel) fantasizes the luxurious lifestyles of the upper class. Though she does not do anything physically to change her life, but rather she satisfies her soul by fantasizing their luxurious home and desiring for the things that bourgeoisie possess. The lady was never able to reach such esteem of the class that she longs for the whole life, but she also never accepted her current critical condition.

She imagined delicate meals, gleaming silver, tapestries peopling the walls with folk of a past age and strange birds in faery forests; she imagined delicate food served in marvelous dishes, murmured gallantries, listened to with an inscrutable smile as one trifled with the rosy flesh of trout or wings of asparagus chicken

These lines show that how the proletariat wishes to reach the lifestyle of the bourgeoisie class. This shows how the lower-class people desires and dreams for the bourgeoisie lifestyle. These lines reflect that how the lady, belonging to the proletariat class (working class), wishes to have the luxurious life, like of the bourgeoisie. When it says: 'tapestries peopling the walls with folk of a past age and strange birds in faery forests', it

indicates the wisdom and the freedom of the upper-class people. Tapestry (which sometimes contains a history) is the symbol of aristocracy, while the bird shows the freedom of such class, who are the masters of their own lives. And they are the one who are free to set the rules for the others and control all other groups who are under them. The lines: 'delicate food served in marvelous dishes and rosy flesh of trout or wings of asparagus chicken', shows the food choice of the upper class. And this shows that how the proletariat even wishes to eat like a bourgeoisie. These lines depict the consumerism ideology of the theory, it is the ideology in which the proletariat desires to wear and eat like an upper class, so that they should be considered to belong to a bourgeoisie class. She had a rich friend, an old school friend whom she refused to visit, because she suffered so keenly when she returned home. She would weep whole days, with grief, regret, despair, and misery. Madame Forestier is the friend of the main protagonist Ms. Mathilde, who belongs to the upper class, and plays the role of a bourgeoisie, on basis of the Karl Marx theory. Forestier was married to the rich man and therefore she has an upper-class status, while Ms. Mathilde was married to the clerk therefore, she has a lower-class status. In the nineteenth century women were not allowed to work due to the patriarchal society, and they were confined to the marriage to upraise their social status. Mathilde does not visit the house of Forestier, because her luxurious life compared to her pathetic life, irritates her, makes her in conflict or a simply we can say she got jealous her life (sign exchange value). This is the similar depiction of the relationship between the proletariat and bourgeoisie class conflict. Everyone wants one; it's very selected, and very few go to the clerks. You'll see all the really big people there" as both the protagonist and her husband were invited to the party arranged by the community, in which all the secretaries of the Ministry Education were invited. When her husband brought an invitation card to her, she got disappointed instead of pleased. It was because she did not have a good dress to where in a party, which has the large gathering of the bourgeoisie class. When he says, 'You'll see all the really big people there', where by 'big people' he meant the 'upper class'. When he says, 'everyone wants one; it's very select, and very few go to the clerks', it shows that how the middle people get excited by affiliating themselves with the upper class. These lines also show that how the upper class have demarcated their social zone from the other class of the society. This phrase, 'it's very selected', shows that the bourgeoisie accepts only few of the people in their social gatherings, who of their rank or higher than them. She was conscious of this and was anxious to hurry away, so that she should not be noticed by the other women putting on

their costly furs. When Mathilde, the main protagonist of the story came out of the ball after the party has finished, she was in too much hurry to go. She was conscious and in hurry to get herself away from the sight of the other upper-class women in the party. It was because she did not want them to see her jewelry that she has borrowed. When it says, 'not be noticed by the other women putting on their costly furs', it shows that the lower class considers the possession of the material as the right authority of the upper class (classicism ideology). Here we can find the ideology of the 'classicism' propose by Marxism. Classicism ideology states that upper class people are the only authoritative member of the society, they are the one who are more responsible, civilized, able and the one who can rule over the society. And they are the only who can have all the luxurious material of the life. At last they found on the quay one of those old night prowling carriages which is only to be seen in Paris after dark, as though they were ashamed of their shabbiness in the daylight. The story was written in the nineteenth century, which is called as the 'Age of Revolution' (due to the economic and industrial revolution). Before the time 'carriage' use to be the travelling object of the aristocratic class, but at this modern age the carriage has been placed by the machine, car. The one who owns the car is considered to be belonging to the higher social class (bourgeoisie), while the one who travels in the carriage are the lower-class people. Generally, 'Shabby' means a 'threadbare', so here the condition of the carriage is the indication of the social and economic condition of the poor couple (Mathilde and Loisel). Loisel came home at night, his face lined and pale; he had discovered nothing. Loisel, who had aged five years. Loisel is a very sincere and loyal husband of Mathilde. When they both came from the party to home, they found that they have lost the necklace. And therefore, Loisel went back to find the necklace, he searched from 4 till the 7 0'clock of morning. Though he searched a lot, but he could not find it anywhere. These lines show that how the proletariat class strives hardly to raise their social class in order to get the thing that upper class owns (consumerism). Though they struggle hard, but still they are not able to reach that rank. When it says, 'he had aged five years', 'his face lined and pale', shows how he went in trauma, when he could not find the necklace. These lines show that Louis was very worried and tensed that he will spend much time and energy to get the necklace back to the lady. This shows the heartless laborious work the proletariat serves to the bourgeoisie to get what they desire for, and moreover their service satisfies bourgeoisie more than themselves. He mortgaged the whole remaining years of his existence, risked his signature without even knowing if he could honor it, and, appalled at the agonizing face of the

future, at the black misery about to fall upon him, at the prospect of every possible physical privation and moral torture, he went to get the new necklace and put down upon the jeweler's counter thirty-six thousand francs. Necklace is the symbolism of the acceptance of the member in the social constrain. The proletariat class is the tertiary members of the society, containing subclasses: homeless, poor and middle. The middle class, especially (proletariat class) strives too much in the society to make them an acceptable and a functional member of the society. Because they are the member that tangles between the two social classes: between the poor and upper class. The middle class are the one, who has secured present, but their future is not secured. So here the couple belong to the middle class of the society, and therefore these lines show how they struggle, risks everything in their life (health, moral, peace, luxury), to raise their social class. In order to reach the upper class, the proletariat class not only risks their physical health, but their moral and ethical values are also bitterly tortured. She came to know the heavy work of the house, the hateful duties of the kitchen. She washed the plates, wearing out her pink nails on the coarse pottery and the bottoms of pans. She washed the dirty linen, the shirts and dish-cloths, and hung them out to dry on a string; every morning she took the dustbin down into the street and carried up the water, stopping on each landing to get her breath. As Mathilde has lost the necklace of that lady, and now she tries to repay her diamond necklace (so called diamond). In order to get a new same necklace, which costs 36 thousand francs, Mathilde has to do more work. She started working in different houses as working women, and her husband started working in a photo state shop as a part job. Both worked hardly, so that she and her husband both could pay their debt to the shopkeeper who lends them a necklace, which costs 36 thousand francs. Shopkeeper here also plays the role of a bourgeoisie, to whom couple served 10 years of their life to pay his debt. In striving to reach the upper class, serving all the energy, time and stamina Mathilde has reached to the lower class. In order to raise her social class (superficially) for the limited time, by wearing the diamond necklace in a ball, she has descended her social into the working class. Ideology of consumerism has fallen the lady from her peaceful middle calls into the more tiresome state of life, the working class. She had a new dress, she could easily go to the party, but she was not satisfied with what she has. If she would not have desired for the jewel, she would not have destroyed her life like this. Madame Loisel looked old now. She had become the woman of impoverished households--strong and hard and rough. With frowzy hair, skirts askew and red hands, she talked loudly while washing the floor with great swishes of water. But sometimes, when

