



Women Oppression as A Result of Male Domination Represented in Malladi's Novel *The Mango Season*

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ABSTRACT

*Social injustice is known as oppression. It is perpetuated on a social group by social group basis by social structures, behaviors, and norms. Since the dawn of time, Indian society has belonged to man. In her family and society, the woman has been relegated to a subordinate and inferior status. In a male-dominated Indian society, she has faced injustice, oppression, subordination, and exploitation. This study intends to define how female oppression and male dominance are experienced by women, as well as to explain to what extent oppression rejects male dominance as depicted in the novel *The Mango Season*. The method utilized in this study was a descriptive qualitative study that supported the findings using Derrida's deconstruction theory. Maine's Patriarchy Hypothesis is the key theory employed in this research in a perspective of feminist. The novel's portrayal of male dominance over women is deconstructed in this study. As a result of undermining the novel's binary antagonism, in which males oppose females, the male-female hierarchy is inverted.*

*Keywords: oppression, domination, patriarchy, *The Mango Season*, Malladi*

INTRODUCTION

In India, Hinduism is the most popular religion. The caste system, which put severe limitations on women, and the patriarchal joint family system, which curtailed women's individuality and freedom, all contributed to women's poor standing in Indian society. One of the fundamental reasons of women's oppression and exploitation has been patriarchy. In household and social life, male authority is used to confine women, either directly or indirectly. Women are assigned the social responsibility of serving the image of man. Women are expected to take on all home tasks, including cleaning, cooking, washing, and child-bearing. They are only designated as sex partners. In the name of gender-distinction and patriarchy, she continues to confront injustice, humiliation, torture, harassment, suppression, oppression, subordination, and exploitation (Sawant, 2012). Gender differences are not a concern if they do not result in gender disparities. However, gender disparities produce many disadvantages, particularly for women, because women are perceived as weak people with little authority in society. The issue of power is raised and gives impacts on minds, perspective, or life (Wandansari and Suryaningtyas, 2022). It makes the unfair of live between males and females. The family and the society treat them differently.



The Mango Season written by Amulya Malladi (2003) is a novel that shows about how Indian live based on patriarchy tradition. Where women have no power, voiceless and always be the subordinate ones in the family and the society. Malladi is an Indian author that is also a feminist, that is why her work focuses on the issue of feminist.

There is a novel that has the same issue and focus. The title is *The Secret Wish List* written by Shenoy (2012). The story is about woman who is oppressed by her own husband. The husband has all the control of his wife, while the wife has no other option besides follow the rules the husband's made. It as similarity that the story tells about how Indian women live under men's control in a patriarchal society, and the ending of the stories are also same. The ending show that women could have power, voice and right to live their lives too as good as the men.

In addition, there are many journals that dealing with *The Mango Season* by Malladi analyzed with many approaches. First, the cultural clashes theory (see Perdana and Rosyidi, 2019; Artificianti, 2013; Rosita and Indrawati, 2015, Rosyidy, 2014). Second approach is kitchen politics and the search for an Identity (see Pramudita, 2015). Third approach is plot and setting. The writer also finds many related topics to the recent research such as topic about race, gender, politic, social and culture. However, the writer focuses on analyzing the oppression of women in India as result of male domination in Malladi's novel *The Mango Season* by using deconstruction theory by Derrida. The novel's portrayal of male dominance over women is deconstructed. As a result of undermining the novel's binary antagonism, in which males oppose females, the male-female hierarchy is inverted. This study uses liberal feminism as the approach and the Maine's theory of Patriarchy. The deconstruction method is needed to deconstruct the binary opposition. So, that the new meaning will be revealed.

Based on the theoretical framework above, the research questions are how male domination and women oppression experienced by women and how to explain in what extent oppression reject male domination represented in the novel *The Mango Season*. The aim of this study is to explain on how male domination and women oppression experienced by the women in India and to show the rebellion of women to against the male domination. In this study also uses the sociological approach, because talking about feminism cannot be separated from the society side. That is why, sociological approach needed to analyze the way society thinks, act, and react.

