

***The Pearl That Broke Its Shell*****Jibin Monish V\* & Dr M. Kannadhasan\*\*****Abstract**

Feminism is a liberation ideology for women since it is premised on the idea that women are treated unfairly because of their sexual identity. Feminism examines the factors that contribute to female oppression. Women's oppression in Afghanistan is described in this report. The system of masculine oppression of women is termed as patriarchy. Patriarchy is the oppressive structure, according to this understanding. Patriarchy is a phrase that refers to a societal structure and practises in which men dominate, oppress, and exploit women. As a political framework, patriarchy tries to dominate and oppress women, limiting their ability to make decisions about their sexuality, childrearing, mothering, loving, and labouring. This research examines the subjugation of women in Afghanistan during the Taliban regime. Through this study, we can sense the struggle of women in facing the society and to live the day today life.

**Keywords:** Feminism, Woman, Bacha Posh, Oppression, Dominance, Patriarchy

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Feminism believes that gender is a social construct. The patriarchy is the one who moulds the structure. The society has conditioned women to assume they are emotional, weak, and submissive. Men, on the other hand, are logical, forceful, proactive, and decisive. Women are barred from decision-making responsibilities in the family as a result of this notion. Household production is a fundamental phrase of women oppression in the forms of private patriarchy. Women are assigned private chores as if they must be accountable for them. Feminism is concerned with how to promote feminist awareness of women's oppression and injustice. Women's resistance to patriarchy is based on their awareness of it.

Pavarna's character is a circular character, as per the theory of characters. The personality alters in the midst of the novel. The theory of characterization is used to investigate her characteristics. According to Murphy, there are nine methods to define someone, but only three are used to analyse the characteristics at the start of the novel.

The Taliban has been discovered to have really harsh laws for women. Women are subjected to oppression under the Taliban regime, including the prohibition on women receiving an education, the prohibition on women working, the prohibition on women entering shops, the prohibition on women going outside alone, and the restriction that women walk slowly.

Character and characterization play a significant part in distinguishing and revealing the characters in the story for a more in-depth study. Character refers to people who appears in a dramatic or narrative work, such as a novel. The reader interprets the character as having certain moral, intellectual, and emotional characteristics. They can be deduced from what the individual says in the conversation and what the person does in action.

The primary character and the subsidiary character are the two categories of characters. A major character is the one who commands the reader's undivided attention. Because readers can develop expectations and value around a main character, he or she serves a crucial structural purpose. It plays a significant role in the story, because the main character determines the success of the plot. A minor character, on the other hand, is someone who serves a lesser or limited purpose in the plot than the central character.

The readers form an opinion about the characters based on what they say and do. There are nine techniques that the author can employ to make characters intelligible and believable to readers. The author uses personal description to describe the characters' appearance and clothing. The author depicts his characters through the eyes and opinions of another character in the novel in character as viewed by another, speech, which gives a description of the characters. When a character speaks, converses with others, or expresses an opinion in the story, he or she can reveal information about himself or herself. The author employs former lives to help the reader comprehend the characters. The circumstances that shape a person's personality. Other characters and all they say about a character in the novel are used by the author in the dialogue of others. The author delivers a clue about a character's personality by detailing how the character reacts to various situations and events in reactions. The novel directly describes or remarks on a person's character. The author informs the reader of what a character is thinking in ideas. In mannerism, the author describes a character's mannerisms, habits, or eccentricities in order to assist the reader understand them.

Men are considered as superior in patriarchal systems because they have more authority than women, whereas women are seen as inferior. As a result, women are unable to pursue their goals. Women's rights and freedoms are constrained as a result of this circumstance, whether in the private or public domain. The system restricts women's choices and prevents them from choosing the path that best fulfils their potential. They, like men, have a slim chance of landing a job in the public sector.

The patriarchal system makes a father the sole proprietor of everything; he gains ultimate control over his women and children. He has the ability to do anything, including physical abuse, murder, and selling. A father's authority over his wife and children is described in this remark. He has complete control over his life, including the ability to physically mistreat and sell his daughter. Women are restricted in their ability to make decisions in areas such as marriage and career. They are not offered the same opportunities as men when it comes to making big decisions.

Tyranny in marriage manifests itself in the form of power and dominance. When a couple marries, they become one unit. Wife gives up control of the relationship. Although the husband offers nothing to his wife, and she will give up all of her rights, including the control over her body.