her husband was at the office, she sat down near the window and she thought of that gay evening of long ago, of that ball where she had been so beautiful and so admired. According to the Marxism theory, people belonging to the different social class have different behavior, attitude and etiquettes. And moreover, different social class has different physical appearances. Madame Louis once belonging to the middle class was the prettiest lady of community; everyone admires her beauty, and her charming appearance. But after she has become the working house woman, she has lost all her glories, beauty, and attractiveness. She now looks a very hard, strong and rough woman, having the frowzy hair and red hands. 'Red hands' is the indication of the working women hands. After her tiresome ten years, her behavior has also changed like working class women, like talking loudly and roughly. While madam Loisel, who even after ten years looked fresh and young lady, who did not have wrinkled even on her face.

Conclusion

The present study has worked on the short story of Guy De Maupassant, 'The Necklace'. The study has opted for the Marxism, which consists of the two elements: bourgeoisie class and proletariat class. Bourgeoise classes are the main member of the society, who rules and manipulate the society. They are the one manifest the rules over the other class of the society, that are lower than them. While proletariats are the working class of the society, who sell their services to the upper class and in return get their wages. The researcher has focused on these two types of the classes in the story. The study has focused their different lifestyle, their choices, their manner, and attitude towards each other. The story is about the lady (Mrs. Loisel), who desires to look, wear, and behave like a bourgeoisie. So in order to look like them, she hardly bought a new dress, borrowed a diamond necklace from her rich friend (Ms. Forestier). As she was invited by an upper-class people for the party, so therefore she thought it is important to wear like them, so that look likes them. But unfortunately, Mrs. Loisel lost the so-called diamond necklace, while returning towards her home with her husband. So, in order to pay her back her diamond, they worked laboriously ten years. The study analyzed the different snubbing, and belittle attitude of the bourgeoisie towards the proletariat, which is depicted the by the relationship between the two ladies: Madam Forestier and Mrs. Loisel. Ms. Forestier snubbed Mrs. Loisel so many times in her life. The study also focused on the different lifestyles, and choices of the both the classes.

The study mainly focused what is that social ideology that tempted the Mrs. Loisel to risk her life. The study has concluded, what tempted her to raise her social ladder, by adopting the style behavior and wardrobe of the higher class. Her desire to wear like an upper class leads her towards the destruction, which has snatched all the happiness of her future, all hopes of life. She lost the expectations of the good life in the future.

The study also focused that how different class have the different attitude and behavior towards each other. Mrs. Loisel was a very beautiful and soft lady, when belonging to the lower class, but when she turned into the rough and hard lady, she starts talking loudly and roughly. A change or shift in the manner occurred after her change in the social class, after she has been shifted to the lower working class.

Every lower class tries to raise their social rank, so that to become an acceptable and respectable member of the society. And in trying to upraise their status, they risk all their things they have in life: health, energy, youth and their present status sometimes as in case of Mrs. Loisel.

Mrs. Loisel, in the story risked all her life due to her desire to become like a bourgeoisie class. And this desire in her has been arisen due to the 'consumerism ideology' of the theory, one of the oppressive ideologies, on the basis of which the society is based. The study has focused that how her this desire of becoming like an upper class, become the main cause of her destruction. The study has finalized that due her this unnecessary desire, it has shifted her and her husband both from the middle to the lower class. If she would not have taken diamond from the Mrs. Forestier and went to the party with new dress only, she would not have suffered that much. And moreover a change in a social status brings a change in the behavior and attitude as it is evidenced in the case of Mrs. Loisel.

The short story was based during the nineteenth century, which has rejected the romanticism. Romanticism was based on the fictional characters far away from the reality. Realism came in the 19th century in reaction to romanticism, which depicted the real and true prevailing situation of the society. The future researcher can work on the 'realism', by depicting the real hardship lifestyle of the middle class, which was totally ignored by the romanticism.

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A Study of Various Theories Explaining the Origins of the Pashtoons

By

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Abstract

The Pashtuns are an ancient ethnic group with a longstanding presence on Earth, characterized by their distinct identity, values, norms, and traditions, which have endured for thousands of years. Numerous theories proposed by esteemed scholars across different epochs seek to uncover the origins of the Pashtuns. Notably, the Israelite and Aryan Tribes theories have sparked intense academic debate among historians and researchers. This paper delves into these renowned theories, alongside other miscellaneous hypotheses, providing references and evidence. Ultimately, the conclusion identifies the most widely accepted theory.

Keywords: Pashtoons, Origin, Theories, Bani Israel, Arians

Introduction

The inquiry into the identity and origins of the Pashtoons has persisted for a considerable duration. Various theories have been posited by distinguished scholars, researchers, historians, and linguists in an attempt to trace their lineage. Despite these efforts, a definitive scientific answer supported by conclusive evidence remains elusive. Nonetheless, several theories have garnered attention in this discourse:

1. Some propose that the Pashtoons originate from Semitic ancestry, associating them with the Israelites.

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2. Another theory suggests that the Pashtoons are descendants of Qatora, the wife of   Hazrat Ibrahim (P.B.U.H).

3. There's a contention that the Pashtoons have Greek lineage at their core.

4. Additionally, some assert that the Pashtoons hail from Arian tribes.

Other theories have been proposed and scrutinized as well, but two in particular have consistently captured the attention of researchers across different epochs:

1.The theories revolving around the Bani-Israels.

2.The theories concerning the Arians.

In this discussion, we'll look closely at these two big theories and try to figure out which one people believe more about where the Pashtoons come from.

