



Available Online

# Journal of Education and Social Studies

ISSN: 2789-8075 (Online), 2789-8067 (Print)

<http://www.scienceimpactpub.com/jess>

## WOMEN'S OPPRESSION THROUGH CAPITALISM: A MARXIST FEMINIST CRITIQUE OF *IN OTHER ROOMS, OTHER WONDERS*

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### ABSTRACT

Women have been subjected to oppression and marginalization on social-political grounds, but the economic reason is also an important one. Women are labeled physically incapable of performing tasks at the same level as males. In this context, women are confined to their homes and are not permitted to engage in paid employment outside the home. On the other hand, they are expected to carry out all aspects of domestication and, most significantly, they are responsible for the health and well-being of their husbands. In the first world, these problems have already been solved because of the various feminist movements that have resulted in women gaining equal rights. For example, on social grounds, women have been given equal rights to vote, right to properties, and a great deal of other rights. After some time had passed, women eventually gained access to equal jobs in which they were paid equally. On the other hand, women in the third world still have to fight for their rights, and maybe more crucially, they do not have the right to wages or the ability to make money for themselves. The only space available to women is within their homes, and they are expected to serve their husbands. The Marxist feminist analysis of Daniyal Mueenuddin's *In Other Rooms, Other Wonders* shows the said projection in a similar design. Marxist feminist theory serves as the theoretical foundation for the investigation. The research shows discrimination against women, and those women are denied the right to work for the simple reason that they are expected to obey men's instructions.

**Keywords:** *Marxism; Capitalism; Feminism; Women's oppression; Other Rooms; Other Wonders; Marxist feminism.*

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<https://doi.org/10.52223/jess.20234202>

Received: January 26, 2023; Revised: April 04, 2023; Accepted: May 19, 2023

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### INTRODUCTION

The concept that man is a social animal stems from the fact that he is a member of society, which was predominantly developed by males and females. Regarding the relationship between man and society, it might be described as one of interdependence. Consideration should be given to the subject of whether or not males are the sole architects of society or whether or not women play a role in the conceptualization of society. The woman is essential to the continuation of civilization since she is the one who gives birth to the offspring, who will be responsible for the society's continued development in the future. Being an integral part of society it is the reason why women are not discussed in connection to society, and it is also the reason why the term 'social animal' is not used to describe women. This question might appear absurd to the majority of ordinary people, and especially to the majority of common men, but it makes perfect sense when seen from the perspective of an intellectual woman who wonders why she is given such

significance. The very existence of this inquiry demonstrates the struggle that women have gone through in their fight for equality (Delphy, 1984; Bhasin & Khan, 1986; Feagin & O'Brien, 2003; Firestone, 2000).

It is possible that the resistance put up by women and their 'persuasion of equality' is not justified by the lines of reasoning presented in the previous question. Women in a society are able to think about issues of equality and rights because they are prompted to consider a variety of concerns that are connected to the society in which they live, and charging men with practicing patriarchal practices against women, as well as looking down on them and judging them to be less capable members of society. Therefore, women are expected to submit to males because in most societies the men are the primary breadwinners for their families and women are responsible for the care of children and the home. When compared with men, women are seen to be dependent due to their inability to earn a living and take care of the financial responsibilities that are essential to their survival (Haq, 1991; Haynes, 1993; Jackson, 1990; Malik, 2002; Moghadam, 2004; Moyser, 2002; Rahman, 2012). Because of this, males are the ones who go out and earn their living, while women are forced to rely on men for the provision of all they need. In addition to this, women are not permitted to freely walk outside the house without the approval of a man, which makes them an even more inferior creature that is 'liable for suppression and exploitation'. It is typically referred to as gender discrimination that is imposed by patriarchy, and "woman is not woman; rather, it is the society that makes woman" (De Beavoir, 1973). The researcher is going to base his case on the previously mentioned premise that 'man is a social animal', and that the nature of the animal requires a man to make a woman 'a woman of his own'. According to De Beavoir (1973), one does not come into being a woman; rather, one becomes a woman.

Feminism is a well-known social movement that originated as women's efforts to combat what they perceived to be 'gender discrimination' on the part of males. This conflict, which began as women's efforts to make their voices heard in opposition to discrimination of this kind, eventually gave rise to the term 'gender discrimination'. The ideology known as feminism advocates women's rights to be on par with those of men. Simply, due to the fact that they are female, women are not accorded to the same level of respect as men. Additionally, it relates to societal views that are held about women. It is also referred to as a person's behaviors and attitude towards women in order to bring about change (Bartol & Martin, 1986).

