

Locating Images Of Women In Cervantes's Don Quixote: A Feminist Approach

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Abstract

This study is the exploration of the novel 'Don Quixote'(1612) by Miguel de Cervantes a Spanish writer, as this study aims to highlight the two extremes associated with the women. The underlying theoretical concerns are drawn from the books by Sandra M Gilbert, Susan Gubar (2000) and Lois Tyson (2006). The methodology adopted is the descriptive qualitative approach using textual lines from the novel representing the images of women as good or bad. The results drawn shows that the women of patriarchal society are judged and measured on the scales of either angels or monsters in the house and thus are treated according to their roles. A future possible research could be to study why women adopt such self-negating attitudes as opposed to asserting agency.

Keywords: Women Images, Feministic Analysis, Don Quixote.

تلخیص

یہ مطالعہ ایک ہسپانوی ناول (ڈان ڈی بوٹے، ۱۶۱۲) پر کی گئی ایک تحقیق ہے جس کا مقصد خواتین سے وابستہ دو انتہاؤں کو اجاگر کرنا ہے۔ بنیادی نظریات سینڈرا ایم گلبرٹ، سوسن گبار ۲۰۰۰، لوئس ٹائیسن ۲۰۰۶ کی کتب سے اخذ کئے گئے ہیں۔ وضاحتی طریقہ کار قدیم انداز کا اختیار کیا گیا ہے تاکہ یہ دیکھا جاسکے کہ ناول میں شامل متن عورت کے اچھا یا برا ہونے کی کس طرح نمائندگی کرتی ہیں۔ نتائج سے یہ معلوم ہوا کہ گھریلو عورت کو معاشرے میں نیکی اور بدی کے ترازو پر پرکھا جاتا ہے، ان کے کردار کے مطابق ان سے سلوک کیا جاتا ہے۔ آئندہ کی ممکنہ تحقیق اس بات کا مطالعہ کر سکتی ہے، عورت خود کو نظر انداز کرنے کا رویہ کیوں اپناتی ہے۔

کلیدی الفاظ: عورت کی تصاویر، نسائی تجزیہ، ڈان ڈی بوٹے

Introduction

Woman's existence has always been put to question making it mysterious and mystified as in Victorian times where a woman and her life centered on their man being slaves,

innocent, undemanding, pure and clean like a holy woman whereas men were treated as demanding, strong, protector of his woman and independent like

Throughout the literature a woman is described in different images in the novels, poems, dramas etc. For example, in the novel *'10 Minutes 38 Seconds in This Strange World'* (2019) Shafak speaks of the seductress image of women by talking about a character in the novel of Leila's uncle. Says the rapist uncle, "*Devil Seduced women first, weak and emotional as they were and then, through the women, he lured the men into his trap.*" (Shafak, p. 33) when Leila, the protagonist of the novel is repeatedly molested and raped by her uncle. Here it can be seen that the rapist who is a male figure has blamed a woman for seducing him and hasn't recognized his own lust and bad deed. In *The God of Small Things* (1997) the image of women is described as a decoration piece as if she is attractive, her husband is lucky otherwise unlucky as Mr. Hollick says to Ammu's husband who was his boss in the office and demanded Ammu's husband to send his wife for some days to his house, "*You're a very lucky man.... An extremely attractive wife.*" (Roy, p.41). Similarly, in *The Pakistani Bride* (1983) Qasim describes Afshan in words, "*Any girl-and he had made sure that this one was able-bodied was worth more than the loan due.*" (Sidhwa, P. 7). This line shows that how a woman is seen through the male's eye and what images are linked with her. Moreover, in the novel *A Room of One's Own* (1929) Virginia Woolf explains the misogynistic attitude of men towards women. The image of women as an angel can be seen in *'Meatless Days'* (1989) in which Sara Suleri talking about her Dadi quotes her lines which she had heard in childhood. "*Men*" said Dadi "*Men! There is more goodness in woman's little finger than in the benighted mind of man.*" (Meatless Days, p.1) this shows the pure and clean image of women as described by Dadi. Moreover, women as a mad and bad woman in the attic can be seen in Bronte's *'Jane Eyre'* (1847) in which a female character named as Bertha Mason is shown to be a madwoman who has potential to hurt all the people in the home and thus is locked in the room. These pictures of women, presented in the above novels show male dominated society in which women are pushed to the edge, confining her to male controlled and decided images which works at two extremes; either upper extreme of angel and a good girl fulfilling all the beauty standards or the lower extreme where a woman is seen as mad, devilish, bad, seductress.