The Theories Revolving around the Bani-Israels

The oldest and most famous theory regarding the ancestry of the Pashtoons is that they are descendants of the Bani Israel (the Israelites). This theory was first documented in "Makhzan-e-Afghani" by Niamat Ullah Harvi, a scholar at the court of the Mughal Emperor Jahangir, around 1612 A.D. Many other historians and writers later adopted this theory in their works, following Harvi's lead. Notably, prominent Pashtoon writer Afzal Khan Khattak, the grandson of Khushal Khan Khattak, included it in his Pashto book "Taareekh-e-Murrassa," and Hafiz Rahmat Khan also accepted it in his history book "Khulaasat-ul-Ansaab," which contains Pashtoon genealogies. This theory has been widely embraced without much analysis or criticism, serving as a foundational element in various writings. Even renowned orientalist and historian Olaf Caroe reiterated this narrative in his book "The Pathans."

"Afghan historians suggest a lineage tracing back to Saul, who supposedly had a son named Irmia (Jeremiah), followed by a grandson named Afghana. These figures are not mentioned in Hebrew Scriptures. According to this account, Irmia died around the time of Saul's demise, leaving his son Afghana to be raised by David. Later, during Solomon's reign, Afghana allegedly rose to command the army. However, there's a gap of about four centuries until the time of the captivity. The mention of Bakhtunnasar likely refers to the second captivity in the early sixth century B.C., involving Judah from Jerusalem, rather than the earlier

captivity of Israel by Shalmaneser the Assyrian. This rule out the Bani Israel's connection to the lost ten tribes. Despite this, the theory of the ten tribes has had notable proponents. Sir William Jones, an orientalist scholar during Warren Hastings' era, suggested that Afghans might be the lost ten tribes mentioned by the prophet Esdras. He proposed that they escaped captivity and found refuge in the region of Arsarath, thought to be modern Hazarajat, according to elegant scholar interpretations. However, references in Afghan chronicles to Nebuchadnezzar contradict this identification. The truth is that Muslim commentators of the seventeenth and eighteenth centuries lacked knowledge about Hebrew history. They didn't differentiate between Israel and Judah and seemed unaware of the two separate captivities. (Caroe, 1958)"

Olaf Caroe also references Raverty, an esteemed scholar of Pashto literature and Pashtoon history, as the final advocate of the Bani Israel tradition among English writers. Caroe describes Raverty's concept, highlighting that Raverty suggests.

"Cyrus, the first of the Persian Achaemenids, had a custom of relocating entire tribes or even nations from one region to another. Considering the stubborn nature of the Jews, Raverty proposes the possibility that the most troublesome among them were relocated to the sparsely populated satrapies of the Persian Empire, where they would be distant enough to cause less trouble. He questions whether those Jews who managed to escape might have fled eastward, choosing a nomadic existence in mountainous terrain with independence over the oppressive rule of Cyrus's successors and their satraps. According to Raverty, fleeing eastward would have been the only viable direction for them to escape. (Caroe, 1958)"

Our scholars have connected the historical context of this theory, involving figures such as Hazrat Suleman, Saul, Talut, Armia, Barkhia, and Afghana, to Hazrat Khalid Bin Walid and Qais Abdur-Rasheed. Qais Abdur-Rasheed is regarded as the ancient patriarch of Pashtoon tribes including Saraban, Ghorghashts, and Beetan. Sir Olaf Caroe elaborates on this historical backdrop as follows.

"The Afghan chroniclers would have it that Khalid Bin Walid, the most famous of the Prophet's Ansar (companions) and the first great Arab conqueror, belonged to the tribe of the descendants of Afghana resident near Mecca. (All other Muslims tradition states him to have been an Arab of the Makhsum family of the prophet's tribe of Quraish.) On conversion to Islam, while the Prophet was still alive and before Khalids conquest of

Syria and Iraq, Khalid either proceeded in person, or sent a letter, to his kinsmen of the Bani Israel settled in Ghor, to bring them tidings of the new faith and an invitation to join the Prophet's standard there resulted a deputation of a number of representatives of the Afghan of Gohar, led by one Qais, which proceeded to meet the prophet at Medina. This Qais is said to be descended from Saul in the thirty-seventh generation, an under-generous allowance for a period of some seventeen hundred years. This Qais and his comrades then waged war most gallantly on the Prophet's behalf. TLe chronicle proceeds: The Prophet lavished all sorts of blessing upon them; and having ascertained the name of each individual, and remarked that Qais was a Hebrew name, whereas they themselves were Arbas, he gave Qais the name of Abdur Rashid and observed further to the rest that, they being the posterity of Malik Talut, it was quite proper and just that they should be called Malik likewise… and the prophet predicted that God would make the issue of Qais so numerous that they would out vie all other people, that their attachment to the faith would in strength be like the wood upon which they lay the keel when constructing a ship which seamen call Pathan; on this account he conferred upon Abdur Rashid the title of Pathan also" (Caroe,1958)

Renowned historian and researcher Sayyed Bahadur Shah Zaffar Kakakhel also outlined this historical narrative in his Pashto book "Pukhtana da Tareekh pa Rana kay" (The Pashtoons in the perspective of history). He delved into the story of Qais Abdur Rasheed while also offering critiques of the Bani-Israel theories. Bahadur Shah Zaffar explains.

"All Pashtoons embraced Islam. The Holy Prophet Hazrat Muhammad (P.B.U.H.) prayed for them and changed the name of their leader Qais to Abdur Rasheed. Hazrat Muhammad (P.B.U.H.) bestowed upon him the title of Bathan, signifying the leader of his nation's boat. Hazrat Khalid bin Walid married his daughter Sara Bibi to Abdur-Rasheed, after which Qais returned to his homeland and began preaching Islam. He passed away in 41 Hijri at the age of 77 during a battle. He had three sons: Saraban, Beetan, and Ghurghasht. These three sons are the ancestors of various Pashtoon branches" (Kakakhail, 1981).

Criticism on This Theory

As previously mentioned, in addition to Bahadur Shah Zafar Kakakhel, several other historians and writers have proposed the theory that Pashtoons originate from Semitic races and are descendants of the Israelites. However, a number of scholars have contested this theory, presenting new evidence and authentic sources. First and foremost, we

should refer to Sayyed Bahadur Shah Zafar Kakakhel, who holds the opinion that

"There is no solid proof to accept this theory, even in Arabian history or in Islamic history" (Kakakhail,1981).

Another scholar, Dr. Abdur-Raheem, author of "The Afghans in India," also addressed this theory.

"The theory proposing the Semitic origin of the Afghan does not withstand serious scrutiny. Physical resemblances alone cannot serve as a scientific criterion for categorizing distinct peoples into a single race. For instance, the Sumerians share features with Aryans, yet they are not considered to be affiliated with Aryan people. Similarly, the portraits of the Kushan kings depicted on their coins may exhibit similar features, but they are certainly neither Afghan nor Semitic" (Abdur-Raheem, 1969).