The term feminism cannot be considered a dominant weapon in the hands of woman theorists, writers, or critics who have challenged the prevalent system of patriarchy, despite the fact that various female authors in literature have used this tool to raise their voices against discrimination by patriarchal society. In spite of this, the 19<sup>th</sup> century saw the emergence of feminism in Europe, and it was a French philosopher named Charles Fourier who first invented the term 'feminisme'. The term 'feminism' refers to an expansive domain of concepts, including 'political and social movements', which are not only associated with opposition to men but also used to share the same goals of seeking and establishing women's equal rights, including personal rights, political and economic rights, social rights, educational rights, employment opportunities, and most importantly, the equal rights for woman. In addition to this, it places an emphasis on fighting back against acts of violence against women, including rape, sexual assault, and other forms of sexual harassment (Ghai, 2003; Rais, 2005; Roman, 1993; Sadaf, 2014)

It was because of this movement that women won the right to vote, which was the first significant achievement for them. Subsequently, women won the right to own property, and they went on to achieve further successes such as the right to a job or work on wages or pay that were equal to those of men, the right to marry, the right to give birth, and a great deal of other rights that were only a pipe dream for them in the past. In addition, this movement has contributed to the demise of the practice of suppressing women (Patel, 2003).

In the population of the working class, women are subjected to oppression in a significant majority of countries worldwide; however, this type of female oppression is at an all-time high in Pakistan. As a general rule in countries of the third world, and especially in Pakistan, it is reasonable to believe that such persecution is based on social class. Wealth, habits, and traditions are all factors that play towards discrimination against women (Patel, 2003).

Women make up a segment of the working population that is doubly oppressed in every country, but the level of oppression that women face is particularly severe in nations like Pakistan. However, it is clearer than anywhere else, particularly in Pakistan and other third-world nations, that this oppression is based on social class. Some women are subjected to the harshest forms of discrimination due to factors such as wealth, tradition, and custom (National Research Council, 1981). The consequences of capital are the most crucial. And the so-called third world is where cruelty reigns supreme. Women in third-world countries generally suffer a number of challenges that are directly tied to repression, such being unable to obtain job or being enrolled in higher education and receiving wages that are lower than those of men, being subjected to sexual harassment, and being subjected to stringent legislation. In addition, "the inability to participate in politics, social differences, the burden of domestic labour, honour killings, and poor living standards and conditions are common problems faced by women (National Research Council, 1981).

The rise of feminism brought about significant shifts in the prevalent perspectives of the Western world, which varied from the legal system to cultural practices. In the eyes of socialist feminists, the patriarchal system represses the freedom of women and devalues them in a variety of ways, including prostitution, domestic work, caring for children, and marriage. Parents of young girls often view their daughters as a financial burden and express a desire to see them wed as soon as possible, ideally before they become a financial obligation to the family (Schular, 1992). The moment when the parents of a girl who was born into a family started to consider the prospect of her getting married and the additional costs they would have to shoulder as a result of having a daughter. The dowry system, which is prevalent in our country as well as in other areas of the world, encourages the amassing of money that will be spent on a woman's marriage rather than the investment of that money in her education (Schular, 1992). People would prefer to have sons rather than daughters because they view daughters as expenditure and sons as an opportunity for financial gain. The difficulty of parents to find a suitable husband for their daughter, combined with the pressure from society to pay a large sum of dowry is the primary factor that leads to the perception that females are a burden. The belief in the equality of all humans is central to each and every one of the different strands of the feminist tradition. They take a strong stance against the discrimination against women based on their gender. As a result of the imposition of men-centric dress codes and the taboos that are employed against women, they are exceedingly critical. They assert that women are free to do whatever they want in their life and that the chances available to them in day to day activities are the same as those available to males. In addition, widows are free to devote the remainder of their lives to the pursuit of the right that was left to them in the will (Solli, 2002). The contributions of feminists are indispensable to the patriarchal system. They work to eliminate patriarchal influence not only in political and public life but also in the economy, society, personal life, and sexual existence as well. This includes removing it from public life. Only a minority of feminists subscribe to the view that femininity is being imposed upon women by men (Solli, 2002). The emancipation of women and the reduction of gender inequity are at the forefront of the feminist movement. Today, organizations that focus on amplifying the voices of women are included in the fabric of civil society in many parts of the world. The feminist theory is an extension of this concept's theoretical framework and plays an important role in feminism. This theory's principal objective is to provide light on the nature of inequality, with a particular emphasis on the politics of gender, the dynamics of power relations, and sexuality (Tong, 1993; Tyson, 2006; Sultana, 2010). Feminist theorists, in general, have a tendency to analyze the inequality of the genders and work towards the goal of strengthening the rights of