Besides all the novels the novel of focus, *'Don Quixote'* also shows the different images of women as defined by men with underlying concepts of Lois Tyson, Gilbert and Gubar. This novel revolves around a madman who considering himself a knight goes on a sally, encounters many hardships and at the end dies of his madness. It shows the absurd nature of the hero while the second aspect of this novel revolves around the women images of different kinds. Initially a woman is shown the reason behind protagonist's madness, in many chapters a beautiful lady was seen as the reason of young student's death and in few chapters, women's image as seductress, weak, delicate, angel, like diamond, clean as mirror are observed.

Theoretical Framework

Lois Tyson's book '*Critical Theory Today: A User-Friendly Guide*' (2006) explains the images associated to women and the way pathetic ideologies are shaped and embedded in the minds of people. She uses instances of fairy tales like Cinderella, Snow White and Seven Dwarfs and Sleeping beauty. All young and beautiful ladies are saved by a handsome adorable prince whom the ladies marry and live a happy life. This shows the image of women as dependent on men for a happy life after marrying them otherwise society will not accept them so in all three-fairy tales two extremes of women which Tyson calls "allegedly ridiculous extremes" (p.89) are shown, one with evil intentions and wicked nature while the other princesses are portrayed as delicate, sensitive and with heart of gold or to say angels. As says Tyson, "*the main female characters are stereotyped as either "good girls" (gentle, submissive, virginal, angelic) or "bad girls" (violent, aggressive, worldly, monstrous).*" (p.89)

In Cinderella the wicked stepmother and her three daughters misbehave with Cinderella because they are not as much beautiful as Cinderella and so unable to attain the stereotypical women image they are marginalized and called as bad girls. While Cinderella is liked and taken by the prince at the end because she comes under the criteria what Tyson calls, 'Good girl/girls. Similarly devilish queen and evil fairy in Snow White and Sleeping beauty can be judged according the patriarchal standards made for women by men. Also, these fairytales suggest that men always want to marry a holy and virtuous woman and not monstrous one. Says Tyson,

"Patriarchal ideology suggests that there are only two identities a woman can have. If she accepts her traditional gender role and obeys the patriarchal rules, she's a "good girl"; if she doesn't, she's a "bad girl"(p.89)

Further describing about good girl and bad girl dichotomy, Tyson also raises the point of sexually charged women as bad and quiet, silent and shy girls as good or "*angels in the house*" (p.90). She says good women make home a heaven to live in while men never prefer to marry bad women but they want to sleep with them, keeping an affair with them. Tyson also explains the concept of polar opposites referring to Helene Cixous as good traits are used for men while bad ones are left for women such as, powerful/fragile, strong/weak etc.

Besides the debate of good and bad girls, the concept of mad women is also an important concern to discuss and in this regard Sandra M. Gilberta and Susan Gubar's book '*The madwoman in the Attic: The Woman Writer and the Nineteenth-Century Literary Imagination*.(2000)is important and worth mentioning. The book revolves around the female writers of 19th century who wrote under Victorian dominancy of men. Gilbert and Gubar searched for the British history and found it to be male centered in which women are given only places; either of angel or of madwoman in the attic. The misogynistic attitude of

men towards women is obvious in the literature of previous times as says Gilbert and Gubar "*Patriarchal mythology defines women as created by, from and for men...*" (p.12) this shows the image of women submissive to men. Balzac also says, "*woman's virtue is man's greatest invention.*" (p.13) and again here the gender discrimination and humiliation are visible which defines women as virtuous but hard to find one. Gilbert and Gubar assert that male writers have created image of women as angel and monster has killed the place of women in the society and so in words of Virginia Woolf a woman must kill such standards which kills their presence in the art and society. All images of women are prevalent in the novel '*Don Quixote*' which will be discussed in the section of analysis.