Sir Percy Sykes, the author of "History of Afghanistan," also questioned and criticized the Bani Israel theory.

"It's important to correct the mistaken belief that Afghans are descendants of the lost tribes of Israel, a theory supported by various writers like Bellew and Holdich. In reality, this idea is purely fictional and reflects a common practice among Muslims to trace their ancestry back to figures mentioned in religious texts. For example, Afghans claim descent from figures like Malik Talat or King Saul. One argument for this claim is the curved noses of Afghans, but this feature is also seen in portraits of the Kushan rulers from the first century A.D., who had no Hebrew ancestry" (Percy, 1973).

Renowned orientalist James W. Spain referenced European scholars who discussed in their writings the belief that Pashtoons are essentially of Semitic descent. He elaborates:

"The belief that Pashtuns descended from the Israelite nation was fueled by their tightly knit tribal structure, strict code of conduct, Semitic facial features, patriarchal appearances, and preference for biblical names drawn from the Holy Quran. This idea was a popular topic of speculation among British soldiers, administrators, and missionaries, persisting in memoirs and travel accounts well into the twentieth century.

However, despite its popularity, this belief is not true. It may seem cowardly to admit this from a distant perspective, knowing I wouldn't have the courage to say it to a Pashtun directly. Nonetheless, we must

confront the reality, although fortunately, the truth about Pashtuns is far from mundane.

The myth of Pashtuns' Semitic origins was debunked over a century ago by Bernhard Dorn, a Professor of Oriental Literature at the Russian University of Kharkov. His book, 'A Chrestomathy of the Pashto or Afghan Language,' published by the Imperial Academy in Saint Petersburg in 1847, addressed this misconception. A more recent and comprehensive examination of the subject can be found in 'The Pathans' by Sir Olaf Caroe, a former British governor of the North West Frontier Province" (Spain, 1972).

Similarly, English writer G.P. Tate argues that the purported genealogy of the Pathans was crafted under religious influence, lacking historical evidence. He expresses this view in his book "The Kingdom of Afghanistan" as follows:

"The origin of the tribes known as Afghans has garnered significant attention due to their claim of descent from Jews who settled in Ghor. According to tradition, the clans trace their ancestry back to one of the three sons of Qais, the leader of that community, who purportedly descended from Saul, the king of Israel. The story goes that Qais, influenced by interactions with Jews in Arabia, visited the Prophet Muhammad, who converted him to Islam, giving him the name Abdur Rashid and the title of Pathan. The origin of the term 'Pathan' remains mysterious, with some suggesting it means either the rudder or mast of a ship.

This supposed conversion of Qais is not mentioned in Islamic history. The genealogy of the Afghans was compiled at a time when it was believed that all human races descended from the first man and woman created by God. Each tribe's eponymous ancestor appears in the genealogy, likely concocted in the 15th century A.D., perhaps as the Afghans began to rise in power in India. A prominent aspect of this genealogy is the claim of Jewish ancestry for all tribes, suggesting a strong belief in this lineage when the genealogies were compiled. Presently, it seems the legend has preserved the memory of a historical fact lost to history. It is plausible that there was indeed a Hebrew community in Ghor" (Tate, 1973).

The references provided above highlight that the theory of Pashtoons being descendants of the Bani Israel lacks reliability and is not supported by authentic evidence. Despite this, it remained a topic of discussion among scholars of Pashtoon history for a considerable period. However, in

the mid-20th century, a new theory emerged, proposed by scholars from Afghanistan, Pakistan, and some orientalists. This theory suggests that Pashtoons are of Aryan descent or have origins in the Aryan races.

The Theories Concerning the Arians

According to the theory of Arians, proposed by orientalists such as Morgan Strine and Dr. Trump, as well as embraced by Afghan writers like Professor Abdul Hai Habibi and Bahadur Shah Zaffar, Pashtoons are considered to be a branch of the Aryan tribes, specifically belonging to the Indo-Arian division of the Indic branch. This theory suggests that Pashtoons are part of the Indo-Iranian subgroup within the Indo-Arian branch. The basis for this theory lies in the words "Pashtoon" (the name of the tribe or nation) and "Pashto" (the name of their language), which scholars have traced back to Vedic literature, particularly the Rig-Veda, the sacred text of Aryan tribes and Hindus. This theory finds support from scholars and historians of the Indus civilization.

According to Bahadar Shah Zafar:

"In the Rig-Veda, the terms 'phakt' or 'phakta' were used to describe the geographical surroundings of the Pashtoons. The term 'Phaktheen' was used to refer to the Pashtoons themselves. Initially, 'Phakthean' evolved into 'Pashteen' and eventually into 'Pashtoon.' The Rig-Veda also mentions that the Pashtoons resided in Bactria (Bakhtar), the ancient name for the Pashtoon region and present-day Afghanistan, for many years. In Bactria, the Pashtoons were known as the inhabitants of Bakhd. Subsequently, the city of Balkh in present-day Afghanistan gained prominence due to these Pashtoons. According to some Greek historians, they were referred to as 'pakteen' and 'pashteen,' words that bear resemblance to 'Pashtoon' and 'Pashtoonkhwa.' For the first time, Mr. Lasan acknowledged the resemblance between the words 'paktnees' and 'Pashtoon.' Considering all these facts, it becomes plausible that the Pashtoon nation was a branch of the Aryan tribes, and their language belonged to the Aryan linguistic group" (Kakakhail, 1981).

In the references provided earlier, modern scholars have underscored that the theory of Pashtoons descending from the Bani Israelis lacks authenticity, while the theory of Arians appears comparatively more substantiated with solid evidence. However, some contemporary scholars lean towards the idea of Pashtoons having Greek connections. Among these scholars, Pashtoon intellectual Ghani Khan argues in his book "The Pathan: A Sketch" that

"The oldest relics, as you can see, date back to a time before the Greek era. They bear resemblance in concept and style to artifacts found in regions like the united provinces or Orissa. For instance, the features of dolls and gods, two entities often intermingled by humanity, are vastly different from those of present-day Pathans. However, when we examine Buddhist relics, the features of Buddhas, kings, and saints bear a striking resemblance to those of contemporary Pathans. The significant ferocity displayed by Pathans could be seen as a reaction to an extended period of exposure to Buddhist non-violence" (Khan, 1990).

With the Arians theory backed by supporting evidence, the Greek theory fails to gain acceptance. Overall, a majority of scholars, researchers, and linguists are emphasizing the Arian origin of Pashtoons.