LITERATURE REVIEW

The researcher discovered some earlier research on the topic in this study, including a study about male dominance, oppression of women, and women's movements conducted by other researchers. In his book *Woman at Point Zero*, Quyoom (2017) discusses women's struggles, whereas Raskar (2013) discusses cultural alienation as a global problem in today's society. The sufferings of female characters in *The Awakening* and *The Yellow Wall Paper* were explained by Qasim, et al. (2015). It tries to look into the consequences of suppression on women's mental health, which causes them to commit suicide in order to break free from male dominance in society, as well as the role of suppression in crazy, which is another way for women to break free. Perdana and Rosyidi (2019) give examples on women's disempowered behavior in *The Hunger Games*. They are facing the dilemma of whether they should follow society or government law. The government's rule and society expectations are different, and the impact is how they behave. The finding of this study is about how society against the government, and how strong and weak Katniss Everdeen in some situations. Based on the previous studies mentioned above, there is a difference with the

researcher's study based on the approach that used or the focus on the topic discussed, or the object that used.

In this investigation, certain hypotheses were used. First, feminism, according to Hooks (1984), is a struggle to end sexist oppression. As a result, eradicating the dominance mentality that pervades Western culture on numerous levels, as well as a dedication to rebuilding society so that people's self-development can take precedence over imperialism, economic expansion, and material demands, are both necessary. A commitment to feminism in this sense would necessitate the development of a critical political consciousness founded on ideas and convictions by each individual participant. Feminism is a feminist movement that seeks to end sexist oppression. Its purpose isn't to help one sort of women, one race, or one social class of woman. It does not provide women with a competitive advantage over men. It has the ability to make a significant difference in all of our lives. Its purpose isn't to help one sort of women, one race, or one social class of woman. It does not provide women with a competitive advantage over men. A major purpose of feminist theorists, according to Flax (1990), is to understand gender: how it is created and experienced, and how people think about it—or, more importantly, do not think about it. Gender research covers, but is not limited to, what are commonly regarded to be uniquely feminist issues: women's status and male dominance analyses (patriarchy)... Because gender relations in modern Western societies are dominated, feminist theories contain both compensatory and critical features. Within male-dominated viewpoints, feminist ideas retrieve and examine parts of cultures that have been suppressed, unarticulated, or denied. Women's history and activities must be written into entire civilizations' accounts and self-understandings. Feminist theories advocate for a value transvaluation—a rethinking of what is just, humanly excellent, praiseworthy, moral, and so on.

Feminism in India is defined as a series of movements aimed at defining, establishing, and defending equal political, economic, and social rights and opportunities for Indian women, depending on the study's material object. Within India's society, it is the pursuit of women's rights. Feminists in India, like their feminist counterparts around the world, advocate for gender equality, including the right to equal pay for equal work, equal access to health and education, and equal political rights. Indian feminists have also fought against issues unique to India's patriarchal society, including as inheritance laws and the practice of Sati, or widow immolation (Rajan, 1999). The history of feminism in India can be split into three periods, according to Raju (1997): the first phase, which began in the mid-eighteenth century, when male European colonists began to speak out against the social evils of Sati; the second phase, which began in 1915 and ended in Indian independence, when Gandhi merged women's movements into the Quit India movement and independent women's groups began to develop; and the third phase, which began after independence.

Male Domination/Patriarchy is the second theory defined in this study. Male dominance in society is referred to as patriarchy. The term "patriarchy" was used before the present resurgence of the women's movement and women's studies courses, according to the literature, but the notion has only been revived in the last two decades to examine the origins and conditions of men's oppression of women (Kamarae, 1992). Originally used to the power of the father as head of family, the term 'patriarchy' has come to refer to the systematic arrangement of male supremacy and female subordination in post-1960s feminism (Kamarae, 1992). A system of male authority that oppresses women through social, political, and economic institutions has been labeled as patriarchy.

