Balancing the Gender: Unfolding women's voices in Haque's Sand in the Castle

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Abstract

This research intends to investigate how the language choices in Sand in the Castle (Haque, 2010) depict sexual objectification, identity crises, discrimination, emotional trauma, and revolt. The investigation is discourse-based which incorporates Islamic Feminism (Mernissi 1991, 2011) to explore how sexual objectification, identity crises, discrimination, emotional trauma, and revolt are shown in the chosen text. It is designed within the larger paradigm of discourse analytical research. Additionally, it makes use of the Transitivity System (Halliday & Matthiessen, 2004), which examines the linguistic choices made by the author in the data gathered as the theoretical foundation. The methodology works out on discourse formation level which shapes individuals and when integrating back into society they express these ideologies in a consistent manner. The study demonstrates that language choices were made according to the process types, participants, and circumstances. Women have always been portrayed as being weak, oppressed, victims, marginalized, and laborers who never assert their rights. The male characters' language and actions have an impact on the female characters' attitudes and behaviours in a way that makes them feel obligated to comply with their demands. The female characters' views are constructed in such a way that they feel compelled to represent themselves as a puppet in the hands of fate. The female characters, on the other hand, have shown themselves to be rebellious and powerful despite going through a lot of pain and marginalization. When society permitted it, they portrayed their abilities and demonstrated that they are better able to manage challenging circumstances.

Keywords: Islamic Feminism, Sexual Objectification, Marginalization.

1   Introduction

Feminist discourse analysis is a technique that adopts a feminist stance and examines language, communication, and discourse from an interdisciplinary perspective. It aims to reveal and challenge the ways that language usage and discourse conventions replicate and uphold gender inequalities, power disparities, and patriarchal ideologies. Identifying and critiquing language and discourse practices may be achieved. Feminist discourse analysis aims to expose the underlying assumptions, biases, and discriminatory behaviors that create and sustain gendered power relations. Investigating the social and cultural contexts in which language is used helps achieve this.

Since language is where gendered meanings are created, and society is built, scholars and feminist activists have long seen it as an essential location. Language actively contributes to forming and maintaining gender roles, identities, and injustices, in addition to reflecting societal norms and values. Feminist discourse analysis provides a framework for critically evaluating the linguistic and discursive practices that support the marginalization, silence, and subjugation of women and other marginalized gender identities by building on these findings.According to Mumtaz and Shaheed (1987), many types of sexism and other discrimination against women are still prevalent in Pakistan. This results from the interaction between tribal customs, religious interpretations, and a profoundly ingrained feudal system. Women in Pakistani society exhibit a highly diverse picture of gender equality, which is contingent primarily on their degree of educational attainment and their socioeconomic standing.

In recent years, the promotion of women's autonomy and gender equality have become significant subjects in both spoken and written social discourse. Women's voices need to be heard louder, and their experiences must be explored in numerous genres, including literature, in recent

years. Utilizing several literary genres is one way that this may be done. A famous work of literature that may serve as a powerful platform for resolving the complicated facets of women's existence is Syrrina Haque's *Sand in the Castle*. By focusing on crucial elements like identity crisis, emotional trauma, sexual objectification, racism, and rebellion, this research will go further into the text. This study highlights women's resiliency and autonomy while shedding attention to their complex challenges. Analyzing the things discussed here will help achieve this. As a consequence, literature has often been utilized as a reliable medium to examine and address issues related to gender dynamics, providing a platform for the views of those who are typically marginalized. Women's voices have often been suppressed or marginalized due to patriarchal standards and biases.

Variables

This study thoroughly examines the many aspects of *Sand in the Castle* by Sarina Haque that work together to portray Islamic feminism. The discussion critically analyzes these factors to illuminate their significance and influence further.

i. Sexual Objectification

The work by Haque sheds light on how women are reduced to objects of desire and made to be the target of objectifying gazes and behaviors. This dehumanization of women ensures that they will continue to be marginalized and contributes to maintaining patriarchal power relations.

ii. Identity Crisis

The literary investigation of the concept of an "identity crisis," often through the eyes of female protagonists, has a long and illustrious history. A possible internal battle may arise when women are put in a position where they must choose between complying with societal conventions and pursuing their aspirations.

iii. Discrimination

The discrimination against women, which originates from gender prejudices and stereotypes, is still prevalent in several ways. Haque's *Sand in the Castle* elucidates the many

forms of discrimination women face, ranging from social constraints and restricted chances to institutionalized sexism.

iv.   Emotional Trauma

Another critical issue throughout Haque's story is the emotional damage that may be brought on by being subjected to various types of abuse and persecution. The report dives deep into the mental anguish endured by women and emphasizes the lifelong effect that traumatic experiences have on their psyches and circumstances.

v.   Revolt

The concept of rebellion lies at the heart of Haque's story. The protagonists, who are motivated to defy society's standards and fight for her rights through her personal experiences and other women's struggles, finds the strength to do so after being inspired by her own life and the predicamet of other women. This revolting topic is a potent call to action, encouraging readers to question and confront the current quo.

The chosen text *Sand in the Castle* originates from Asian cultures entrenched in patriarchal norms, the authors have employed language reflective of this societal context. The researcher deems it essential to emphasize the language choices made, particularly in the portrayal of human experiences, primarily conveyed through the process types in the transitivity system. This research is poised to make a substantial and noteworthy contribution to the discourse of the 21st century by offering valuable insights into the capacity of individuals to uphold their integrity amidst the tumultuous backdrop of a world characterized by turmoil and betrayal. It serves as an exploration of the vast reservoir of individual empowerment, underscored by the potential to act as catalysts for societal transformation.

In addition, this study offers an insightful portrayal of Pakistani society as a whole, shedding light on the mistreatment of women in the name of Islam. The ideas advanced within this study appear to be profoundly skewed in favor of male chauvinism. It becomes apparent that

women endure a plethora of adversities, including identity crises, emotional trauma, sexual objectification, and discrimination, which subsequently incites them to resist the constrictions imposed by society.

The research primarily focuses on the analysis of the chosen text "Sand in the Castle" (Haque, 2010) through the lens of Islamic feminism and specifically in relation to the transitivity system within the realm of semantics. It's important to note that this study is methodologically constrained in its scope.

2 Research Questions

This study will answer the followed designed questions:

1. How do the linguistic choices in the selected work reflect Pakistani society with a focus on how women confront as a result of being a part of it?
2. How does the writer significantly employ metaphor home regarding women in Pakistani society in terms of security and comfort while combating for their social identity?
3. How does Syrrina Haque linguistically portray agony, pain and revolt against social norms in reference to female characters in a given society?

3 Literature Review

Language reflects and reinforces social structures, as well as language can be a tool for challenging or transforming those structures (Fowler, 1981). Language and social structure mutually influence each other. Social structure shapes language through the distribution of power, social roles, and hierarchies, leading to different linguistic variations and registers associated with different social groups. Simultaneously, language contributes to social structure by reinforcing and reproducing social norms, identities, and relationships. This perspective allows for a deeper understanding of the social dimensions of language and discourse, highlighting the dynamic and complex relationship between language and society (*ibid*).