Conclusion

Certainly, while the historical references and evidence support the Pashtoons' Arian heritage; it's important to acknowledge their distinct characteristics and values. These unique attributes distinguish the Pashtoon tribes, making them an individual tribe or nation within the Arian tribes or a distinct tribe among South Asian nations.

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Renewable Energy in Balochistan: Potential, Hurdles, and Policy Options

By

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Abstract

Vast coastline, abundance of Sunshine, reasonable Wind velocity, myriad of sites for geothermal energy, and huge potential for Tidal energy-Balochistan is still behind in harnessing renewable energy at a time when not only the province but also the whole country is in the clinches of electricity crunch. Meanwhile, Balochistan cannot only revolutionize its economy but also help lift the fragile economic system of the country through utilizing its renewable energy resources. Dolefully, the scenario about materializing these potentials is otherwise. This investigation will shed light upon the potential of Balochistan in the renewable energy sector vis-a-vis Solar, Wind, Tidal, and Geothermal. In addition, this probation will also have a bird's eye view of the hurdles which have hampered the utilization of renewable energy in Balochistan and will also provide reasonable recommendations as to how to harness renewable energy resources in the province.

Keywords: Renewable Energy, Solar, Wind, Geothermal, Tidal, Technology, Investment, Security, Reservations, Climate Change.

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Introduction

At a time when the Dragon of climate change is knocking at the door of every house on Mother Earth, and when nonrenewable energy is being harnessed heavily throughout the world owing to its climate-friendly characteristics and reasonable prices- Pakistan particularly, Balochistan is short of using renewable energy resources. Pakistan, which is the 6th most vulnerable country to climate change, is facing a huge dearth of energy at present. Meanwhile, on the flip side, Pakistan especially its province Balochistan has gigantic potential of generating energy through renewable resources. The province has ample Sunshine, Wind velocity, and tidal potential to cope with the ever-accelerating energy demands and mitigation of climate change. Sadly, it has been 76 years since its inception, and the federal government alongside the provincial governments has failed to materialize renewable energy in Balochistan. Researchers estimate that if renewable energy resources in Balochistan are fully utilized, it has the capacity to not only overcome energy needs of its own and the country but also the potential to generate ample revenue which can help in the economic recovery of the province and the country. There are many hurdles such as insecurity, tussle between the province and central governments over revenue share, dearth of investment, paucity of advanced technologies, etc. which have hampered harnessing renewable energy in Balochistan. There is a dire need for holistic stratagems, and soul-searching approaches to feel the sensitivity and focus on materializing renewable energy in Balochistan.

Renewable Energy Resources and Their Potential in Balochistan

The renewable energy potential of Balochistan is explained in the succeeding paragraphs.

Wind Energy

Wind energy is one of the most advanced and pertinent types of renewable energy which has reshaped the energy landscape of the world. It has on the one hand climate friendly characteristics while, on the other side, it is a cheaper kind of energy. It has been used as an electricity-generating toll across the world. According to a recent report by Power-technology.com, China tops the chart with 221 gigawatts (GW) of installed wind capacity followed by the United States and Germany (ET Energy World, 2019).

As far as wind energy potential in Balochistan is concerned, the province has a huge capacity for generating electricity from Wind power as it has a high Wind velocity. Technically, Wind speed is high in coastline regions where its velocity ranges between 7 to m/s while Balochistan is blessed with 770 KM of coastline. Moreover, the province has many zones where Wind energy can be generated. These zones are located in mountainous regions, plain areas, and coastline regions such as Pasni, Makran, Chaghi, and Gwadar. Where an annual means Wind speed ranges from 1 to 1.8 m/s and 2 to 2.3 m/s in different areas. (S.M. Nasir, et al, 1991) The World Bank observes that the province has a huge potential for wind energy as per an estimate Balochistan's wind resource potential was estimated to be more than 20,000 MW (World Bank, 2013). A study further observes that more than 500 villages can be electrified through wind energy in Balochistan, Sind, and Northern Areas (Khalil and Nasim).

In addition, as far as its cost is concerned, Wind energy is economical as compared to Thermal energy. For instance, a turbine of wind energy of 100 MWs costs around 50 million USD which is cheaper than Thermal. However, the Balochistan Board of Investment is a one-window facilitator which aims to attract and facilitate the private sector. It invites investment from the private sector in independent Solar Power Projects IPPs in wind-intensity areas of the province. However, it has failed to attract investors to invest in the Wind energy sector owing to many reasons one of the foremost has been the deteriorated situation of security along with the lack of investment-friendly legal framework.

Geothermal Energy

Geothermal energy is another type of energy which is climate-friendly and more resilient as compared to non-renewable energy sources. Like other forms of renewable energy resources, the world is also focusing on geothermal energy resources. According to an estimate the global geothermal power generation capacity stood at 16,127 MW at the year-end 2022. (Richter, 2022) Pakistan has a huge potential for generating geothermal energy. It has a potential of 100,000 MWs which comparatively costs 5 to 10 cents which is more economical than thermal and Coal energy. (Khalid, 2016)

Oil and Gas Development Corporation limited estimates that there are 300 dry depleted and abandoned Oil and Gas wells in the country which can be utilized for generating geothermal energy. Balochistan is also home to geothermal energy steam zones which are located in Koi__e__ Sultan Chaghi, Nokandi, and Taftan. There are myriad of hot spots of heated

water which come out from the earth and go up from 15 to 20 feet. The energy department of Balochistan mentions that Mud volcanoes, hot geothermal fluids dormant volcanoes, and hot magmatic waters of 150 degrees centigrade in the Chaghi volcanic Arc can be materialized for generating geothermal energy. At present, dolefully, electricity generation through Geothermal in the province is zero. If investment in Geothermal energy is initiated it can not only fulfill the energy needs of the province which is around 20000 MWs but can also meet the demands of the country.

Solar Energy

Owing to climate-friendly, reasonable price and resilience-Solar energy has become the most important kind of renewable energy in the world. This energy is almost harnessed by every country across the world. The NEenergy estimated that the total cumulative installed capacity at the end of 2019 amounted to around 627 gigawatts (GW) globally which China is leading by generating 205 GW. (NSEnergy, 2021) Balochistan is home to reasonable Sunshine radiation which is suitable for generating Solar energy. The province has six belts from Gwadar to Makran, Sibi, Turbet, Zhob, Quetta, Makran, and Naseerabad. For instance, the Two hottest cities Sibi and Turbet have sun radiation of 5.79 kWh/m², while Quetta has 5.72, Naseerabad has 5.67, Zhob has 5.6, Kalat has 5.51, from 8 to 10 hours and Makran has 5.15 kWh/m² respectively. As far as the cost of Solar energy is concerned, it is more economical than conventional energy where the average price of solar energy is 7.98 RS per kWh whereas the price of conventional energy is RS 20.79 per kWh.