women along with their interests and concerns (Tong, 1993; Tyson, 2006; Sultana, 2010). This is done while keeping social relations in mind. The oppressive tradition was established as a result of the present research. It has been noted that widows are not treated fairly in most societies, and that they are more likely to suffer a variety of social obstacles. In each given situation, its element may be social, cultural, or religious; additionally, there is the chance that it may be economic. All of these things add further weight to her shoulders and not only make her accountable for the financial upkeep and care of the children, but they also cut her off from her community and her family. The existence of this societal dilemma is readily apparent in India, a country in which the life of every individual is centered on a set of socio-cultural norms. These "norms" not only determine an individual's place in society but also provide the motivation for living. In addition, a woman's identity is inextricably bound up with that of her husband, and the ultimate purpose of a woman's life is to bow down to her husband, obey him, and treat him as if he were God. She is compelled to devote her entire life to praying for her husband's long life, and if he passes away before she does, it will be considered her fault and she will be forced to spend the remainder of her life in seclusion, away from other people. The conclusion that may be drawn from this practice is that the loss of a husband is equivalent to the 'social death' of a woman. The character Chuyia's father makes the following statement in the novel that was chosen: A woman is only recognized as a person when she is one with her husband. Because of this, without their husbands, women do not have a recognized existence in the society. In addition, a practice in India known as 'Sati' consisted of sacrificing widows by setting them ablaze on the funeral pyres of their deceased husbands. A 'living death' awaits widows in the event that they are not burned alive alongside their murdered husbands. Widows in this situation were especially susceptible to sexual and mental abuse for the remainder of their lives.

She is shunned by society because of her cultural background, and her entire existence revolves around her husband's life. As a result, she faces social exclusion and marginalization. In the event that she should lose her spouse, she will be forbidden from having children or engaging in any kind of physical activity, and she will no longer be able to function as a social unit within a family. She is barred from taking part in ceremonies, and her shadow is avoided by others in the society since it is thought to be a terrible omen for anyone who comes into contact with it. Because she has lost her husband or she lost her breadwinner, which will affect her financially, so in order to maintain her economic necessities, she has to work life as a prostitute, widows are the target of physical abuse in the chosen novel, and they are also moved by power to indulge in prostitution. This is because she has lost her husband or she lost her breadwinner, which will affect her financially. The inheritance legislation that allows the widow to inherit her husband's possessions does not, however, make the widow's life any easier in any way. The majority of the time, another male member of the family will receive the bequest, but she will not be able to.

The researcher has used the idea of feminism as a theoretical framework in the current research work that they have been doing. It is essential to have an understanding of the ideology of feminism, which can be defined as the "belief in the social, economic, and political equality of the sexes. It has its roots in the west, but the revolutionary principles that underpin it have the potential to spread across the globe. There are a variety of organizations and institutions that are now working on behalf of women to support the rights and interests of women. The history of the feminist movement has been broken down into three distinct "waves" by scholars. This first movement, which is also known as the suffrage movement, pushes for the right of women to vote and has its heyday in the late 19th century and the early 20<sup>th</sup> century. The 1960s saw the flourishing of the second wave, which tended to center on the idea of "women's liberation" for the purpose of advancing the political and social rights of women. The continuation of feminism and a reaction to the setbacks experienced by the second wave of feminism marked the beginning of what is known as the third wave of feminism, which began in the 1990s (Tong, 1993; Tyson, 2006; Sultana, 2010).

The first wave of immigration arrived in the United Kingdom and the United States in the nineteenth century and continued into the twentieth century. The primary aim of this movement is to fight against the concept of chattel marriage and the assumption that married women's husbands own their children. Additionally, this movement is opposed to the premise that women have an equal right to property and contracts. At the end of the nineteenth century, energetic members of this movement advocated for the right to acquire political power, specifically the right of women's suffrage. As a result, feminists and their enthusiastic adherents throughout that time period, such as Vulturine de Cleyre and Margaret Sanger, were active in pushing for the reproductive, sexual, and economic rights of women. In 1854, Florence Nightingale was the first person to demonstrate that female nurses are on par with male military personnel (Sofer, 2017; Becker, 1999).

The Marxist point of view maintains that there is a class struggle in society, and that the only way this fight can be resolved is through the establishment of a system without classes. However, throughout history, women have been discriminated against and have evolved into the most underprivileged social class. It is a well-established truth that gender inequality helps to the continued economic expansion of a society. Discrimination based on gender is a form of social bias in our society because it reinforces the traditional roles that people are expected to play in society. This doctrine can be said to be prevalent all across the world; no nation, no matter how developed or developing it may be, can escape its influence (Ghai, 2003).