When literature is approached as discourse, it involves recognizing the interactive dimensions embedded within texts (Newton, 1997). Viewing literature as discourse means perceiving the text as a mediator of relationships between language users. These relationships encompass not only the act of speaking or communication, but also encompass ideology, consciousness, roles, and social classes. By adopting this perspective, the text is no longer considered a static object, but rather a dynamic action or process that facilitates various forms of interaction and meaning-making (*ibid*).

Literature, as discourse, is intricately connected to the wider social fabric and cannot be divorced from the real-world implications of its content and the interactions it engages with. It is a mode of communication that carries implications, perspectives, and voices, and it should be studied and analyzed within the context of these dynamic relationships rather than being treated as a detached or autonomous entity.

Early feminism in the 18th and 19th centuries emphasized women's education and inclusion in the public sphere (Wollstonecraft, 1792). Anthony and Stanton (2002) were pivotal in the American suffrage movement, advocating for women's voting rights. Emmeline Pankhurst led the UK suffragette movement, utilizing militant tactics to advance women's suffrage (Marcus, 2013). The second wave of feminism, from the 1960s to the 1980s, broadened the scope of gender equality advocacy (Beauvoir, 2010). Virginia Woolf advocated for women's economic independence and challenged patriarchal structures (Gill, 2006). Toni Morrison centered Black women's experiences in feminist literature (Collins, 2000). Her works confront issues of beauty standards and racism, empowering Black women (Harris, 2006; Bloom, 2007; Bouson, 1999).

Exploring themes of motherhood, maternal bonds, and gendered violence, Morrison's literature sheds light on the complexities faced by Black women and emphasizes resilience and communal support (Harris, 2006; Bouson, 1999). Through novels like "Beloved" and "The Bluest Eye," she exposes the traumatic impact of racism, sexism, and violence, while also exploring themes of healing and solidarity (Bouson, 1999).

Similarly, Sylvia Plath's poetry and semi-autobiographical novel, "The Bell Jar," offer introspective examinations of the female experience, challenging societal expectations and traditional gender roles (Plath, 2001, 2008). Plath's work confronts the pressure to conform to domesticity and highlights the need for autonomy and self-fulfillment (Plath, 2008). Additionally, her poetry delves into the complexities of motherhood, presenting a nuanced portrayal that challenges societal ideals (Plath, 2002).

Gholamrezaei (2016) defines identity crisis as a state of confusion and ambiguity in one's self-definition, stopping one from having a fully formed personality and responding to questions about one's identity. Azeem et al. (2020) attribute identity crises to various factors including age, sex, family, education, religion, culture, and society. Postcolonial literature, as discussed by Shah (2014), addresses the effects of colonialism and imperialism on identity formation, emphasizing the cultural and political liberation of oppressed people. Rehman et al. (2022) highlight the challenges faced by women in Pakistani society, including societal oppression, lack of autonomy, and gender-related laws that disadvantage women. Jamal (2006) discusses how women who defy societal norms in Pakistan are often rejected and labeled negatively. Ahmed (2009) and Rehman et al. (2022) analyze Pakistani literature's portrayal of women's experiences and challenges, emphasizing the influence of social, religious, and economic factors on women's lives. Shahraz, Sidhwa, Ghose, Hamid, and Abbasi are noted for their depiction of women characters in Pakistani literature (Ahmad, 2009). Zubair (2022) discusses the objectification of women in society, citing various studies and literary works such as "The Kite Runner" by Hosseini. Akbar et al. (2022) analyze Tehmina Durrani's "My Feudal Lord" from a Marxist Feminist perspective, focusing on the commodification of women. Sohail (2021) emphasizes the societal conditioning of women to be submissive and dependent. Mir-Hosseini (2011) discusses Islamic feminism's emergence as a movement advocating for women's rights within Islamic law. Cooke (2004) explores the concept of Islamic feminism and its goal of achieving gender equality within Islam. Badran (2009) highlights the efforts of Islamic feminists to combat patriarchal interpretations of Islam.

Research methodology and Theoretical frameworks

This feminist discourse-oriented study adopts a wide-ranging approach in its analytical exploration, effectively shedding light on various critical concerns encompassing sexual objectification, identity crisis, discrimination, emotional trauma, and revolt by carefully examining the linguistic choices within the literary work *Sand in the Castle* (Haque, 2010). The research aims to bring attention to the emotions and encounters of female characters by analyzing the language used and how women often feel marginalized in male-dominated societies. Haque's goal is to amplify the voices of women and their resistance against the patriarchal norms prevalent in society. This resistance serves as a means for women to confront their traumas, face discrimination, and grapple with issues related to their identity.

The data under scrutiny has been meticulously drawn from the esteemed literary work *Sand in the Castle* (Haque, 2010), meticulously chosen to shine a brilliant spotlight on the profound and impactful theme of Islamic feminism. The cardinal objective of this research is to delve deep into the nuanced expressions of identity crises, emotional trauma, sexual objectification, discrimination, and revolt as eloquently depicted within the realm of literature. The selected data consist of 40 extracts/paragraphs in order to highlight the feminist perspective and how discrimination, identity crisis and commodification results into rebellious acts against society and its patriarchal norms. Each variable is presented through 7 to 8 extracts from the collection of 11 short stories. Transitivity analysis helps to understand how clauses are structured, what participants are involved, and how meanings are expressed in sentences. It offers a comprehensive and insightful framework for examining language use in context. The analysis of clauses will depict that which process type is more recurring in this book and what kind of meanings are created through linguistic choices made by the author.

3.1 Major postulates of Islamic Feminism by Mernissi

Islamic Feminism pertains to the profound and all-encompassing dialogues surrounding the intricate tapestry of women's rights within the context of Islam. It ardently champions the sacred teachings of the Quran and the Hadith that espouse benevolence towards women while fearlessly confronting the prevailing patriarchal construal that have cast shadows upon the faith. Islamic feminism serves as an intellectual epicenter where the very essence of a woman's position in society is meticulously explored, illuminating the profound notion that Islam inherently bestows liberation upon womankind, though often impeded by the stubborn shackles of archaic customs and traditions that persist within the fabric of societal norms

In the current zeitgeist where the paramount issues of women's rights and gender equality reign supreme, Mernissi (2011) profoundly acquaints us with the quintessence of religious teachings centered around the mastery of one's carnal desires, or *nafs*. Within the tapestry of her enlightening work, *Beyond the Veil,* she artfully elucidates the multifaceted aspects of Islamic tenets and their intriguing juxtaposition with the contemporary Muslim world.

The conventional perception of Veiled Muslim women, oftentimes portrayed as veiled in oppression and subjugation, seems to shroud the veritable truth that lies beneath the surface. Contrary to misconceptions, the veil, a symbol that has been misconstrued as a mark of suppression, actually confers upon women an intrinsic sense of supremacy and dignity. It is in this seemingly paradoxical paradigm that Mernissi challenges prevailing notions, revealing the emancipatory power of the veil for women (*ibid*).

During the era of *Jahiliya*, a lamentable epoch of ignorance, women were unjustly relegated to mere objects of gratification, their very nudity emblematic of their commodification, devoid of any semblance of civilization. An exception existed in the form of women from regal lineages who adorned their heads and faces as a manifestation of their exalted status and revered glory (Mernissi 2011).