Significance of the Study

This paper highlights the angel-monster dichotomy associated with women by the male dominant society. This study enlightens women about their submissive and ostracized position in the society and also it gives them a message that they must break such male decided standards which are making one woman as good and the other bad. The novel "*Don Quixote*" is an absurd novel talking about the mad man and his imaginative knightly world but this paper has taken novel to a new dimension and that is of '*Locating Images of Women*'.

Motivation behind the Study

Multiple images of female characters in the novel under study motivated me to take this research. The descriptions used for them by the male characters, the definitions given to them and the women were associated to upper good extreme and lower bad extreme, urged me to analyze the novel from the perspective of '*women images*'.

Objectives of the Study / Research Questions

- a) How angel-monster dichotomy is associated with women?
- b) What instances are present in the novel '*Don Quixote*' of different women images?

Review of Literature

Chaudhary (2013) in her thesis, *Hiding and Seeking Identity: The Female Figure in the Novels of Pakistani Female Writers in English: A Feminist Approach* asserts that, the body of women is considered a site of exploitation by men and thus a woman image that can be seen here is of a sexual tool. As she maintains that, "Through sexual awakening, sexual victimisation (rape, forced marriage) and sexual discrimination Sidhwa, Shahrzad and Ahmad's women learn of the gendered oppression that works through their bodies." (p. 1). Moreover, Desmawati (2020), in his work sheds light on the pathetic image of women portrayed by men. He gives a detailed account of different types of feminism and the way women are struggling in this man-made society, to get liberation from the violence.

Sultana (2010) propounds that, a woman who is described with the words like weak, fragile, dependent and illiterate is actually full of capabilities. Her growth and abilities are hindered by the system named as patriarchal system. Furthermore, men put women at the lowest position making them the second sex and men himself is considered as a first sex. This image that is associated with the women leaves the status of women as inferior. Bukhari (2017) in his work, 'Mill and the Status of Women' describes the status of women according to Mill. He refers to John Mill's position concerning the women status. His works are the rejection of the idea that a male is biologically, physically and emotionally superior to women as this idea labels women inferior and men's domestic properties.

Rehman (2019) in her article identifies an important image that is associated to women. It can be seen from the name of her article entitled, 'Walled in Roles: Woman as a Wife and Mother in Mohsin Hamid's *Moth Smoke* (2000)' which claims that a woman is walled, chained and engaged while men are free from all the chains of expectations of the society. Women have to fulfill the roles of a daughter, wife and a mother to become a part of men's society otherwise she faces grave consequences. Mumtaz who is a female character from Hamid's novel 'Moth Smoke' is shown as walled in the role of motherhood because she is forced into an unwilling mothering phase. Moreover, Zia Ahmad (2009) also shows that, Mumtaz who is shown as an unhappy mother rebel all the social and religious bounds as this rebellious behavior is triggered by her husband.

Diane Smith (1992) is worth mentioning who, in her article '*Saturday's Women: Female Characters as Angels and Monsters in Saturday's Warrior and Reunion.*' shows two extreme images of women and the way men set a standard for women. Carrillo-Rush (2012) in their study assert that that women entrapment started from the Greek Literature which portrayed women in many inferior forms and thus inscribed meek images of women. They say, "Women are already considered inferior in Greek society, but by writing down this supposed inferiority, the Greeks engraved the female character in stone." (p.3) they referring to Plath's, *The Bell Jar* (1963) highlight the point that women have only two options to choose among. Either they choose the angel side or monster side but if they will rebel, they will have to face the grave consequences. The liberty of woman to fulfill her desires is taken away from her by entangling women in the roles decided and portrayed by men. Hurwit (1995) uses Pandora's story to show the two extreme forms associated with women. He expounds that one image of Pandora who is the manifestation of a woman image is of kind goddess reciprocal to the angel. While the second image is of a devil who can manipulate men urging them to commit sin.