The purpose of this study is to investigate the ways in which economy and capital influence women in Pakistani society, particularly those who belong to the rural class. In his theory of Marxism, Friedrich Engels acknowledges the ways in which economic systems contribute to the overall structure of society as well as the ways in which they influence day-to-day living and experience. Many people believe that the most fundamental type of female oppression is called oppression of women on the base of capitalism. Using Daniyal Mueenuddin's in *the other rooms, the other wonders* (2010) as a primary source, the researchers are going to conduct a Marxist feminist analysis of the text in order to investigate the effects of capitalist oppression on women living in rural Pakistani culture.

Engels and Marx (1848) were the driving force behind the concept of Marxist feminism. According to him, the core causes of women's oppression and the contemporary social setting include economic disparity, dependence, political disarray, and ultimately ill social ties between men and women.

Friedrich Engels and Karl Marx's influential work *The Communist Manifesto* (1848) and Marx's influential work *A Contribution to the Critique of Political Economy* (1859) established the framework for some of the early dialogue regarding the connection between capitalism and tyranny. These works were published in 1848 and 1859, respectively. Marx (1859) created a theory and technique of research called historical materialism. This theory acknowledges the manner in which economic structures organize society as a whole and influence everyday life and experience. Marx (1859) makes the argument that these structures are put up by the ruling class in accordance with their desire to preserve or deepen class struggle in order to remain in power. Marx's argument is based on the fact that the ruling class needs to remain in power.

In his book *The origin of the family, private property, and the state* (1884), Fredrich Engels (1884) spoke on how women were oppressed in society. Although Marxism does not devote a distinct section to discussing the subjugation of women, women are considered to be a component of the oppressed class that will be freed in the event that the capitalist system is toppled. The purpose of this research is to answer the question how can we understand the relationship between capitalism and patriarchy? by assessing and seeking answers to that topic.

The purpose of this study is to analyze the factors that contribute to gender differences in rural areas of Pakistan. The story of Mueenudden's *In the other rooms, The other wonders* (2010) is analyzed in this this research. The narrative paints an accurate and comprehensive picture of rural life in Pakistan. The novelist

has drawn a distinct boundary between the positions held by men and women in feudal society through the presentation of feudal culture. The reader is given the tools to read the novel via the lens of *Marxist feminism* is the center of discussion. An investigation is conducted into the factors behind why and how the presence of capital is having an effect on the lives of Pakistani rural women.

### **Statement of the Research**

The current research is important from the perspective of female marginalization with reference to Marxist feminism. This helps readers to explore how patriarchy affects women's lives and how they are the victims of injustice on economic grounds, identified by Marxist Feminism. It gives an understanding about the reality that women from rural areas are greater victims of patriarchy who are supported by their males. It helps to understand that how economic differences shape the behavior of men towards the female gender.

### **Objective of Study**

To discover the relationship between economic oppression and patriarchal oppression in the story, causing women's marginalization.

To discover patriarchal norms and wealth that control women in the domestic and public sphere, addressed by Marxist feminism.

To discover the gender phobic response to the capitalist patriarchal society by the female characters in "The other rooms, the other wonders".

### **Research Questions**

How the economic depravity and depravity oppression of women are interrelated in the novel, causing women's marginalization?

How the novelist presents patriarchal norms and effects of wealth that control women in domestic and public sphere as viewed from Marxist feminism?

How do the female characters in the novel respond to the patriarchal capitalist constructions of the Pakistani Society?

### **THEORETICAL UNDERPINNING AND REVIEW MARXISM**

Marxism is a political concept that focuses on freeing people from the chains of oppression that are maintained by the ruling class through the use of superstructures such as religion, law, race, and sources of production. According to Merriam-Webster's definition of Marxism, the term Marxism refers to the political, economic, and social principles and policies advocated by Marx; especially: a theory and practice of socialism including the labor theory of value, dialectical materialism, the class struggle, and dictatorship of the proletariat until the establishment of a classless society. The bourgeoisie and the proletariat are the two social classes that are discussed in Marxist theory. The former was considered to be in a higher social and economic position than the latter, which was considered to be subjugated. According to Engels and Marx (1848), by bourgeoisie is meant the class of modern capitalists, owners of the means of social production and employers of wage-labor.