With the emergence of Islam, a transformative tide swept over this antiquated milieu. The Prophet, as the celestial emissary of God, sternly denounced such discrimination and heralded a momentous shift in perspective. He bestowed upon women a cherished status, proclaiming their innate worth and preciousness. It was through divine edict that women were celebrated as invaluable beings, worthy of admiration and respect (*ibid*).

In the resplendent pages of Mernissi's (2011) work, the precepts of Islam find themselves intricately woven with the dilemmas of modernity, shedding light on the complexities and contradictions that persist within contemporary Muslim societies. Thus, she beckons us to revisit our perceptions, to peel away the layers of misconceptions, and to appreciate the profound significance of the veil as a symbol of empowerment and dignity for women. In so doing, we come to comprehend the veritable essence of Islam's message—a message that calls for the emancipation and elevation of women, offering them a dignified path to live their lives to the fullest, free from the shackles of oppression and inequality. The prevailing factor behind exclusion from social affairs and the seclusion of women can be attributed to secular customs. Mernissi made a compelling argument, contending that Islam itself does not enforce the seclusion of women from all aspects of life. Instead, historical political regimes within Muslim societies have been responsible for granting men dominant authority over other men, consequently leading to the marginalization of women.

Contrastingly, Sheikh Ibn Murad's statement introduces a contradictory viewpoint, asserting the supremacy of men over women, particularly within the context of marriage. This contradiction stirs contemplation, as it delves into the intricate interplay of cultural norms, religious interpretations, and the intricate dynamics of power. The intricate exploration of women's roles and rights, influenced by historical and religious factors, unveils a tapestry of human experiences that necessitates astute examination. Approaching these matters with discernment is imperative to unveil the essence of coexistence, seeking unity amidst the diversity of beliefs that shape our collective journey as human beings (Mernissi, 2011).

In her groundbreaking work, *The Veil and the Male Elite*, Mernissi delves into the realm of feminist interpretation within Islam, showcasing her remarkable courage in interpreting sacred texts such as the Quran and Hadith. Her celebrated efforts center on revealing how these texts have been wielded as potent political weapons (Mernissi, 1991)

Mernissi astutely addresses a pivotal historical moment when the Arab world suffered defeat at the hands of the West. During this period, Muslims were portrayed as culturally inferior, with their religious beliefs becoming a focal point of this portrayal. Drawing upon the Orientalist perspective, she compellingly argues that Arab women, oppressed by male dominance, were manipulated into becoming instruments of imperialism (*ibid*)

Through her intellectual prowess, Mernissi (1991) skillfully reconstructs ideologies grounded in Islamic discourses, demonstrating how women have been relegated to a subordinate position in society. Yet, she meticulously provides evidence from the Quran and Hadith to challenge this perception and showcase that women possess an inherent, irresistible power over men. In doing so, she eloquently posits that women's supposed inferior status is a result of their untapped potential, rather than any inherent flaw within them.

3.2 Sydney Transitivity Network

Transitivity in a clause is a core of representation. It is a system network of ideational metafunction which significantly contributes to construe human experience as configuration of different components like participants, process types and circumstances. In defining ideational component, 'the transitivity system provides lexicogrammatical resources for construing quantum of change in the flow of events as a figure – as a configuration centered on a process' (Halliday and Matthiessen, 2004/2014, p. 213). Modelling experience of change includes experiential center and margin where the center contains a nucleus and participants. As the margin of experiential structure, it includes circumstances as peripheral components and spatio-temporal augmentations. In transitivity system, three processes are termed as major processes

including material processes, mental processes and relational processes and three minor processes include behavioral processes, verbal processes and existential processes.

Turning to the major process types, material processes construe, 'a quantum of change in the flow of events as taking place through some input of energy' (p. 224). Material clauses are either clauses of happening where an action is confined to itself or clauses of doing where an action is extended to include another participant as *goal*. So far the mental clause system, mental processes are processes of sensing and projecting and concerned with our experience of the world of our own consciousness so in defining, mental process types construe, 'a quantum of change in the flow of events as taking place in our own consciousness' (p. 245). Having discussed material and mental processes, it is pertinent to discuss relational process types. Relational processes are the processes of being and having and 'serve to categorize and to identify' (p. 259). Relational clauses are of two types namely: attributive clauses and identifying clauses. The attributive relational clause system construes semiotic relation of instantiation or class membership and identifying relational clause system construes semiotic relation of realization or of identity.

As the minor processes in a system of a clause are concerned, behavioral processes include psychophysiological behavior (typical of human) like breathing, coughing smiling, dreaming and staring. These clauses are, 'partly like the material and partly like the mental' (p. 301). Verbal clauses are clauses of saying and, 'they contribute to the creation of narrative by making it possible to setup dialogic passages' (p. 302). These clauses are either quoting or reporting. And finally the existential processes point out the existence and serve to, 'introduce central participants in the placement' (p. 308). Textually, theme serves to feature existence allowing the addressee to prepare what is to be introduced (Ibid).

The second component in the configuration of a clause is participants. Typically, all processes include key participants. In material clause system, *actor, goal, scope, recipient, beneficiary, initiator/assigner/attributor,* and *client* work out as participants. As mental clause system, the notable categories of participants are *sensor* and *phenomenon*. In relational process

types are included the categories of participants namely: *carrier* and *attribute* for relational attributive clauses and *token* and *value* for relational identifying clauses. For minor clauses, the participants are termed as *sayer, receiver, verbiage, target, behavior* and *existent.*

Circumstances constitute the third component in the configuration of a clause. Circumstances are those elements, '… which carry a semantic load but are neither process nor participant…' (Bloor and Bloor, 1995, p. 131). They are rather, 'contingent facts or subsidiary situations associated with the process types' (Tehseem, 2016, pp. 127-148). They provide semantic load in a clause in terms of *extent, location, manner, cause, contingency, accompaniment, role, matter* and *angle.*

Analysis and Discussion

This section discusses and analyses how gender is portrayed using the language choices the authors chose for their work Sand in the Castle (Haque, 2010). The Islamic Feminism (Mernissi, 1991, 2011) is used in the study to examine how sexual objectification, identity crisis, discrimination, emotional trauma, and revolt are portrayed in the chosen text. Transitivity System (Halliday & Matthiessen, 2004) is also used because it makes a significant contribution to understanding how human experience is presented in the text.

### 4.1 Portrayal of Sexual Objectification in Sand in the Castle

This section is based on the analysis and description of extracts based on sexual objectification. It refers to the commodification of females or females treated as an entity in male dominant world. The discourse regarding women that circulate in our society is portrayed in these short stories written by Haque. She painted a picture of women by utilizing different characters like Sabeen, Anila, Nimi and Shirin in order to highlight the norms and practices prevalent in society. The data scrutinized is based on 8 extracts representing the actions, events and happening highlighting sexual objectification of women. UAM corpus tool is employed in

order to represent data in numerical form and further MS excel is used for graphical representation.