Women put up a valiant fight in order to obtain their rights and freedom. Women are rational agents whose dignity stems from their ability to achieve anything they want with their lives. Women must be given the freedom to do whatever they choose as long as it does not hinder the freedom of others to do so. Kannadhasan Manimurasu states, “Identity” word has been gotten from the French word *identite*, which has its etymological roots in the Latin thing identified as that is itself an inference of the Latin adjective *idem* signifying “something similar”. “Identity” implies the attributes of a person by which a thing or an individual is perceived or known. Who or what a person or thing is that depends on the identity of that particular person or thing? At the point when an individual turns into an outsider, he fosters a double character while remaining at another country. He needs to adapt up to the new nation in the event that he needs to live calmly in that country. He needs to take on their societies while keeping up with his own local legacy.

They are offered to analyse the second and third problem formulations, which are the oppression of the main character by men’s dominance and the main character’s struggle against oppression. The patriarchy and feminist theories aid the writer in identifying the oppression that the main character faces and depicting the struggle against it.

One of the central characters, Rahima, is depicted as a subservient woman. When she returns home from school, she is followed and harassed by some local males on the street. Her sister advises her to notify her father about her situation.

Very funny, Rahima. You’re so brave, aren’t you? Let’s see how brave you are when Padar-jan comes home,” Parwin said, pouring. Granted, I wasn’t a very brave nine-year-old when it came time to face Padar-jan. I kept my thoughts bottled behind my pursed lips (5).

She is defined as a nine-year-old child with no ability to react to the problems she encounters. She simply allows her father to terminate her schooling without objecting.

The other subservient side of Rahima can be revealed in her reaction. When her mother wants her to practise bacha posh. Bacha posh makes her put on a boy's outfit. When her mother encourages her to undertake this exercise by changing her look, she simply does what she is asked. She is dressed in a boy's outfit and simply responds by saying, "Are you sure, Madar-jan? Don't I look odd?" (35). She allows her mother to do whatever she pleases. She does not object to her mother's behaviour, and she is treated as a son until she is of marriageable age.

Rahima's husband demands her to do everything he wants as his new wife. She obeys her spouse despite the fact that she is powerless in his presence. She has no qualms about refusing the directive. She felt filthy, weak, and powerless under his control every time. This man's wife was supposed to be her, and that changed everything. She is not retaliating since the sight on his face warned her that retaliating would only make things worse as she is referred to as a courageous woman. It can be gathered from her indirect presentation two weeks after pulled out of school, when she walks down the street on her own. No bold girl in her society goes shopping, but she can.

Two weeks into out expulsion from school, the shop owners had gotten to know me. There were not many nine-year-old girls who would walk determinedly from shop to shop (6).

Her boldness in taking a risk is evident in her actions. She dares to do something that other females would never dare to do, such as go shopping without the company of male relatives. A nine-year-old girl would need a lot of confidence to accomplish the same thing. Rahima's mother-in-law forbids her from going outside once she marries. As a result, she chooses to leave her husband's home without first seeking permission. Despite the difficulty of getting outdoors, she tries to get outside by creeping closer to the front gate.

I moved closer and closer to the front gate; my palms sweaty. Don't hesitate, I told myself, and opened the gate to walk out. I waited but heard nothing. No one had even noticed (184).

It is proven that Rahima does not hesitate to flee without seeking permission and hiding from her mother-in-law in order to complete her escape. Her decision to leave her husband's home also reflects her bravery in facing the repercussions. She accepts the risk of pursuing her dreams despite the fact that her mother-in-law will find out.

Rahima's bravery is also evident in her work in the legislature. She works as Badriya's helper, her husband Abdul's first wife. When Rahima works there, she senses that something isn't quite right about the election. Badriya makes the wrong decision in the election. Badriya has chosen a man who does not meet any one of the qualifications. Rahima is well aware that Badriya simply obeys her husband's orders. She must, for example, select candidates from a list provided by her spouse. Rahima is daring to challenge Badriya's reason to vote that man. Rahima's reaction proves that she is a courageous woman. She is not afraid to say that Badriya's decision is incorrect, despite the fact that Rahima receives a warning from Badriya as a result. Rahima is also instructed to keep her mouth shut because she is attempting to reject her choice. The oppression experienced by Afghan women stems from their gender identity.