Again, the resource potential of Balochistan ranks very high, in fact, the highest in the country. Around 40% of the land area of Balochistan receives direct solar insolation with an energy potential of more than 6 kWh per square meter per day, while the rest of the province receives direct solar radiation with an energy potential of 4.5 kWh per square meter per day. (World Bank,2013) In addition, Balochistan has an average daily insolation of 19 to 20 MJ/m² per day with an annual mean sunshine duration of 8 to 8.5 hours a day which is among the highest in the world. (Khalil and Nasim) Notwithstanding, Balochistan which is a hotbed of climate change can decrease carbon dioxide provided that Solar energy is utilized. The power division of Pakistan estimates that Balochistan can diminish 126,000 metric tons of carbon dioxide if 100% of homes in Balochistan are Solared. In this regard, the central government has spent Rs 23 billion to replace 30,000 conventional tube wells with Solar tubewells in Balochistan, but, on the other side, the solar potential in the

province has not been materialized yet and there is much work to be needed.

The provincial government has been struggling to attract investors for solar energy production in the province. In this respect, a compact of 50 million USD was signed between the government of Balochistan and the Enertech firm of Kwait (Quetta Solar PV Park) to generate 50 MW. That project was to be completed by 2022. That accord also hoped that it would be enhanced to 500 MWs for which Ten more power plants would be initiated. In 2012, a memorandum of understanding was signed between the CK Solar Company Canada and the government of Balochistan for generating 300 MW in Quetta with an estimated cost of 709 million USD. That agreement was not implemented owing to unknown reasons.

As per the official website of the Balochistan board of Investment, the province of Balochistan is rich in solar energy, with the maximum value of GHI reaching over 260 W/m2 (annual mean 2300 kWh/m2) in the Southwestern region of Balochistan. Three stations in Balochistan (Quetta, Khuzdar, and Zhob) have the highest GHI among nine stations across Pakistan, and plenty of land is available in these districts for grid-connected and off-grid solar PV plants. There is a dire need for provincial and federal governments to attract the private sector and investment to harness this potential for which there is a need to alter in legal framework and provide them with security.

Tidal and Hydroelectric Energy

Tidal energy is a type of hydropower energy that converts tides into electricity.

Pakistan has a huge potential to generate energy through tides. There are 17 Creeks in Pakistan, 's coastline which have the potential to generate tidal energy. Balochistan which is home to 770 km of a total 1046 MKs coastline of Pakistan has immense capacity to generate Tidal energy. For instance, Sonmiani and Kamalath are suitable sites for tidal energy while Dhad Creek is located in Sonmiani with 800 MW capacities. Notwithstanding, its coastline is an ideal location for Tidal energy. The belts of Makran, Gwadar, Ormara, Sonmiani Beach and, Kalmat coastal sites enjoy the capacity to generate electricity at economical prices. The Tides in these regions are 3 to 5 meters above the mean level that is suitable for electricity generation. If tapered channel methodology and constructing Grid-based or off-grid-based power stations are used, the NIO Pakistan assesses that the generation of energy along the Indus Delta

Creeks and the Makran region has the potential to generate 1100 MW of electricity. In 2013 American and Norwegian companies had shown interest in investment in tidal energy. Owing to security reasons those companies were reluctant to invest.

As far as hydropower energy in Balochistan is concerned, the province has gigantic potential to generate energy through hydropower. At present, electricity generation through hydropower in the province is zero. For instance, dams such as Mirani, Naulang, Mangi, Dasht, etc. have been constructed only for irrigation purposes. Whereas, the first hydropower dam Nolang Dam can generate 4.4 MW and irrigate 4000 acres. Apart from this, the Mirani Dam has the potential to generate 0.2 MW and the Hingol Dam has the potential to generate 0.3 MW. (MoWPGoP) This generation is equal to none but is a ray of hope for future and further electricity generation. It also reflects that these dams can generate more electricity.

Hurdles in Harnessing Renewable Energy in Balochistan

While having analyzed renewable energy potential in Balochistan, the study shed light upon numerous hurdles that have hampered the utilization of renewable energy in Balochistan. The foremost obstacle is the situation of security which does not allow investors to come forward and invest. The security situation is twofold. One is the reservations of the Baloch insurgents who have been echoing their voice for decades by alleging the central government for the dearth of the share of the province in resources. They also have fears of demographic changes in the provincial landscape. Their genuine demands should be paid heed as per the constitution. Another security issue has been Indian involvement in Balochistan. This involvement needs a cold fist with pragmatic strategies. Moreover, another obstacle has been a scarcity of investment. On one side, the federal and provincial economic situation does not allow to allocate ample budgetary allocation for harnessing renewable energy. At the same time, the private investors have a fear of security and an unfriendly business atmosphere which have hampered the utilisation of renewable energy in Balochistan. Another impediment has been the grievances of provincial governments over the share and royalty with the central government. Provincial governments have been echoing their voice concerning neglecting the province in due share. The provincial government has been demanding its share based on Article 158, Article 161, and Article 172(3), and has been demanding fifty percent of share in provincial resources. Last but not least is the reluctance of investors to invest due to impediments in the legal system which do not allow the private sector to invest. These legal barriers

are stumbling blocks in the way of investment. The private sector felt more fear after the pause of the Saindak project owing to its legal issues for years.

Recommendations

After analyzing renewable energy, its potential in Balochistan, and hurdles which have hampered its harnessing, this investigation suggests that,

1. There is a dire need to focus on the security situation of the province which has paused investment in the renewable energy sector. The more a peaceful atmosphere is provided to the investor, the more renewable energy in Balochistan will be utilized.

2. For solving the issues of security, this inquiry suggests that the constitutional grievances of the insurgents should be paid heed. Furthermore, it is the need of the hour that the reservations of the provincial government against the federal government with respect to share and royalty need to be addressed as soon as possible. There is a dire need for the federal government to abide by Articles 158, 161, and 172(3) with true spirit.

3. China has huge expertise in generating electricity from renewable energy which has on the other side helped in mitigating climate change impacts. This probation recommends that China should be approached in this regard as the long-term plan of the CPEC also envisages working with Pakistan in the renewable sphere.

4. Both Pakistan and Balochistan are in chronic economic crises and their economic fragility is not in a position to allocate a reasonable budget in harnessing in renewable energy. This inquisition suggests that private investors should be reproached in this regard for which there is a dire need to formulate investment friendly atmosphere and laws in the province.