Table 1

PROCESS-TYPES-TYPE	N	%
- material-process	45	14.0
- mental-process	13	4.0
- relational-process	33	10.3
- verbal-process	4	1.2
- behavioral-process	4	1.2
- existential-process	2	0.6
TOTAL:	**101**	**31.5%**

Figure 1
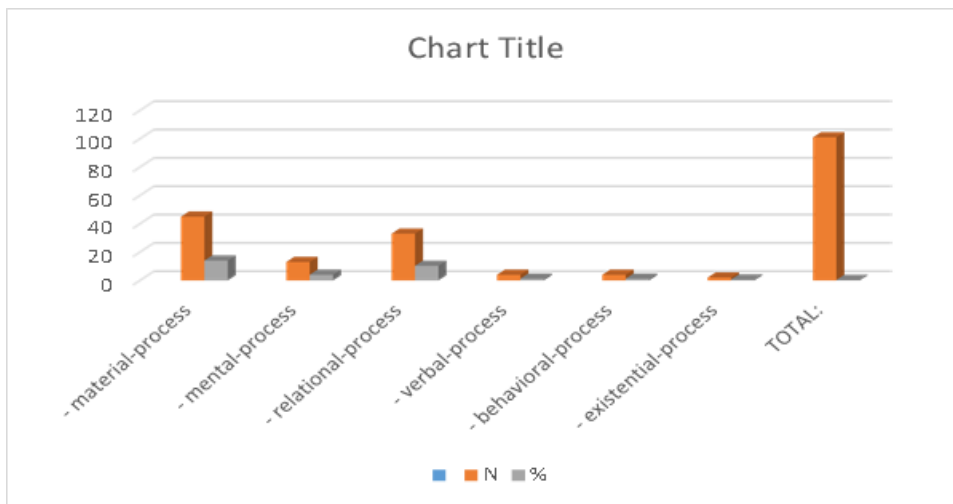
4.1.1 Construal Analysis

The Table 1 classifies verbs according to the kinds of processes they signify, which is in line with Halliday's transitivity model. This paradigm aids in comprehending many semantic functions that verbs carry out while expressing meaning and forming sentences. There are 101 entries in the table overall, with a cumulative proportion of 31.5%. The discourse often refers to material processes, with 45 entries making up 14.0% of the total. This means that the language heavily relies on actions, events, and interactions with physical beings. It frequently draw attention to the concrete activities connected to oppression and objectification. Example from Paragraph 1: "She would make a beautiful bride because of her complexion." This material process highlights the bride's physical attractiveness, reducing her to her external beauty. Example from Paragraph 3: "He grabbed her hair, pulled her down, and indulged." This material process depicts a physical act of aggression and dominance, underlining the notion of control and objectification.

Thirteen submissions, or 4.0% of the total, fall under the category of mental process. This suggests that a variety of mental processes, including cognitive ones, thoughts, perceptions, emotions, and others, affect how people talk to one another. The psychological components of objectification and oppression are illuminated through mental processes. Example from Paragraph 3: "What's the meaning of this—I'm your majazi khudda."This mental process reveals the husband's insulting and domineering worldview as he excuses his acts. Example from Paragraph 8: "Today we will make history." This mental process is the intellectual reason for repressive behaviour, claiming religious beliefs to justify violence.

Relational Process consist of 33 items, or 10.3% of the total. The existence of relational processes emphasizes how crucial it is to communicate the connections, relationships, and qualities between entities inside the discourse. Power dynamics and connections within the

framework of oppression are revealed via relational processes. Example from Paragraph 2: "That was his way of controlling me too." This relational process emphasizes the power dynamics inside the marriage, in which one partner exercises dominance over the other.Example from Paragraph 4: "Sabeen knew he would take her straight to the room..." This relational process illustrates Sabeen's husband's authority and control over her activities.

Verbal Process accounts for 1.2% of the total entries with 4 submissions. Verbal processes imply that speaking, writing, and information transmission are only small components of discourse when it comes to communicating through language. Verbal processes are less widespread, but they have a greater influence in communicating repressive words and discourse. Example from Paragraph 7: "What's the point of taking an exam?" This verbal process minimizes the value of education while reinforcing gender norms. Example from Paragraph 8: "In the name of Allah... we will stone this girl to death." This linguistic method is used to encourage violence against the protagonist while claiming religious authority to justify the conduct

Behavioural Process has 4 entries, or 1.2% of all entries, and it refers to observable acts and behaviours of living things in the discourse. Existential Process has 2 items, making up 0.6% of the total. Existential processes imply that the discourse introduces or acknowledges the presence of beings or occurrences. The percentage distribution can show how much importance certain process categories are given. In this instance, material and relational processes are more noticeable, reflecting on concrete actions and relationships. There are some important extracts below which are used to highlight sexual objectification:

1. "(Carrier) Sabeen (Attributive Process) had never been (Attribute) beautiful, but (Carrier) she (Attributive Process) was (Attribute) fair and five feet five inches, (Attributive Process) considered (Attribute) tall (Circumstance of Location: Spatial) in Pakistan."

2. "(Actor) She (Material Process) would make (Goal) a beautiful bride (Circumstance of Cause: Reason) because of her complexion; (Goal) she (Material Process) could be shown off (Circumstance of Location: Spatial) at weddings and gatherings (Circumstance

of Role: Guise) as a model [(Circumstance of Cause: Purpose) for (Goal) the exquisite clothing line (Material Process) bought and designed (Recipient) for her, not to mention (Actor) the ancestral jewelry that (Material Process) ornamented (Goal) her long and fair neck]."

3. And, of course, (Token) fair and tall daughters-in-law (Identifying Process) meant (Value) fair and tall children (Circumstance of Cause: Purpose) for their stout, stumped, and leathery-skinned sons."

4.2 Identity crisis

The data under scrutiny is based on 8 extracts that point out the behaviours, events, and happenings that highlight women's identity crises. Data is represented numerically using the UAM corpus tool, while graphic representation is done using MS Excel.

PROCESS-TYPES-TYPE	N	%
- material-process	39	9.6
- mental-process	18	4.4
- relational-process	37	9.1
- verbal-process	9	2.2
- behavioral-process	13	3.2
- existential-process	10	2.5
TOTAL:	**126**	**31.0%**