Gender (men or women) is the third theory, as Crawford (2003) defined it as "a system of meanings that determines access to power, status, and material resources." Gender is a social construct that changes by society and time period. For example, when the world's cultures are

mostly patriarchal, there are a few matriarchal cultures. Over time, the concept of gender evolved. It re-evaluated its connection with communication, emphasizing the importance of humor as a means of communication.

Binary opposition theory is the fourth theory. Binary opposition, in which the essence of everything is revealed through the opposition with another thing that has no quality at all, and the perception of every subcategory is related to its distinction with another object, is one of the most important applications in structural and post-structural criticism. The opposition is viewed as this type of distinction. Our understanding of things is based on our understanding of what opposes them (Ahimsa-Putra, 2001). Because each of its facts needs analysis, the cosmos is binary. It is binary because the formal pursuit and unity are always unified with the goals of independence. Because of its singular appearance and wholeness, the cosmos is unlike any other. As a result, infiniteness and unity are incompatible. The oneness of mutual affairs is prevalent throughout the world, resulting in resistance (Ahimsa-Putra, 2001).

The Deconstruction theory is the next theory. Derrida's deconstruction strives to comprehend not only language, literature, or meaning, but also the postmodern environment that has supplanted the modern and in which we exist. Furthermore, the term "deconstruction" has inspired a wide range of fields, including philosophy, literature, and history, as well as law, architecture, political theory, and anthropology (Bressler, 1998). Deconstruction is a valuable technique for revealing hidden meanings and perceptions in texts, and it is also an interpretive style that can lead to surprising conclusions. Deconstruction strives to disclose hidden and other implicit meanings, not to expose the text's meaninglessness by separating it. (Bressler, 1998)

METHODOLOGY

This research is a qualitative-descriptive study which contains words, sentences, paragraphs to arrange and present the result. Since the data would be the women oppression as the result of male domination in India, the writer would use some theories related to the topic. They are patriarchy theory to find out the binary oppositions exist in the novel and deconstruction theory to analyze how the different lives of males and females in so many aspects in India. Not only patriarchy theory, but also liberal feminism. Liberal feminism is needed to explain how women could be voiced and ask their right to be equal as men. Malladi's novel *The Mango Season*, written in 2003 and containing 229 pages, is the subject of this research. Its formal purpose is to examine Malladi's story in terms of binary opposition, meaning, and relationships in the novel, which showed the deconstruction of women's oppression and male dominance in opposition to patriarchal tradition (Bhopal, 1997). Some procedures are used to analyze the data: (1) describing binary opposition data (Ahimsa-Putra, 2001) (2) data is interpreted and related through deconstruction theory (Bressler, 1998: 131) (3) identifying patriarchal lives in India using Maine's theory (4) explaining about feminist reading based on Malladi's *The Mango Season*.

FINDINGS AND DISCUSSION

The findings and discussion in this chapter are divided into three subchapters. First is the discussion about the description of binary opposition as to describe the oppression toward women as a result of male domination represented in Malladi's novel *The Mango Season*. The oppression toward women issued is varied according to each episode of binary oppositions. The second is to describe the rejection of male domination as the result of oppression toward Indian women in

Malladi's *The Mango Season*. The third is identifying the patriarchal life in India by applying Maine's theory of patriarchy. The study would be analyzed by the theory of patriarchy by Maine. It also would be scoped by feminist approach and deconstruction as the method.

THE DESCRIPTION OF MALE DOMINATION AND OPPRESSION TOWARD WOMEN AS REPRESENTED
IN MALLADI'S THE MANGO SEASON

The *Mango Season* novel written by Malladi reflected how Indian women are oppressed as the result of male domination. Women are oppressed in so many ways and treated differently not as good as men in a daily life and so many others way.