5. Technology plays a pivotal role in generating energy from renewable energy sources which Pakistan and Balochistan are short of it. If budgetary allocations allow for small solar, wind, and tidal energy projects, then work should be done on renewable energy resources with the help of advanced technologies.

6. This study recommends that the capacity of the alternative energy development board which was established in 2003 and Balochistan Power Generation Policy 2007 should be enhanced.

7. Last but not least, Balochistan is facing an acute water shortage and ample water is wasted due to a lack of awareness and management. This study proposes to create consciousness among the citizens and an initiative should be started to install water meters. In addition, this study suggests that ample rainfall and snow water are wasted owing to the lack of dams in the province hence; there is a dire need to construct small and big dams in the province.

Key Findings

This investigation proves that Balochistan is home to a huge coastline, and seawater, and has gigantic potential to generate solar, geothermal, wind, and tidal energy. At the same time, this probation pinpointed numerous obstacles such as security issues, dearth of investment, the grievances of Baloch separatists, the reservations of the provincial government over its share, and hurdles in the legal framework structure. These impediments have been huge stumbling blocks in harnessing renewable energy and mitigating climate change impacts. In addition, this inquiry also provided holistic stratagems to materialize renewable energy in the province.

Conclusion

The general discussion leads one to the conclusion that Balochistan has big potential for renewable energy vis-a-vis solar, wind, geothermal, and tidal energy. Sorrowfully, these are not harnessed owing to multiple factors such as dearth of security, lack of investment, paucity of technologies, reservations of insurgent groups, and tussle between province and central governments over royalty and share. Sanity demands that these hurdles be overcome as soon as possible so that renewable energy in the province will not only fulfill the needs of the country's electricity demand but would also help contribute economic growth of the country. Meanwhile, Pakistan has a policy to have 30 percent of all energy derived from renewable energy resources by 2030 for which materializing the renewable energy potential of Balochistan is a must.

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A Case Study of Cyber Bullying in Pakistan

By

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Abstract

Cyber Bullying is a serious threat to Pakistani society. Each passing day brings terrible news regarding cyber bullying in Pakistan. It is need of the hour that all the stakeholders of the State must ponder and implement robust and effective legislation to curb this grave issue. This article aims to examine the implications of Cyber Bullying in Pakistan.

Keywords: Pakistan, Implications, Cyber Bullying, Legislation.

Introduction

Cyber bulling / cyber harassment is defined a kind of bullying in which a person or a group of people operate latest technologies with the intention to harm a person .the harassers involve different types of sources including cell phones ,computer ,tablets and many other electronic devices for the complement of their targets. Apart from this the cyber bullying is also known as online harassment. In this connection, Baren an English man expressed his views regarding cyber bullying that the way of harassing the people through the use of modern technology named information technology is cyber bullying (Baren 2005).

Similarly, Atorney Mathew Bergman defines cyber bullying in his words that cyber bullying /online harassment is the use of modern technology , electronic communication to harass, threaten and humiliate which includes sending unethical text, posting degrading messages through social media sites and spreading rumors online (Attorney Mathew Bergman June 19 – 2023).

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Prior to emergence of social media the element of bullying existed named traditional bullying or face to face to bullying in which the bully tried to victim someone by different ways including physical bullying , sexual bullying ,prejudicial bullying and verbal bullying

Types of Traditional Bullying

Physical Bullying

Physical bullying was a kind of bullying the main character would make use of hitting, pulling, and hair pulling and kicking against the victim.

Verbal Bullying

In this form of bullying the bully would make use of unethical words, language and rumors as one of the main weapon against the victim.

Sexual Bullying

In this form of bullying the victim were always unwilling physical and any kind of abusive and immoral comments.

Prejudicial Bullying

The prejudicial bullying /harassment is a kind of traditional bullying where the cast, race, gender, and religion were the core the core elements for the bully to target someone on the basis of differences. The change in era, introduced modern technology which converted the traditional bullying in to cyber bullying, moreover it also paved the way for the bullies to change their strategies.

Problem Statement

Cyber bullying is a modern form bullying appeared in new era with the emergence of social media .the latest technology is the main pillar of social media which helped to bring a revolutionary change which converted traditional bullying into modern bullying .it is not limited to a specific population of Pakistan .it has brooded over vast majority of the country. Similarly the network of the bullies has spread to the people belonging to any field including educational institutions, work places and general public. It has left worst effects on both the genders, especially the females are the core victims to it .the main purpose of the article is to bring awareness among the citizens of Pakistan regarding its adverse effects which includes psychological effects among the people. Moreover, it results the suicidal thoughts and life quitting .this article is a complete

package and guidance to get rid of cyber bullying. This article will assist the people ways to stop bullying and sources to report the harassment.

Formation of Digital Rights Foundation (DRF)

Digital rights Foundation Cyber harassment helpline is very first help line to deal with the cases pertaining to cyber harassment and violence consisted of expert lawyers, psychologists and digital security experts. The foundation stone of foundation was laid in 2016. The main objective of the helpline was to provide assistance to the people who are unsafe in digital spaces including minorities, women and children. In the same way, one of the responsibilities of the helpline is to bring awareness linked with digital security. In addition to this, it has a goal to create a confidential atmosphere for the effected people and to provide best health counseling to the bullied people who have psychological issues due to online harassment.

The Report of Digital Rights Foundation on the Prevalence of Cyber Bullying

The digital rights foundations six years result from 2016 to 22 reveals that the helpline received 14376 cases in last few years. Similarly, it reported 2696 new cases. The average of the new registered cases shows that helpline has received 224 cases per month. The digital rights foundation revealed its report in the mid of 2023 (Digital Rights Foundation) (https://digital rights foundation).

The report is the collection of the data received by helpline through its toll free number (0800-39393) available five working days per week. It also included some other sources like wise emails and DRF social media platforms. In this connection foundation extended its activities seven days every week to assess the increasing number of the complaints on the week end. According to a report women are the core victim to online harassment with the registered complaints of 58.6% in the previous year. In addition to this, the helpline mentioned that a third gender named transgender community face online hate campaign last year with 1% of complaints through helpline (Digital Rights Foundation. pk. May 2023).

The Impacts of Cyber Harassment

The Atorney Mathew Bergman expressed his researched based views linked with online harassment and its impacts on people describes that that cyber bullying leaves a deteriorating impacts on the on the bullied. He further mentioned that victim belonging to any gender will finally fall a

prey to humiliation, depression and may feel helpless and alone. Moreover, its leaves a negative impact on the academic performance of a child. He further mentioned that in many cases the bullied on may compel to quit his /her life as he/she has no option left (Atorner Mathew Bergman date June 19 – 2023).