Table 2

Figure 2
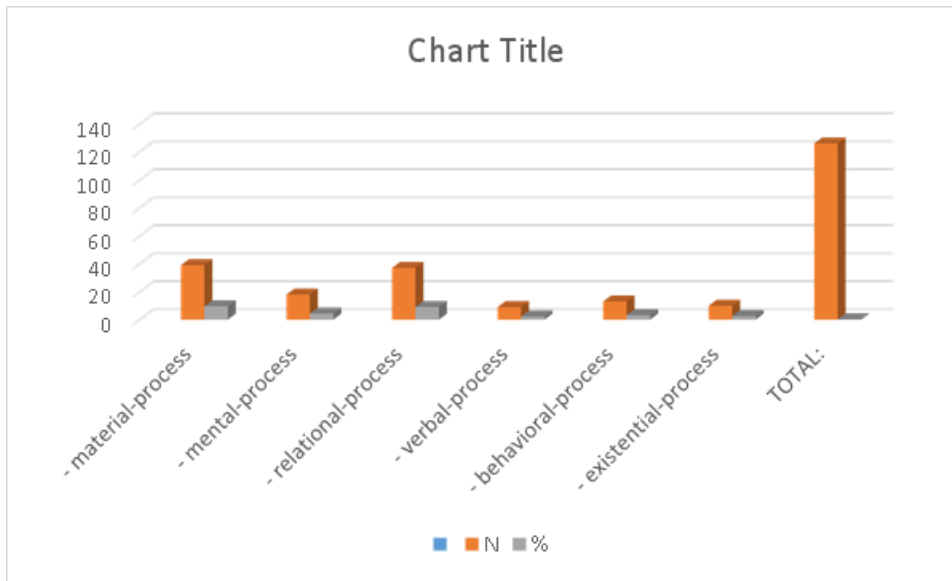
4.2.1 Construal Analysis

The Table 2 has a total of 126 entries, with a cumulative of 31.0%. The portion of verbs that were examined in the dataset is represented by this percentage. A total of 39 entries make in the category of material process, which represents 9.6% of the total. Material Processes entail physical occurrences or activities, may be utilized to illustrate characters' bodily struggles or acts connected to their identity crisis. In paragraph twelve, the character says, "My mother had gone through the entire ceremony of accepting Islam," which is a material process that reflects the physical activities done as part of the identity crisis. A total of 18 items, or 4.4% of the total, fall under the category mental process. Mental Processes are thoughts, feelings, and cognitive behaviours that are important in expressing the mental components of an identity crisis, such bewilderment or introspection. Example: The narrator's introspective statement in paragraph 9 that "But that's how life was in Lahore—running about putting on roles as if they were garbs" exemplifies their identity issue is an example of how they processed their thoughts.

Relational processes with 37 items (9.1%) place a focus on connections and states of being that might illustrate the dynamics of people going through or being impacted by an identity

crisis. Example: The character analyses the many related facets of their mother's identity and her sense of belonging to various locations in paragraph 16, which reflects the relational part of identity crises.

Verbal Processes make up 2.2% of the total with 9 items are acts involving speech and communication that may be utilized to show characters expressing their ideas or battling issues linked to their identity crisis. For instance, in paragraph 15, the character's internal monologue on her mother's response to phone calls serves as an illustration of the Verbal process reflecting the character's ongoing identity reflection. A spoken procedure, the character's request to "Tell me your name" in paragraph 14 illustrates an effort to connect with and comprehend the identity of another person. There are 13 items in this category, or 3.2% of the total, for behavioural process and may be used to illustrate how characters act and respond when they are experiencing an identity crisis. Anila, the main character in paragraph 10, exhibits a behavioural pattern that reflects the constraints imposed by her identity crisis in that she is unable to gripe or grumble about her circumstances. Existential Process accounts for 2.5% of the total entries with 10 submissions that deals with existence and identification and may be utilized to illustrate how characters see their sense of self and identity in the midst of an identity crisis. Example: The character's statement of being in a cocoon and feeling as though they are sinking in paragraph thirteen is an existential process that alludes to their identity crisis. There are some important extracts below which are used to highlight identity crisis:

1. "(Goal) What (Material process) am (Actor) I (Material process) doing (Circumstance of location: spatial) here (Scope) in this strange land, (Circumstance of accompaniment: concomitant) with (Behaver) nobody (Behavioral process) to comfort (Range) me, (Material process) to call, (Material process) to make (Client) me (Goal) tea?"

2. "(Phenomenon: idea: proposition) [(Relational process of attribution) was (Carrier) I (Relational process of Attribution) kept (Attribute) a virgin (Circumstance of manner: reason) for a reason?"

3. "(Actor) My mother (Material process) had gone [(Circumstance of abstract location: spatial) through the entire ceremony of (Mental process of cognition) accepting (Phenomenon) Islam, (Verbal process) reciting (Verbiage) the first Kalima, and (Relational process of identification) changing (Token) her name from Catherine (Value) to Kalsoom.]"

4.3 Discrimination

The data under consideration is based on eight excerpts that emphasize on gender inequality. In every aspect of life, whether she is wealthy or not, discrimination against women is depicted in the text. The UAM corpus tool is used to represent data quantitatively, while MS Excel is used for graphic representation.

Table 3

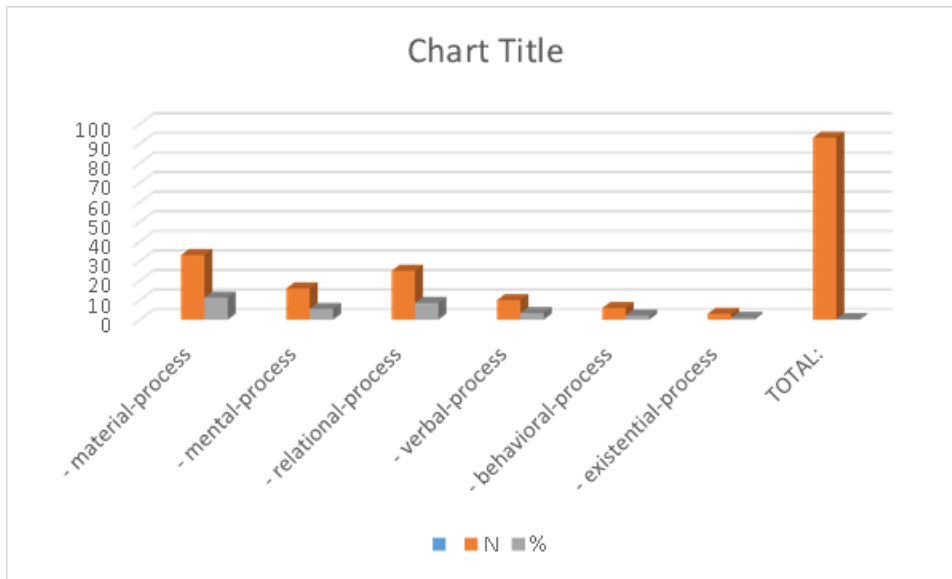| PROCESS-TYPES-TYPE	N	%
- material-process	33	11.3
- mental-process	16	5.5
- relational-process	25	8.6
- verbal-process	10	3.4
- behavioral-process	6	2.1
- existential-process	3	1.0
TOTAL:	**93**	**32.0%**

Figure 3

4.3.1 Construal Analysis

There are 93 entries in the table 3 overall, making up a cumulative proportion of 32.0%. The proportion of verbs in the dataset that were analyzed is represented by this percentage. 33 entries make up Material Process, or 11.3% of the total. These behaviours frequently display the exercise of power or control in the context of discrimination. Example: The phrase "we will stone this girl to death" in paragraph 21 depicts a concrete instance of violence and prejudice.

There are 16 entries in Mental Process category, which represents 5.5% of the total. Mental processes are concerned with ideas, feelings, and cognitive acts that can be used to describe how prejudice affects people emotionally. The statement that Jahanzeb would be the "saviour of their family" in Paragraph 23 is an example of how expectations and conceptions of family duties are highlighted in the mental process.

25 items make up the Relational Process, or 8.6% of the total. Relational Processes provide an emphasis on connections and states of being and are frequently used to illustrate how people interact in discriminating settings. Example: In paragraph 18, the phrase "my parents remained brown and white" serves as an example of a relational process that deals with the complicated interaction of cultures and identities in a discriminating setting.Verbal Process accounts for 3.4% of the total with 10 items are behaviours connected to speech and

communication that can be utilized to express prejudiced attitudes or reactions. Example: The character's unwillingness to wear the hijab and her remark that "She can't force me to" are examples of verbal resistance to cultural and religious expectations in paragraph 24.