Karin Littau (1995) in his work '*Refractions of the Feminine: The Monstrous Transformations of Lulu*' also supports the same point as Hurwit does and asserts that throughout the history a woman has been under the dominance of man. First of all, she accepts one of the roles and then her fate is decided. To say, if a woman is good, clean,

pious and honorable she will be married by men and on the other hand if she is bad seductress and will be made good by men. But Littau says that in both cases she will be controlled and treated as a slave by patriarchal men.

Ciornei (2018) propounds that women are always picturized according to their roles in the society. She is seen as a good wife, mother, caretaker, doing domestic labor or she is viewed as the one who is evil, having love and passion. Hoppen (2000) talks about image of women as inferior to men as in patriarchal society a man is the head, a woman is the housekeeper, a man owns the house but that house is organized and looked after by the wives and mothers. To sum up, a woman's place and image in the society that is male-centered is secondary and inferior. As Simone de Beauvoir (1949) says in her book '*The Second Sex*' that a woman is biologically, intellectually, and in every aspect inferior to man and defined in relation to man. Buckner (2005) in similar way to Beauvoir using the term "separate spheres" to demonstrate that men and women have separate spheres which are restricting and confining for women and liberating for men. A woman linked with domesticity and motherhood will be part of the sphere otherwise she will be abused and beaten if she transgresses her boundaries of being weak and fragile and tries to dominate men or rebels. For instance, in Roy's novel Pappachi beats Mammachi because she was intelligent enough to run a pickle factory, as she dominated her husband economically, she suffered violence. Says the narrator of the novel, "He had always been a jealous man, so he greatly resented the attention his wife was suddenly getting...Every night he beat her with a brass flower vase." (p. 47).

This image of women of being submissive and surrendering to men can be traced in many other novels as well. Moore (2005) talks about Coventry Patmore's poem, in his poem sketches an angelic image of a woman who is virgin and show no sexual desires and needs. Now this point raised by Patmore can be illustrated by drawing reference to novels like of Roy (2001) where a female character is locked in the attic because she couldn't repress her needs and so she was called "bad bitch" while her brother when was caught with a girl he was saved saying that he has manly needs. Says Roy, '*her tolerance of "Men's Needs," as far as her son was concerned, became the fuel for her unmanageable fury at her daughter*' (p. 257). Similarly, Ahmad Ali (1940) in his novel, *Twilight in Delhi* talks about male character Asghar who falls in love with multiple women but Balqees and Zohra are denied and taught that desires are sinful and to be shunned. Tatum (2005) using whore-virgin dichotomy sheds light in the image of women that are generated by men for women.

Bergstrand (2020) analyses '*Bram Stoker's Dracula*' in which he sees two female characters Lucy and Mina. Mina is shown to come in the circle of good girl as explained by Lois Tyson while Lucy suffers because she was labelled as wicked bad female and so didn't fall in the circle of good girl. Swartz-Levine (2016) also explaining the femininity

dichotomy claim that, a woman who surrenders herself and submits her 'self' to the men will be accepted like in "Meatless Days" Suleri says about her mother. "*She learns to submit and subdue. She is surrounded by the powerful discourse of her husband. She adopts the habit of looking down' and 'gravely listening'*" (Meatless Days, pg. 157) this line completely supports Swartz-Levine concept. Sigurðardóttir (2013) besides images of women as beautiful, angel, good or bad, wicked and evil seductress is also seen through the lens of a madwoman. Men consider the rebellious women as mad and to be closed in the attic otherwise they can challenge the men-made customs and laws like Jane in "*Jane Eyre*" 'was locked in a dark room by her aunt because she defended herself and took stand for herself when her male cousin was beating her and so was called as wild-mad cat. Silas Weir Mitchell says: "*the man who does not know sick women does not know women*" (45) from this line, image of women as mad, mentally sick and unwell is visible.