The Psychological Impacts of Cyber Bullying

Various studies have been conducted regarding psychological impacts of cyber bullying on the victim who one-sidedly proves that people who are victim to online harassment will finally fall into extreme depression. In this connection, the report of National Institute of Health (NIH) reveals that depression has been found on those adolescents who face online harassment compare to those who face traditional bullying. It is a definite proves that online harassment leaves a destructive effect on the mental health of a bullied person.

Anxiety

Cyber bullying paves the way for anxiety which is a damaging element for those who are victim to cyber bullying. which also develop social anxiety ., the social anxiety leads the effected character towards loneliness and put barriers for the victim to establish relations, even he /she may not recover for a long time after the cyber bullying ended.

Hostility/Anger

The people who face cyber bullying may become anger or hostile. They may think of revenge, internet facilities have made retaliation and revenge easy to great extent .this is why a bullied may become a bully.

Substance Use

The studies prove a destructive harm of cyber bullying which leads the victim towards excessive use of smoking, drinking and drug, even the victim face cyber bullying in child hood but he keeps the drug, drinking and smoking for a long period (Mariel Miguel 2022 Technologies time www technologies time. Pk).

Suicide

The online harassment where it has left psychological impacts behind, it also has compelled many of victims to quit their lives owing to extreme degree of psychological and social pressure. In this connection, Nahia Rind a brilliant student of university of Sindh Jamshoro committed suicide

while she was being bullied by a lecturer named Anis khaskheli who was a lecturer in a private university He was also the central character of the case. Anis established friendship with Nahila on Facebook and attempted to convince her for marry. He on the refusal decided to harass and black mail her through messages and phone calls the harassment led her to extreme degree of psychological pressure which forced her to end her life.

Apart from above mentioned case one more victim who belonged to District Baddin whose name has be concealed due to privacy policy. She took poison to get rid of harassers who were harassing her via social media platforms. The letter she left prior to committing suicide was a definite proves that she had been victim to online harassment from a bully and his fellows. They got cash money of 50 thousand from her. In the same way, the cyber harassers send her edited picture to her fiancé. Which resulted in her engagement broken? She was deprived from her relation; finally she took a step to quit her life. In addition to this the report of express tribune published in 2020 that the suicide ratio due to online harassment has increased 11% Worldwide.

Ways to Prevent Cyber Bullying

Online harassment has become a serious problem for the social media users in Pakistan; in addition to this its adverse effects have reached almost all parts of the society from educational institutions to work places. the more people get involve in social media there are some prominent chances of victimization to cyber harassment, in opposition to this, there are some ways for the users to be saved from bullies.

Record keeping

The users of the social media can be saved from victimization while they take screen short of the recorded videos and audios through which the may be capable to explain their situation with friends and identify the bullies.

Block Online Harasser through Users Setting

Blocking the bully is a very simple process in social media; the online harasser can be easily blocked with a few clicks on visiting bully profile. This process is quite simple on most of the platforms because it is same on Facebook, Instagram and twitter. The users have to click upon the icon consisting of three dots on the users profile page and press block. This strategy can be ideal to keep the bully away from you.

Careful Use of Internet

The users can prevent themselves from cyber harassment through carefully being online, this might be best way for them from such treats, incase off feeling something unsafe the users should think of stepping back (http://penchalk.com cyber harassment).

Asking for Help from Friends

A friend can play vital role to miss the signs of online harassment from his /her victim friend, A supportive friend should express solidarity assistance that might be a big support for an effected person, he can encourage his/ her victim fellow regarding use of the platforms reporting tools.

Contact Law Enforcement

If the users feel something wrong that he /she is in danger, it will be an ideal situation to be in contact with law enforcement.

Privacy Setting Online

The users can minimize the risk of cyber harassment through adjusting their privacy setting, similarly some of the social media platforms provide how a user profile appears, some major platforms like Facebook ,Instagram provide many ways to shut down the online harassers, now the users are capable to make their profile private even they can filter out/ exclude to keep away many followers from seeing specific posts, this is one of the easiest way to protect the people from bullies intentions.

Contact to Cyber Harassment Helpline

The digital rights foundation was established in 2016 as anon Governmental organization working in the country to protect the digital rights of the citizens of Pakistan, the people problems related with online harassment can contact at their toll free number (0800-39393). They can also email on helpdesk@ digital rights foundation. It is considered as one of the best way to overcome the problem with a great confidence (http//www techjuice .pk. Date April 9 – 2023 amna saleem).

Awareness Campaign

The world to a great extent have begun awareness campaign to make people familiar of such issues , in the same way , the people of Pakistan ought to conduct seminar campaign with the cooperation of cyber experts, in addition to this, it can be possible through the surveys of women NGO (Venila Christopher).

Monitor Online Activities

The parents and other family members should always monitor the online activities of their children even they have to focus on their online gaming activities and social media accounts to ensure that what is posted, in addition to this, it is the responsibility of the teachers in their educational institutions to pay attention over online activities of the students (https://blog securly.com).

Ways to Report Cyber Bullying in Pakistan

Pakistan is a country where the number of cell phone and internet users have acceded to 100 million which is fully supporting to open the doors for cyber bullying, in addition to this, it has been included in the list of fast growing countries using internet and increasing the cases of online harassment yet there a some ways to meet with this challenge.

Compliant Registration through Federal Investigation Agency (FIA)

The victim can fill an application in English or Urdu; similarly, victim has to describe the whole matter with solid proofs and facts and has to send it to the National Response Center of FIA For Cyber Harassment.

Lodge a Report via IC3

The internet crime compliant center is briefly known as IC3 which receives the complaints from effected people or third party which will help a victim to come out of such issues.

CPLC

The citizen police liaison committee has launched a cell for women cases linked with online harassment, the victim can contact to register his/her case on these numbers (021-35662222, 021-35682222).

Maddaadgar National Helpline

This organization helps to provide psychological support to victims who can ask help from madad gar National Helpline , bullied people can easily register their complains linked with cyber harassment on their helpline number 1098.

Digital Rights Foundation

Digital Rights Foundation DRF is the combination of expert lawyers, psychologist and security experts, and the mentioned body was established in 2016 to deal with the cases associated with cyber harassment. The said

body provides best health counseling to bullied people who has psychological problems linked with cyber bullying, the victim can report to helpline on its toll free number (0800 -39393, in addition to this, helpline has a quality that once is solved they delete private data of the victim due to which it is known as transparent and safe service.

Conclusion

Cyber bullying/cyber harassment or online harassment has become an issue for the people which has sever negative impacts on the users of social media, like psychological and life quitting issues in Pakistan, this article will help the victims and those who have not any experience with cyber bullying, this article is a complete package for the social media users that how to be safe from online and harassment and ways to report such cases.

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