There are 6 entries from Behavioural Process in this category, making up 2.1% of the total which may be used to show how discrimination affects characters' behaviour. An illustration of a behavioural process showing discriminatory behaviour is the statement made in paragraph 23 that Junaid seemed to only acknowledge his daughters if they were wearing hijabs. Existential Process accounts for 1.0% of the total entries with 3 submissions is utilized to show how characters see themselves in a discriminating setting. Example: The character's realization that she is a citizen of the United States in paragraph 20 represents an existential process that highlights her identity in a particular social setting. There are some important extracts below which are used to highlight discrimination:

1. "(Senser) You (Mental clause of cognition) mean [(phenomenon: idea: proposition) the legacy of (Material process) enslaving (Goal) the inhabitants, (Material process) colonizing (Goal) them, (Material process) torturing (Goal) them (Material Process) to work"

2. "(Actor) My father, conscious of the British Colonial instinct, (Material process) made sure to colonize (Goal) my mother (Circumstance of manner: means) with rules and restrictions."

3. "(Senser) These people (Mental process of perception) see (Phenomenon) Islam [(Circumstance of manner) as (Material process) beginning and ending (Scope) on women only.]"

4.4 Emotional Trauma

The information being examined is based on 8 excerpts that show the behaviours, occurrences, and happenings that emphasize emotional trauma in women. The usage of MS

Excel is combined with the UAM Corpus application to create a graphical representation of the data.

PROCESS-TYPES-TYPE	N	%
- material-process	31	9.3
- mental-process	21	6.3
- relational-process	32	9.6
- verbal-process	8	2.4
- behavioral-process	7	2.1
- existential-process	3	0.9
TOTAL:	**102**	**30.4%**

Table 4

Figure 4
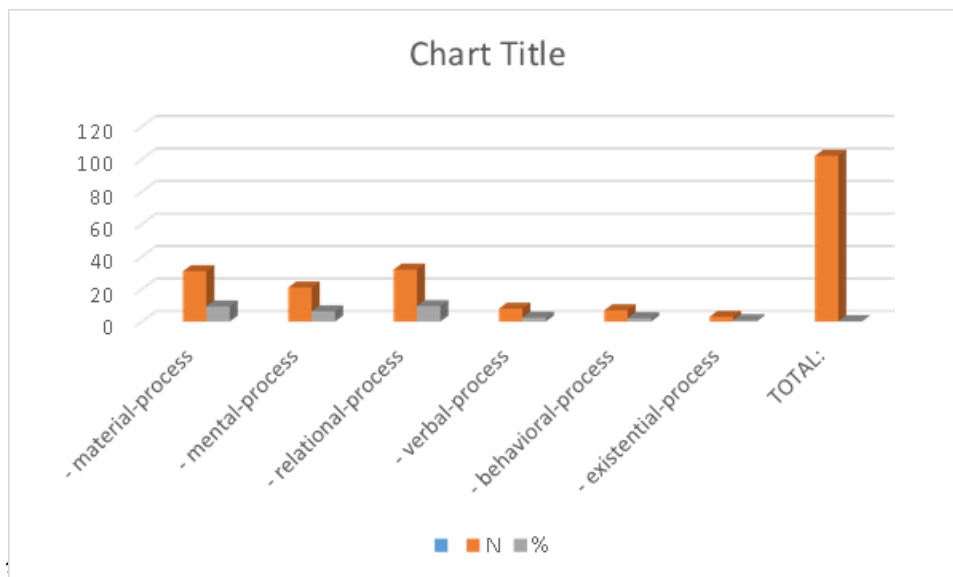
4.4.1 Construal Analysis

31 out of the total 102 instances (or 9.3%) of the instances are material processes, which in the context of emotional trauma frequently represent both the physical and emotional consequences. Example: The phrase "pattering raindrops staining the glass bannister" in paragraph 30 describes a physical process that adds to the emotional environment of trauma. Mental processes, which account for 6.3% of all cognitive processes, play a crucial role in communicating the emotional components of trauma. Example: The narrator's mind "registering images and discarding these as unreal" is mentioned in paragraph 32, reflecting a mental process that exemplifies the cognitive confusion frequently connected to trauma. 32 of the total 102 instances, or 9.6%, are related processes place a focus on connections and states of being that can illustrate how people interact and how they perceive emotion. Example: In paragraph 27, the depiction of the narrator and their mother sobbing the entire night demonstrates the emotional bond and shared trauma in a relationship process.

Verbal Process (8 out of 102) represents verbal statements and communication that involve language-based activities (2.4% of the total cases). Verbal Processes are behaviours involving speaking and communication that can be utilized to show characters sharing or expressing emotional pain. As an illustration, in paragraph 26, the character uses dialogue to convey feelings of powerlessness and self-doubt. Observable behaviours and actions can be utilised to show characters' responses to emotional stress in Behavioural Processes (2.1%). An illustration of this is shown in paragraph 25, where the character's action of leaving the workplace represents a behavioural process expressing a reaction to emotional pain.

Existential Processes (0.9%) are those that deal with identity and existence, and they may be utilised to show how characters view themselves and their identities in the midst of emotional trauma. Example: The character in paragraph 26 asks, "What good am I?" This inquiry illustrates an existential process that reflects self-questioning and an existential crisis. There are some important extracts below which are used to highlight emotional trauma:

1. "[(Actor) The graves of many Sabeens (Circumstance of location) at each stage in her marital life] (Material process) had formed (Goal) a graveyard (Circumstance of location) within her."

2. "Would (Actor) I (Material process) be able to save (Goal) myself? Would (Actor) I (Material process) be able to move (Goal) a fly (Circumstance of location) from my body?"

3. "(Actor) The rain (Circumstance of location) outside (Circumstance of location: temporal) always (Material process) made (Goal) her (Resultative Attribute) rain (Circumstance of location) inside."
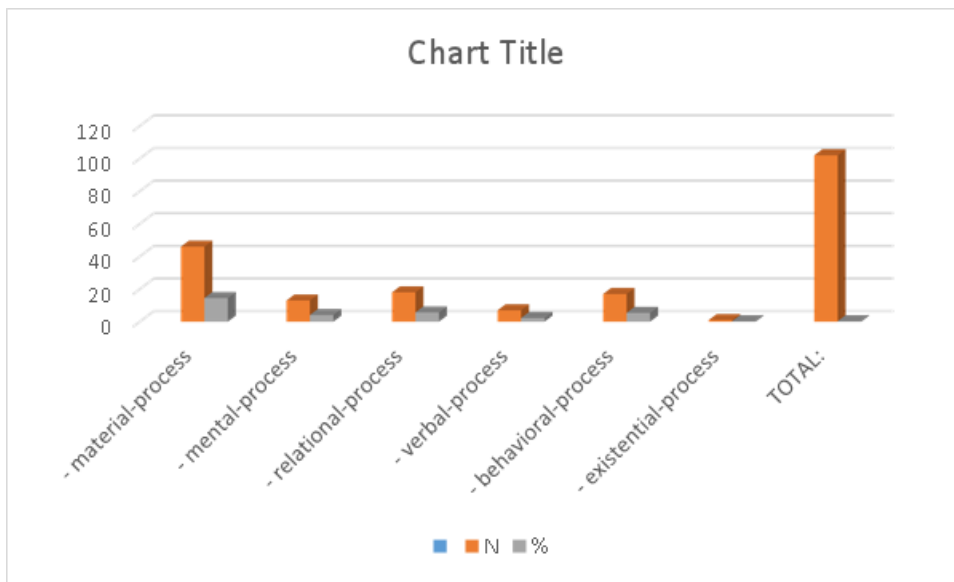
4.5 Revolt