According to Marx (1859) the reason why the ruling capitalist class continues to wield power is mostly because of its impact over various forms of revenue generating. In a similar way, Marxism tells us that capitalism thrives on the exploitation of its laborers. To put it more succinctly, capitalists become wealthy and stockholders enjoy financial success because the workers who work for them and actually generate commodities. Built on the permission of either proletariats or capitalists, the bourgeoisie class is what gives birth to hegemony through the use of power and is built through capitalists. According to Engels and Marx (1848), the proletariat class is the class of wage-laborers who, having no means of production of their own, are reduced to selling their labor-power in order to live. Because of the need to ensure their own survival,

members of the working class, the labor class, and the lower class must depend on the sources of production controlled by the ruling class. According to Milios et al. (2002), Marx and Engels demonstrated the element of class antagonism based on the conflicting interests between the main classes of capitalist society and particularly between the capitalists and wage laborers. The capitalist takes pleasure in the fruits of the labors of wage employees, who make a far less financial contribution to society. However, the contribution they do make is manifested in the shape of their arduous efforts and struggle. The inhabitants of the lower class are reduced to the position of individuals who are slaves when they are given the opportunity to be physically executed. Not only are they members of the ruling class and the bourgeoisie, who are responsible for making them slaves, but they are also made into slaves on a daily and hourly basis. They are under the control of the machine, the public, and most importantly, the bourgeois person and "the producer himself (Engels and Marx, 1848). The treatment of the working class by the ruling upper class is a central theme in Marxist philosophical thought. In addition, a significant portion of their enslavement is, since it gives the appearance of being more complicated than it is presented to be. In addition, it may necessitate the implementation of additional controls, such as those imposed by the business practices of capitalists and the technological inventions of those capitalists, both of which contributed to a reduction in the number of workers needed and in which the master and his entourage are charged with the responsibility of keeping an eye on the development of the laborers.

Frederick Engels and Karl Marx (Engels and Marx, 1848) are credited with developing the theoretical principles of Marxism. These ideas are based on the concept of revolutionary theory and were established with the intention of bringing about social change and bettering the condition of the proletariat. Both the abolition of property in land and application of all rents of land to public purposes and the "abolition of any right of inheritance was stated by Marx and Engels in the Communist Manifesto, which was published in 1848. Therefore, the elimination of all rights to inheritance lies at the heart of Marxism as it seeks to fulfill its mission. A society in which there are no social classes, and in which all members share equally in the ownership of the means of production, distribution, and exchange (Barry, 2002).

The economic reality of Marxism is the most powerful of all other political, social, and cultural truths, and maybe most significantly, racial truths. It is the economic phenomenon that exists within a society that influences everything about a person's existence. The economic means of production serve as the operating and governing principle for all systems and procedures. Depending on the economic resources at their disposal, members of a society may organize themselves into a variety of different organizations to further their individual goals. In addition, the economic fact either excluded or overshadowed any other person or entity. Engels and Marx (1848) pointed out that social facts, such as gender, religion, age, caste, or color, are the tools to control the proletariat class. This is an additional point. In addition, they mentioned in their Communist Manifesto that age and gender disparities are no longer present or have any distinguishing qualities and that the working class has lost their social validity in comparison to the elite class. This is in stark contrast to the situation that exists for the upper class. Everyone is a tool of labor, and depending on their age and gender, the cost of using those tools varies greatly (Engels and Marx, 1848).

Merging Marxist (1848) theory with that of the feminist school of thought is an absolute necessity in this modern era, taking into account the Marxist point of view. Marxism and feminism, when combined, create a new field in literary criticism and theory known as Marxist feminism. This new field combines literary criticism with literary theory. Marxist feminism is one of the main notions concerning women's exploitation on capitalism terrain that can be found inside the Feminist theoretical framework. It is indicated through the practices and postures of economy, launched by Marxist philosophers, and founded through the exploitation of the poor. Those who are economically disadvantaged serve as the basis for this argument. The capitalist and elite classes are responsible for the creation of the conditions necessary for exploitation,

which include economies and large amounts of wealth, however, only wage labor, which results in the accumulation of capital, may be considered productive (Lokaneeta, 2011).

Therefore, the surplus criterion is applied to them, and as a result, capitalism generates wealth that is specifically beneficial to capitalists. The Proletariat is only entitled to a more insignificant share of the financial benefits, which are paid out in the form of salary. Productive labor puts its efforts towards profit in order to increase the wealth of the dominating class of capitalists. Frederick Engels and Karl Marx (1848) were the ones who identified the system of economic and political ideologies, particularly the concept that, throughout history, the state has been a device for the mass exploitation, caused by a ruling class. They focused mostly on the destitute state of the ruling capitalist class as well as the proletarian classes. One of the most common criticisms leveled against Marxism is that it places an excessive amount of focus on capitalism in terms of the labour that people perform away from their homes, either in the field or in the field. In the private sector, industries often fall victim to competition from home laborers. Marxists never saw doing housework as a constructive activity that contributed to the economy (Lokaneeta, 2011)