Another image of a woman that is visible in many novels is that she is labelled as a rebellious being. Shafique (2001) comments on the escape and rebellious behaviour of women which brings harm to them as well as to the society. The reason is that a woman is associated to few negative images which is the root cause for women to rebel and show such behaviour.

Besides women images that are either monstrous or angelic, now in modern times the women are not accepting these two binary images. They have set towards the road of empowerment like Safdar et al. (2018) who give the deep insights into the patriarchal system and says that now with special reference to the Pakistani women, the culture is changing and women are no more fragile and weaker. Similarly, Raza and Sayeed also talked about a Pakistani girl who shatters the conventional values by riding a bike all alone to 3200Km. These examples show that how a woman should live independently and the above review of literature hints towards the conventional images that women bear forcefully. The novel under focus also portrays women as angel, decoration piece of beauty, evil seductress, wicked, reason behind men's madness and war, weak and fragile. Such images will be explained in the analysis section.

Methodology

Research Design

Methodology underlying the study is qualitative narrative approach. As explained by Kothari and O'Leary that the qualitative approach paves the way for researcher to assess the attitudes, nature and behaviors subjectively. Thus, it suits, the best with this study in order to analyze the attitudes of men towards women in Don Quixote novel.

Data selection and Procedure

The female characters and relevant textual lines from the novel were used as a sample. Deep study of the novel helped the researcher to point out the textual lines with different

women images. The first step included the close reading of the novel and then separating the lines along with their page numbers.

Data Analysis and Interpretation

There are many positive and negative images of women being portrayed in the novel. Sometimes a woman is referred as a lovely lady, and beautiful while somewhere in the novel she is called weak and fragile.

First of all, the novel starts with the preparation of Don Quixote who is considering himself a knight and he is going on a sally to save the victims of the cruelty. He takes his helmet, and horse with him and also thinks of a name of his beloved that he imagines to be his love. This shows the image of women as embodiment of love and beauty for men as quoted in the text, "*he decided to call her Dulcinea of Toboso, because she came from Toboso, a name, to his mind that was musical and beautiful and filled with significance...*" (p.36). Right from here, where a woman is associated with love, she is also shown to fulfil the beauty standards set by the men of patriarch, which means that if a woman is pretty, she is loveable otherwise she will be marginalized. Also, it shows the need of women in men's life that is only restricted to and with love. Mohammad Hanif in his novel '*Our Lady of Alice Bhatti*' (2011) claims about the same thing and says, "*Teddy has told him that if a man goes nine seconds without thinking about a woman, chances are that he is not really a man*" (p.39). This line explains the image of a woman in man's eye. A woman has to meet the set standards of delicacy, beauty and moderation so that she can be well accepted by the society as says Don Quixote about two women in the novel, "*Moderation is becoming in beauteous ladies, and laughter for no reason is foolishness...*" (p. 39). This shows that a woman must behave well and laugh lightly because she is a girl and has to fulfill her roles and similarly at another place Don says, "*Nothing flows from her, I say, but amber and delicate musk.*" (p. 53). A woman from being delicate and moderate, is also considered the one behind wars and men's madness like Helen of Troy and other examples of beauties who turned men mad and were reasons behind the war and chaos. As says a boy about a woman in the novel Don Quixote, "*and by living this way, she does more harm in this land than the plague*" (p. 99).

This exaggerated image of women is created by men which shoes a woman inferior to man and associated with evils as mentioned in the novel, "*Don Quixote did not sleep at all that night but thought of his lady Dulcinea...turning all their thoughts to memories of their ladies*" (p.74). Don Quixote's madness because of his lady can be seen by his act of not sleeping at night and being submerged in the thoughts of his lady. Like another place says, Cervantes "*this morning the famous student shepherd named Grisostomo died, and they say he died of love for that accursed girl Marcela...*" (p.94)