The information under consideration is based on 8 excerpts that demonstrate women's rebellion against social standards. The UAM corpus tool is used to represent data quantitatively, while MS Excel is used for graphic representation

Table 5

PROCESS-TYPES-TYPE	N	%
- material-process	46	14.5
- mental-process	13	4.1
- relational-process	18	5.7
- verbal-process	7	2.2
- behavioral-process	17	5.4
- existential-process	1	0.3

TOTAL:	**102**	**32.2%**

Figure 5

4.5.1 Construal Analysis

Material processes, which make up 14.5% of the dataset's 46 items, in the context of revolt, these actions frequently represent acts of resistance or rebellion. An illustration of this may be seen in paragraph 36, where the orders to "take the streets" and the resolve to "take

control of the situation" are used to illustrate the physical actions involved in the uprising. 13 items, or 4.1% of the dataset, are connected to mental processes are those mental components of rebellion that are communicated through ideas, feelings, and cognitive acts, such as motivation and decision-making. Example: The phrase "And I loved her for that" in paragraph 33 denotes a thought process expressing the narrator's enthusiasm for Shehla's fervent devotion to her career.

With 18 items, relational processes make up 5.7% focus on the connections and states of being that might depict the interactions between those taking part in or being impacted by a rebellion. Example: The character in paragraph 37 analyses the effects of their former connection and their desire to end it, illuminating the relational process of rebellion against a dominating force.

Verbal Processes with 7 items (2.2%) are acts involving speech and communication that may be utilized to show people expressing their objectives or complaints about a revolution. A verbal exchange between the character and the driver in paragraph 35, for instance, reflects the urgency of the situation during the revolution. In order to illustrate characters' activities and reactions during a revolution, behavioural processes (5.4%) with 17 entries explain observable behaviours and actions. Example: The choice to depart and the resolve to keep it a secret from their parents in paragraph forty indicate the behavioural processes involved in the act of revolt. Existential Processes (0.3%) are those that deal with identity and existence, and they may be utilized to show how characters see their identity and purpose in the context of revolt. Example: The text contains just one occurrence of existential process, which is unusual in this setting. There are some important extracts below which are used to highlight revolt:

1. "(Actor) She (Material process) was living (Resultative Attribute) alone (Circumstance of location: temporal) [until (Actor) I (Material process) moved in (Circumstance of accompaniment) with her, in (Sayer) a society that (Verbal process) didn't approve of (Verbiage) [(Actor) girls (Material process) living (Resultative attribute) alone or (Circumstance of accompaniment) with partners]."

2. "(Carrier) This (Relational process of attribution) is (Attribute) my break (Circumstance of location) from my past, and (Senser) I (Mental process: desiderative) don't want [Phenomenon (Actor) him (Material process) to come and haunt (Goal) me.]"

3. "(Senser) I (Mental process of desiderative) didn't need (Phenomenon) his or his mother's approval; (Receiver) I (Verbal process) was approved by (Sayer) the Golden Girl."

4.6 Analysis based on the postulates of Islamic Feminism

Islamic feminism, as enlightened by the perceptive observations of scholars like Fatima Mernissi, serves as a wonderfully nuanced discourse that reveals the subtleties of how Islam has been egregiously misunderstood within the limits of patriarchal civilizations. This academic project emphasizes that Islam has been distorted and used as a powerful weapon for the control and dominance of women by men, not that it is an inherently repressive faith.

Haque's writing is full of examples that shows Male dominance like *"What's the meaning of this-I'm your majazi khudda. I can indulge whenever I please. You have no say in this." He grabbed her hair, pulled her down, and indulged.*

A tapestry of societal systems where the hallowed teachings of Islam are quietly misrepresented and usurped is revealed by Mernissi's insightful analysis, ironically leading to the repression of the exact values that uphold justice, equity, and dignity for everyone. The sacred writings of the faith, which have a great potential for gender equality, are frequently subjected to interpretations that prioritize the upkeep of patriarchal hierarchies within this complex web of obscurity. Because of this misconception, women continue to be marginalized and treated as second-class citizens in both public and private arenas.

The expression *like "Do as he says and he won't hit you. Divorce is out of question. We are from a respectable family-there are no divorces."* show how society accepts violence against women and places more value on upholding family honor than it does on the welfare of women.

The claim that "Divorce is out of the question" because of the family's reputation highlights the pressure that society puts on women to stay in abusive marriages in order to maintain their social standing. The cunning use of religious discourse and authority by male elites to achieve their personal objectives is a manifestation of the sneaky exploitation of Islamic principles as described by Mernissi. This instrumentalization is comparable to a strong sceptre used to keep their grasp on the social fabric and solidify their authority. These players engage in a sort of spiritual coercion by hijacking religious rhetoric and citing heavenly sanction, forcing women to accept their subservient situation as being predetermined by the divine.

Religious laws should not treat women as passive objects; rather, women's voices should be respected and heard in religious discourse. Islamic feminists would object to the power struggles involved in enforcing these penalties. This extract "*In the name of Allah, by the commandments of our religion, we will stone this girl to death. Allah-o-Akbar. But Allah-o-Akbar is a good thing, I thought. They should protect me. And I haven't done anything that our religion would command my stoning*" highlights how crucial it is for women to have agency and autonomy within social and religious contexts. The girl's claim that she hasn't done anything wrong to warrant being stoned emphasizes how important it is for women to be able to stand up for themselves and refute false allegations. The combination of the violent threat and the invocation of "Allah-o-Akbar" (God is wonderful) highlights how religious discourse is used to legitimize tyranny and keep power over marginalized groups, especially women.

Islam objects to patriarchal readings of Islamic teachings that uphold women's subordination in the family unit. A hierarchical understanding of gender roles that values men's authority and control is shown in the extract "*Each time he returned, he was more rigid in his demands, physically and sexually… he would take her straight to the room, slap her if she resisted, and then abandon her on the bed while he chatted with his mother*". Islamic feminists push for a new understanding of religious scriptures and customs in order to advance justice and equality in marriage. The way that Sabeen's spouse is portrayed as growing more and more demanding—both physically and sexually—reflects a history of abuse and coercive control.

Islamic feminists place a strong emphasis on women's rights to free permission for sexual activity as well as protection against abuse and compulsion in marriage.

The loss of agency and control over one's own body and experiences is highlighted by the narrator's comment on the burka (a full-body covering garment) that was imposed instead of giving necessary menstrual hygiene items. There should be acknowledgement of women's autonomy to make choices regarding their own bodies and reproductive health without external pressure or compulsion. The choice made by the narrator's mother to buy a burka rather than sanitary napkins in paragraph "*My newfound adolescence had to be covered, had to be shunned away from the gaze of the animals that treaded the land of humans. Were they all animals? Then where was the land of the humans? Hence, my mother went shopping. She got me a burka instead of sanitary napkins. I was to use cloth*" highlights how women's fundamental necessities are neglected and how cultural standards are valued more highly than personal wellbeing.