Karl Marx's theory centers primarily on the representation of the working man as well as the role of all women in society in relation to the working man. Marx believed that it was the working man who was responsible for the creation of class divisions, as well as exploitation and misery. Marx is often cited as an example of a person who challenges patriarchal norms through their work practices. He was working hard to liberate people from the control of capitalism, most particularly women, and he made the decision to provide them the tools they needed to challenge patriarchy. However, he does not offer significance or direct attention to the concerns of women or unpaid labor in any of his writings. Frederick Engels, on the other hand, played a significant role in this regard and helped women become aware of their rights based on economic grounds. However, Marx and feminists are both seeking only to reinforce the patriarchal structure, and Marx paid little attention to the patriarchal system, despite the fact that Marx's theory has shaken the political doctrine of many nations in the 20th century and according to many other authors, who also gave voices to the proletarian class, Marx's theory has also been credited with giving voices to the proletariat. The economic liberation of women has its roots in this strategy, which was first implemented. Despite this, in many communities, women are restricted to performing only domestic tasks, and the patriarchal practices that exist in these societies mean that these domestic occupations do not play a large role in political action. In this socioeconomic sense, the purpose of the current research is to explore the economic and social status of married women as well as their relation with society. This research is being conducted in this socioeconomic sense. Frederick Engels, who conceives of gender as a social role, adopts this position in the process of constructing his theory of Marxist feminism. In addition, a significant number of Marx's supporters, in addition to his detractors, believe that his economic theory invalidates the role of women within the framework of capitalism and the economy. In this regard, women are placed in a position that is not only politically precarious but also precarious at the hands of the masculine gender when they are forced to endure. Theoreticians like Simone De Beavoir (De Beavoir 1973), for instance, consider the development of gender as being based on the terrible practices generated by patriarchal practices, and these practices never allow women to be a part of social and economic orders. In a similar vein, Kate Millet criticizes Engels by drawing attention to the fact that the subjugation of women is the result of sexual and psychological problems. Some other prominent figures like Pat Brewer, Sharon Smith, Chris Harman, Martha Gaminiz, Carol E Handerson, Chris Ingraham, Furgusaon and Rosemarry Hennsay made a critical contribution to Engels' contributions and his theory of modern times, where women's situation is not different from the one that it took place in the ages of feudalism, industrialism, or in any era marked by the prevailing patriarchal structure. Engels also suggests the tactic of emancipating women from the influence of other females. Engels underlined the deprivation of women and desired to free himself from the clutches of women. It has been stated that these ladies harassed Engels sexually and physically. In the end, he



discussed the concept of emancipation as a way to liberate women and provide them with a voice that is uniquely theirs, also known as a subjective one.

## **ANALYSIS AND DISCUSSION**

*In Other Rooms, Other Wonders* (2010) by Daniyal Mueenuddin is a disheartening portrayal of Pakistani manliness in its altered state. The appearance and activities of the female characters are described using language that is irritatingly stereotypical of men. It is interesting to note that the male characters' thoughts and discourse are dominated by sentiments of bemoaning and wallowing in their misery. Mueenuddin (2010) depicts every male character in his various leveled spot across a massive canvas that ranges from the most outstanding in societal position to the least down the power stepping stool. He does this by moving down the power stepping stool. The majority of the characters are generic types who wander aimlessly through the various plot rooms. Their monetary desires and the ensuing show of intensity stand in stark contrast to a rising sense of helplessness within their own lives. They are either males who have not yet reached their potential or who are on the verge of passing away. This collection of short stories has received praise for the transparent portrayal it offers of Pakistan in the modern day. However, the purpose of this paper is to highlight the optional topic that these accounts contain by demonstrating that Pakistani manliness got caught in a paraxial state between provincial outlines of intensity, the subsequent rise of debasement in a postcolonial outcome, and the subsequent confusion regarding issues of personality. During the course of this treatment, a loss of manliness has occurred, which is indicated by the procedure's similarity to death. This symbolic interpretation encourages the person reading it towards any desire they may have for a successful resurrection, rather than discouraging them about this situation of death.

### **Commercialization of Women and Oppression through Capitalism**

The protagonists of Mohinuddin's stories are largely female characters. The collection is introduced with a quotation from a Punjabi proverb, which states that "three things for which we kill are land, women, and gold (Mueenuddin, 2010). This choice was not made at random. In certain rural areas of Pakistan, which tend to have a more conventional or even archaic social structure, women are still treated as property to this very day. Women, even in Mueenuddin's (2010) world, have the fewest resources at their disposal, but they are the most compelling figures in terms of writing. Love is a matter of business for the ladies, and it provides them with the opportunity to buy themselves a position in a better life.