Besides this, another woman image which is visible in the novel is of woman being helpless creature and always waiting for some brave man to come and help her, same instances are present in Virginia Woolf's 'A Room of One's Own' (1929) in which a woman is described, sitting at the edge of road and is waiting for a man to come and save him because he is a beadle. Same is the stance in this novel under study which is mentioned in the line "*Those black shapes you see there must be, and no doubt are, enchanters who have captured some princess in that carriage, and I need must do everything in my power to right this wrong.*" (p.75). These lines talk about Don's encounter with some carriage men on his way and he assumed that they are kidnapping away princess and now he has to save them because they are in need as every woman is always in need of a prince charming to come and wake her up like in Sleeping Beauty or princesses in Don Quixote whom Don was going to rescue. Here H  l  ne Cixous is worth mentioning who talked about polar opposites in which women are always associated to negative and weak sides while men are given strong images for instance "*The frightened and distressed ladies, without considering what Quixote was demanding, and without asking who Dulcinea was, promised that the squire would do everything he was ordered to do.*" (p.84). Here women are given traits of 'frightened' and 'distressed' while it can be said that Don who was trying to help the ladies is not frightened/brave and courageous enough to help the ladies.

Progressing further in the novel again image of a woman gets clearer in which she is pictured as she should be according to the patriarchal men. A woman is made merely a decoration piece which kills her own natural identity. She has to wear the mask of patriarchal norms and laws otherwise she will be rejected and abandoned like a lunatic. Says Don,

"her tresses are gold, her forehead Elysian fields, her eyebrows the arches of heaven, her eyes suns, her cheeks roses, her lips coral, her teeth pearls, her neck alabaster, her bosom marble, her hands ivory, her skin white as snow, and the parts that modesty hides from human eyes..."
(p.105).

These attributes associated to women have made them conscious of their beauty because they don't want to get ostracized like in 'A God of Small Things' Says Roy, "*She watched Baby Kochamma peel her cucumber...Her hair, dyed jet black, ...She had lost weight on her face and shoulders, which had turned her from being a round person into a conical person.*" (p.21). All these lines assert that a patriarchal image of a woman that is accepted if she is 'conical' 'with ivory hands' 'pearl teeth' otherwise she'll be othered like Jane in 'Jane Eyre' who says, "*I was glad of it...and humbled by the consciousness of my physical inferiority to Eliza...and Georgiana Reed.*" (p.13).

Image of women as 'bad girl' or seductress is also prominent in the novel as mentioned in the text, "*The mule driver had arranged with Maritornes that they would take their pleasure that night, and..., she would come to him and satisfy his desire in any way he asked.*" (p.125). This line shows that a woman is a tool or doll for men to satisfy their needs and such images of women can be visualized in many novels like in '*10 Minutes 38 Seconds in this Strange World*' (2019) by Shafak, Leila is molested by her uncle so that he can satisfy his needs. From being evil seductresses to sexual slaves, women are controlled and used as things and objects. They can't even wish without their men's wish as said in the novel, "*assuring him that his wife, Camila, had no wish or desire other than what he wanted her to have,*" (p.294). Anselmo and Lotario while talking about a lady named Camila gives many definitions of women varying from being an angel to frail. Camila is Anselmo's wife and thus she can only desire what her husband wants her to. Anselmo shows a misogynistic attitude towards a woman by saying, "*a woman is not virtuous if she is not solicited, and that she alone is strong who does not bend to promises, gifts, tears, and the constant importunities of lovers who woo her.*" (P. 297). Here a woman is shown to be weak as if she is manipulated she gets easily detracted and she is only virtuous if she is not alone or solicited because if a woman will get opportunity she might fall. Such kind of narrow attitudes towards women has been set by the patriarchal society who judges women on two extremes of angel and evil.