It is shown in the narrative that Rahima does not want to marry, but she has no choice. Raisa's arm is dragged away from her by her father, who sees her tears as a passive rejection. Her father controls and oppresses her daughter through his power and cruelty. In patriarchy, men frequently use violence to oppress women so that they can do whatever they want. She is subjected to oppression as a result of her father's physical abuse. This behaviour has a negative impact on her health and mind. She is compelled to marry despite her desire to play with her pals. She has no idea if her pals are aware that she will marry Abdul. Her instincts reveal that she wished to be outside with Abdullah.

Rahima wished she could be chasing after stray dogs or playing a ball down the street with him. When a woman marries, she ceases to be her father's property. It's because her husband provides her family a dowry. To be an ideal lady, she must follow her husband's rules and orders. Her mother has raised her to be the woman that her husband expects of her.

By paying attention to her behaviour, Rahima is unintentionally forced to fulfil the patriarchal system's expectations. She must be cautious in her actions. Because she is meant to

be the perfect wife, she has limited access to every detail of her actions. It means that patriarchal beliefs toward women's attitudes were deeply embedded in a woman's psyche.

When Rahima disobeys the rule that a woman is not allowed to view her husband's eyes, she is abused by her husband. He doesn't want his wife to go against the grain. As a result, she is subjected to physical violence at the hands of her husband. He hits her across the face and throws her to the ground. Her spouse is easily upset with her because she fails to properly care for her son. His son's death has left him feeling dissatisfied and unhappy. It turns out to be the source of her husband's insanity. Her spouse only blames her for the death of his darling son. He thinks she's a bad wife because she didn't effectively care for her son.

Rahima becomes the target of Abdul's wrath. When things don't go his way, her husband uses his power to oppress his wife. When she is unable to do her household duties effectively, she is subjected to physical violence. Her husband's treatment is classified as physical abuse because it causes her bodily harm. Her second child is stillborn. She suffers from bruising and bleeding.

The treatments depict Rahima's reaction to her pain as a result of patriarchal culture. She must bear the pain of domestic abuse as a wife because she is unable to resist her husband's mistreatment. Men are terrified of losing their social standing as a result of his son's death. When he loses his son, he loses his pride, as a son is extremely essential in an Afghan family. As a result, he resorts to physical violence in order to maintain his dominance and obtain everything he desires from his wife. Rahima looks for a means to get away from the oppressors. She recognises that she does not want her life to be dictated by others, like Shekiba did.

She wants to move to Kabul for a better life as an optimistic woman, despite the fact that she has never been there before. Rahima's freedom as a woman in society is constrained. As a full human being, she demands equal opportunity. As a result, she wishes to pursue her freedom by working as Badriya's assistant in parliament in Kabul in order to alter her life. She faces difficulties as a result of leaving her sons and going to work in a parliament. Rahima's fight here represents the feminist belief that everyone should strive for freedom.

Rahima demonstrates that woman is capable of performing tasks normally performed by men. She breaks the gender role that a woman should do only domestic chores. Badriya's assistant in Kabul, demonstrates that she can operate in a parliament. She is able to write and read about issues that occur in her immediate environment. Rahima reveals that she does not want to be oppressed by her husband. She realises that her husband has complete control over her everyday activities. She is motivated by her fear of losing her husband. She is said to be floating through her daily routine in a perceptual state of agony, wondering why she bothered to do anything at all.

Rahima understands that she has no ability to do anything in her life because she is a woman. She doesn't like to be pushed around. She is considered as a second-class citizen in comparison to men. Men abuse their authority by oppressing women and robbing them of their rights and independence. On the other hand, she does not remain silent. She wishes to transform her unfavourable fate for the better. She tries to make decisions about her life before her husband becomes more oppressive. She has reached the conclusion that she does not wish to live with Abdul Khaliq. Furthermore, he will marry once more. As a result, she looks for a way to achieve her goal of freedom.

Rahima's spouse is a man who is always oppressing her, yet she is aware that no one can stop her from obtaining her freedom and doing anything she wants. She is viewed as a second-class citizen by males since she is a woman living in a man's society. She should be meek, silent, and subservient. In other words, her spouse abuses his position of authority to oppress her. She does not, however, remain silent; she wishes to break the cycle of tyranny by adopting a courageous action: fleeing to a shelter.

The bravery of Rahima inspires others to resist persecution. She finds a safer haven by fleeing to a shelter. She is free to live her own life without being oppressed. She is saved from male dominance since she can do it independently of her husband. In the end, she will be able to free herself from men's dominance. When she is at the shelter, she discovers that anyone can save her life from oppression by getting an education. She understands that education can be a weapon in her fight against the patriarchal society that oppresses her.



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