The majority of the male characters in the stories are shown as being lustful and eager to have their sexual wants gratified without any regard for the ladies. They are only interested in women so long as their sexual needs are being met. Hassan, my little duckling, told me that they only care about women as long as they can satisfy their appetites. Plumping these words, came from the mouth of the cook and was addressed to Saleema (Mueenuddin, 2010). It demonstrates how males only take into consideration the sexuality of women and the wants they have when assisting them. They have no interest in the woman's feelings or in the woman's particular existence. Similarly, in the other rooms, there is a narrative called other wonders. It is about an impoverished female relative who offers delight to an elderly man named "harouni" himself in his final months (Mueenuddin, 2010). Husna is a young woman from the middle class who is looking for job so that she can become independent, but she instead succumbs to the luxuries of life that Harouni gives to her. Husna was aware that she had little chance of marrying or attracting a young guy from one of the wealthy established families, so she chose to spend her time with Harouni instead (Mueenuddin, 2010).

Therefore, she tricked the elderly Harouni into becoming her mistress so that she might get more cash. This demonstrates how Daniyal Mueenuddin's (2010) stories have a stereotypically negative view on women. Because Husna is not a girl from a low-income family, but rather from a family of middle class, and she is so enamored by the rich living style that she gives up her hopes to marry a young lad and instead chooses an older man whose younger daughter is almost fifty years old while Husna is only twenty years old. This

is because Husna is not a poor girl, but rather from a family of middle class. She had the impression that all of this might come to her through Harouni, if she were to become his mistress. When Husna was walking with Harouni, he examined Husna from behind and told Husna to jump from the puddle (Mueenuddin, 2010).

She dithered for a second before firmly declining the offer to jump. Afterward, she leaped, and her landing was so precise that she splashed. It reveals the lustful desires that men have and how they view women as sex objects in their society. Saleema, a young woman who has been mistreated and abused throughout her whole life, is the heroine of the eponymous novel. Saleema hopes that she has found her champion in Rafik, an elderly man with a good heart who has been in Harouni's service for over 50 years. Rafik has been in Harouni's service for over 50 years. Even Rafik, the father of her kid, turns his back on her and leaves her. Saleema is forced to live on the streets, and her son joins the ranks of the city's numerous "sparrows of Lahore" by becoming a beggar (Mueenuddin, 2010).

Saleema realizes she has no one to look after her anyway after getting off on the wrong foot with Hassan. Saleema realized that he was finished with her: the carefree days were over, and now she had no one to defend her (2010:5). He refers to them, because she did not have to worry about the food or anything else is over, and now she searches for new victim by relying on the sexual appeal of her body. Next, Saleema tried to get the attention of one of the drivers, she would hang about the room where they were scattered (Mueenuddin, 2010).

Mueenuddin (2010) makes the argument throughout his collection of short stories that women are only able to rely on their bodies in order to achieve social and mental stability, and that this is the primary motivation for their behavior. They will suffer both emotionally and physically in the process of achieving their objective, but they will have no choice but to press onward because there is no other way out for them. Saleema responds with the line "I am trying to live here too, you know I also come from somewhere" (Mueenuddin, 2010) in response to one event in which the male servants of the home laughed at her, as they frequently do. Therefore, she endeavors to assert her respectability, but she is unable to do so since she presents her body to whoever receives it in an overly hurried manner. This is the point that Mueenuddin has been making over and over again on the way in which women and other people think of themselves as sex objects. She had instructed the slut sweeper who was constantly hanging about the kitchen to fuck off somewhere else, and he exploded. Even the sweeper's role has been specified to be the same kind, a woman who is usually lingering around the kitchen. Some light is shed on her motivations, but one gets the impression that she is only acting in this manner to curry favour with the cook by allowing him to utilize her, just like Saleema did (Mueenuddin, 2010).

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On the other hand, Lily has had it with her life as an affluent party girl in Lahore, with the never-ending nights of dancing and the unlimited number of relationships she has had. She has high hopes that she would be able to change her ways after she weds Murad Talwan, who manages a modest farm in Duniyapur, which is located distant from the city. She swiftly comes to the conclusion, despite this, that the role of a wife pretty much restricts her. Her life will be like that of a wealthy but discontented wife, which will only make her burdened by a sense of guilt to a greater extent.