Angelic image of a woman is also seen in the novel as says Lotario, "*Then understand, Anselmo my friend, that Camila is a fine diamond.*" (p.301) and also, he says "*For there is no jewel in the world as valuable as a chaste and honorable woman*" (p.301). Opposite to monstrous images of women the angelic images are also present in novel which confirms about the set standards for women who are not treated as normal human beings but good or bad. A woman is everything but not a human. She is imperfect being as says Lotario,

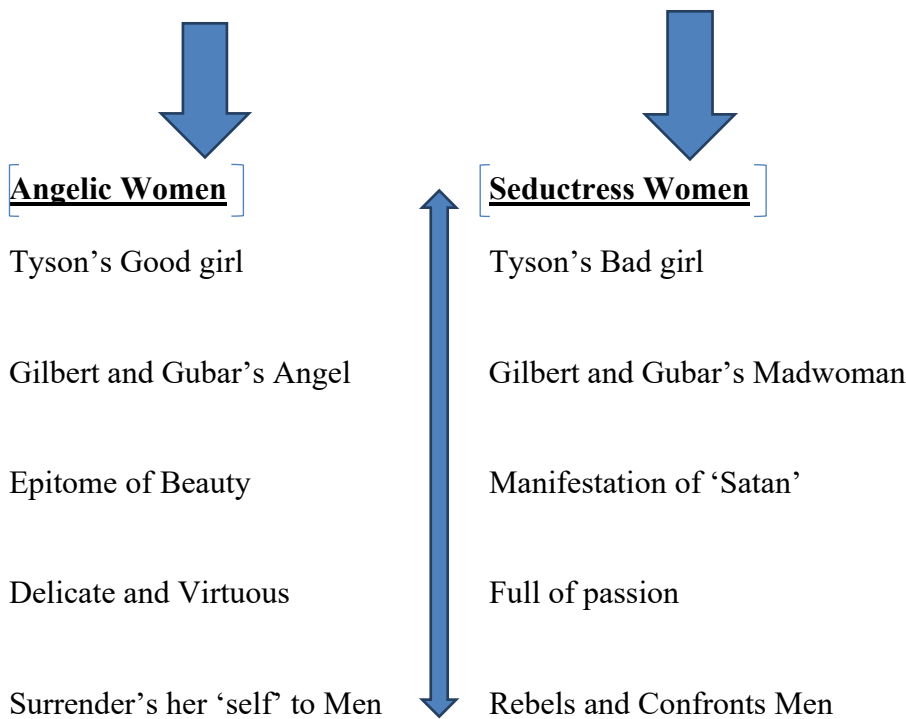
"Look, my friend: woman is an imperfect creature, and one should not lay down obstacles where she can stumble and fall; instead, one should remove them and clear all impediments from her path so that she may run easily and quickly to reach the perfection she lacks, which consists in being virtuous"(p.301)

These lines speak highly of the women image and the way they are picturized. A perfect woman is virtuous and that's because she is not alone but with her man. But if she is left alone, she will fall as "*a woman naturally has a quicker wit for both good and evil than a man.*" (p.315) To conclude, a woman has many images of being weak and fragile, delicate and meek or as clean as mirror as sensitive as diamond but in every case dependent on man. Says Cervantes, "*Think, Senora: we are women, and weak, and he is a man, and determined.*"(p. 320).

Discussion

The lines discussed above are the true picture of women entrapped in patriarchal society. In such male-centered society a woman is deemed as an object who can be used and molded according to the man's will and wish. "*He is the subject*" while woman is the object and "*imperfect being*" says Beauvoir. Moreover, these men-made images make women mad or bad, good or angel but never sees them at human level a level, which is balanced and equal for both men and women. Thus, analysis of the novel under study shows such stereotypical and misogynistic ideologies analogous to women. The overall images seen of women in the novel can be summarized as:

Images of Women in Cervantes's '*Don Quixote*'



Conclusions

To conclude this study, women are denied from their rights of living like normal human beings while men have all kinds of liberty and freedom to exercise. A society which is liberating for men is confining for women where they are pushed to two extremes and denied of the fair and moderate representations in literature. Fictional narrative that describes women, should be more focused and centered on female experience as this will allow women to emerge as autonomous beings rather than marginal representations over

shadowed by men. Such ideologies that exploit women should be shattered otherwise a woman will remain in a position as she is portrayed in the novel.

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