Conclusion

We have investigated how language is used to express and elucidate difficult ideas and concepts across a variety of texts in this thorough research of five different variables within the transitivity system. Each variable offers a distinctive lens through which to study these themes, providing insightful information about the complexity of human experiences. Let's summarize the results for each variable using concrete examples:

The examination of Sexual Objectification this phenomenon revealed mechanisms that were material, relational, mental, verbal, and contextual. Participants played a crucial part in illustrating objectification, both as oppressors and victims. As demonstrated in paragraph 1, material processes emphasised physical characteristics and reduced people to their outward attractiveness. As was noted in paragraph 4, relational processes portrayed power dynamics within relationships, emphasizing control and objectification. Mental processes exposed snide and tyrannical worldviews, as seen in paragraph 3.

The analysis showed a rich tapestry of processes, encompassing material, mental, relational, linguistic, behavioural, and existential processes, when seen through the lens of identity crisis. An important focus of this investigation was on participants who were struggling with identity issues and those related to them. For instance, in paragraph 12, we see a material process where the character goes through the physical motions necessary to adopt Islam, illustrative of the physical challenges related to identity crisis. The intricate relationships between the character, their mother, and their feeling of belonging to numerous places were highlighted by relational processes in paragraph 16, which served to illustrate the relational dimensions of identity crises. Discrimination included physical, psychological, relational, linguistic, and behavioural aspects. Participants included persons who practiced prejudice, family members, and those who were adversely impacted by it. One specific example of violence and discrimination through a material process was the statement "we will stone this girl to death" in paragraph 21. The remark regarding Jahanzeb in paragraph 23 and other mental processes provide insight into the psychological effects of prejudice.

Emotional Trauma is portrayed through Existential, relational, relational-mental, relational-verbal, observable behavioural, and material processes were all used to analyse emotional trauma. These methods described the damaging effects of trauma on the body and mind as well as the accompanying mental anguish. In paragraph 26, verbal processes were utilised to portray emotions of helplessness and self-doubt, giving insight into the emotional suffering experienced, while in paragraph 27, relational processes underlined the emotional link and shared trauma between the narrator and their mother. The concept of Revolt was investigated using processes in the material, mental, relational, linguistic, behavioural, and contextual domains. Participants included anybody actively taking part in or reacting to the revolting activities. Material processes were used to illustrate the physical resistance and control throughout the rebellion in paragraph 36. Relational dynamics were used in paragraph 37 to show how revolt against a hegemonic force works. Verbal techniques, like the conversation between the character and the driver in paragraph 35, were used to communicate the urgency and feelings surrounding the revolution.

Table 6

PROCESS-TYPES-TYPE	N	%
- material-process	194	11.6
- mental-process	81	4.9
- relational-process	145	8.7
- verbal-process	38	2.3
- behavioral-process	47	2.8
- existential-process	19	1.1
TOTAL:	**524**	**31.4%**

Figure 6
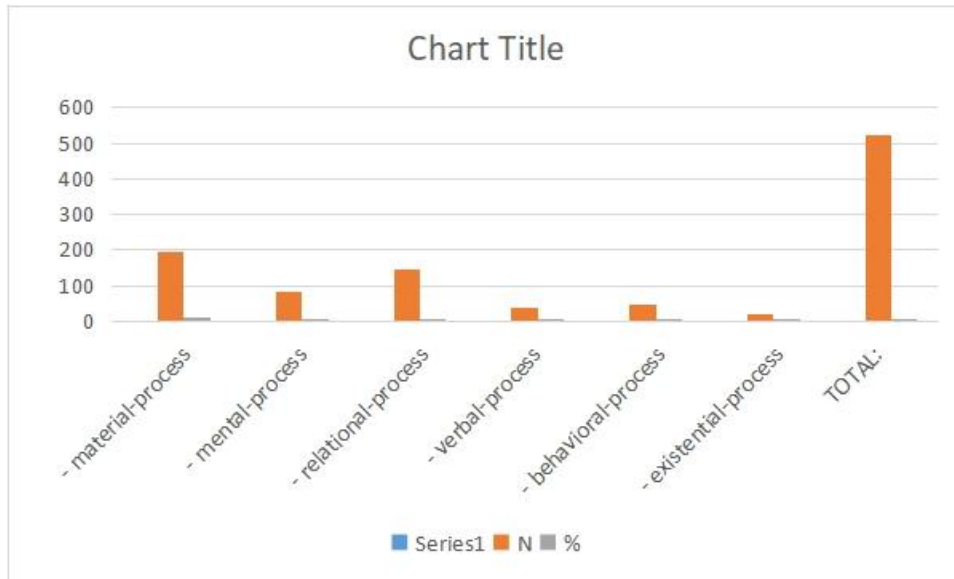
The key percentages related to the material process that indicate certain physical acts remained predominant throughout the whole text are displayed in Table 6. These behaviours involve

abuse, both sexual and physical. The storyteller endeavored to emphasize every action when women continue to be the objects of male authority. Second, by comparing women to other things or entities, relational processes are brought to light. Women are only seen as objects of beauty and are also linked to specific characteristics. They are evaluated based on their hair, weight, height, and complexion.

This thorough research highlights the flexibility and potency of language in expressing complex ideas and concepts in a variety of circumstances, which is its main takeaway. It draws attention to the interplay between different process types, people, and contexts as they create layered narratives, offering better understandings of the intricacies of identity crises, emotional trauma, sexual objectification, discrimination, and revolt. Through this investigation, we learn more deeply about the complex nature of human experiences and how language functions as a means of expressing them. The true spirit of Islamic feminism emerges in this complex interaction as a demand to reassess and reframe Islamic teachings in order to free them from the repressive grip of patriarchy. It gives women the confidence to recover their proper position within the religion and in society as co-equal participants and benefactors of the deep spiritual and moral values that are the foundation of Islam. It is a sincere movement that doesn't aim to weaken the faith but rather to purge it of errors, showing its innate capacity to act as a light of justice, equality, and empowerment for everyone, regardless of gender. In conclusion, Mernissi's explanation of Islamic feminism challenges the grievous misconceptions that have imprisoned women in patriarchal civilizations. In the end, it advocates for a paradigm change that rediscovers the faith's true ideals of gender parity and freedom. It dives deeply into the many layers of deception and oppression performed via the misuse of Islamic doctrines.

Future Recommendations

The research is based on the identity and subjectivation of the protagonists whose identities are construed with reference to the action in which they are represented. Furthermore the current research contributes to investigate linguistic meanings of the terms victims and perpetrators. The future research may be navigated to encompass the description of identity from

different perspectives such as from the perspective of sociosemiotic inventory because the current model mainly utilizes only lexicogrammatical categories. The future researchers are advised to further out the research from the question how the identity of the victims of male violence is (de)legitimated in discourse. They are also directed to investigate the evaluative stance concerning these participants. Hallidayan model of construing the world view and experience describes the identity of the participants mainly from dynamic action and does not describe it from objectivated action which are represented statically but intrinsically they are dynamic so based on the findings these researchers may set up their academic journey by locating their research on these planes.

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