The phrase 'in the other rooms, the other wonders' makes an overt reference to the gender-specific roles that exist in society. The book puts emphasis on the challenges that women have to face in both their private and public domains, and it does so by focusing on female characters. It has been said that the provisions of capitalists form the foundation for inequalities between men and women (Gimenez, 2019). The story *In Other Rooms, Other Wonders* written by Daniyal Mueenuddin (2010) is a collection of eight intertwined vignettes that argue about the ways in which patriarchy effects the lives of females, how women become the prey of inequity and prejudice, and how they are robbed of esteem. The novel is a volume. The story does not sugarcoat the fact that women who live in rural areas are more likely to be oppressed by patriarchy and have less opportunity to gain public awareness and education than women who live in urban areas of the country. It does, however, present these realities in an honest and straightforward manner. The stories revolve around the subjugation of women within the context of the familial unit. Mueenuddin (2010) not only throws light on the conditions of women who hold the lowest position within the family unit and throughout society, but he also shines light on the underlying foundations of patriarchy that exist inside Pakistani society. The reader is led to an understanding of the societal standards that bind women to the position of being viewed as property and that do not consider women to be deserving of honor and respect to the same degree that the other gender is entertained. A novelist investigates the complicated relationships between gender and social status. He convincingly explains the manner in which economic differences shape the behaviors of males towards the gender that is the opposite of themselves. These tales illustrate how impoverished women are the most helpless members of society by giving a variety of different women the opportunity to portray themselves as characters in the novel. Despite the fact that all classes of female gender are disenfranchised in comparison to their male counterparts in society, emancipation has occurred in many aspects of life for women who come from wealthy sections of society. Mueenuddin (2010) exemplifies the different expectations that are placed on men and women in today's society. Men are expected to be the 'bread winners' in religion, custom, education, and customs, as well as in the day-to-day affairs of life, whereas women are seen as a burden for their family. Mueenuddin's (2010) work, in especially *In the Other Rooms, Other Wonders*, focuses the audience's attention on the experiences and perspectives of women. A civilization in which women view romantic relationships as a form of commerce is portrayed in the novel as belonging to a society in which women are primarily regarded as property.

Young Husna, the protagonist of the titular narrative, discovers that she has no other option for advancing her standing in society except to continue serving as Harouni's mistress after she has rid herself of all of her ties to the past as well as her material assets. She goes about her work in a methodical and crafty way to get the job done. Harouni, on the other hand, takes great delight in observing her movements and even treats her as if she were a game he could play for some little fun.

A quote attributed to Lenin asserts that capitalism is a terror with no end, and women are disproportionately impacted by this tragedy, particularly in what are known as 'third world' countries across the globe. In countries such as Pakistan, women are subjected to a wide range of discriminatory practices, including but not limited to difficulties in obtaining employment, better education, social difference, low wages, honor-related homicides, sexual exploitation, and restrictions on their participation in political processes, domestic labor, and substandard living conditions. The prevalent patriarchal norms are the root of this socioeconomic deprivation that exists today. Husna is one of these characters that represent women in Pakistan who are dependent on men to maintain their status and position in society. Husna is one of the main characters in the novel because she had always existed in a space that was neither affluent nor poor, neither a servant nor a begum; she acted and spoke in a manner that was very different from the ladies he regularly encountered. Harouni slept with maidservants when he was a young child and

at the age of fourteen, he was jilted by one of them. Mueenuddin (2010) speaks about Harouni's feelings and the way he treats women in the passage Husna evoked those ripe first encounters.

## CONCLUSIONS

The research highlighted the role of female oppression and objectification in a very appropriate manner through various characters, particularly the central female character who has been oppressed and marginalized on the said grounds, and ultimately, she faces all problems and hardships and takes a stand against all of those problems and hardships that were created by men. The miserable condition of women in the third world, who are entirely left to the mercy of men who provide them with food, shelter, and protection but on the other hand, women are completely oppressed and marginalized, even women have been represented by men in whatever position they want to give to women, is incorporated into the story in an appropriate manner. As a direct consequence of this, women do not occupy any positions and instead are relegated to the role of the object, which requires males to conceive of and construct them. The author does not only combine the wretched status of Pakistani women into the novel, but a woman represented in the story is the symbol and representational icon of all third country women who are formed and represented stereotypically.

Apart from the fact that the representation of women in such a way is tough to be a typical construction in third world and South Asian literature, because women have been generalized in every bulk of written and employed circumstances. The greatness of the author in the given context is more important because the response of women, particularly the central character, to patriarchal society is a sign of success for other women who become agentic. The marginalization of women and the oppression of women in third world countries are topics of discussion that occur on a daily basis. However, the practice of a woman speaking up against a patriarchal society and providing remedies to the cruelties committed by males provides women with a powerful position. The main heroine, although being aware of the fact that women are subjected to oppression and marginalization at the hands of males and that this is presumably an ongoing practice due to the fact that women are given food and shelter, reflects a dominant female character in both her actions and her opposition to patriarchal society. However, women in the first world are believed to be somewhat liberated, and they have been given all benefits and necessities. In contrast, women in countries of the third world are not given basic rights, and they are marginalized and mistreated in the framework of representation.

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