EPISODE OF THE WAY MALES AND FEMALES LIVE IN THE FAMILY IN INDIA

The first binary opposition is seen from episodes the way males and females live in the family in India. As mentioned before in the previous paragraph, it is about how they live in India and about the different treatments between males and females get from the family and society. It is clearly to see that males and females are treated differently. In India females are treated not as good as males. In patriarchal country, gender inequality is real. Males are dominant and have power to control the females as the subordinate ones. In Malladi's *The Mango Season* shows that there are a lot of women are oppressed by the dominant one. It is also clearly to see how people and society treat women badly, while they treat men in a very good way. Not only that, but also the rules are giving the women limitation to do what they want to do, such mentioned in the passage below,

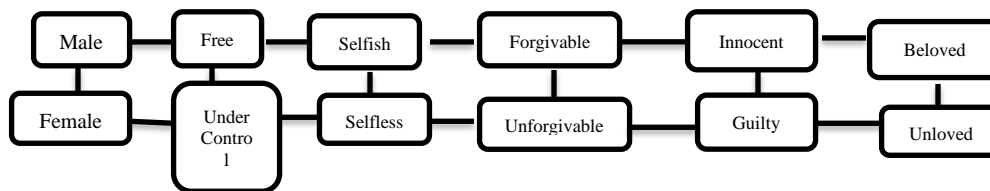


Figure 4.1 Binary Opposition of Episodes the Way Males and Females Live in the Family in India

Based on figure above, the women should always be at home to take care of the house and raising the kids while the men become the breadwinners. This is such a strict law in India. When men could always do whatever, they want to do, but all women can do just stay at home. For females, the family is number one. There is no other thing more important than family. Females are always at home raising kids and do the household, and when there is a family gathering, they become the ones who cook and maid. On another side, if females do not come to family gatherings, it is unacceptable for the family. Everyone will talk about them if they do not come. They live under the control of the patriarchal rules that give them restrictions to not go out of the line. It means being a normal female is the one who is good at the house. The way people think and treat females is so old-fashion and it makes females be the subordinate ones in the family and society.

EPISODE OF THE POWER MALES AND FEMALES HAVE IN THE FAMILY OR IN THE SOCIETY IN INDIA

The second binary opposition is taken from the episode about the power males and females have in the family the society in India. It is well known, that in a society there must be an opposition between someone who has power and someone who is not. The rule-maker and who is obey the rule. Free people opposed to controlled people.

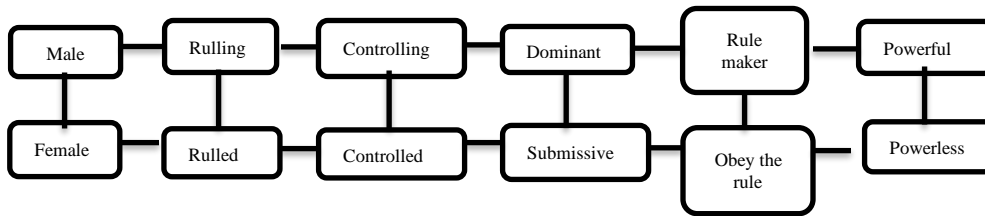


Figure 4.2 Binary Opposition of Episode of The Power Males and Females Have in The Family or in The Society In India

Talking about the rule and being ruled, it cannot be separated from the one who has power. In a patriarchal country like India, the eldest male wields the greatest power and is the most dominant one in the family who is controlling all aspects of the life of each member. The eldest male could do whatever he wants to do and asks or make an order to the members of the family. It can be seen from the passage below,

“I need a male heir and I thought this discussion was over,” he said (Malladi, 2003: 88).

When the head of the family asked his daughter-in-law to have a son, she should give him a son. As the dominant one, he has that right to makes the rule. His decision is final. The members of the family should follow whatever he decides. The females are being forced to give the husband's family a son to brings their heirs. She lives and being ruled by her father-in-law's hand. Being a daughter, wife, and daughter-in-law is hard. Being subordinate, the females should give whatever the dominant wants.

EPISODE OF THE WAY FAMILY OR SOCIETY SEEING MALES AND FEMALES IN INDIA ESPECIALLY IN PATRIARCHAL FAMILY

The third binary opposition is taken from episodes about the way family or society seeing males and females in India especially in patriarchal's families. It is well known that the way family and society treat females and males is so different. It can be seen from the passage below,

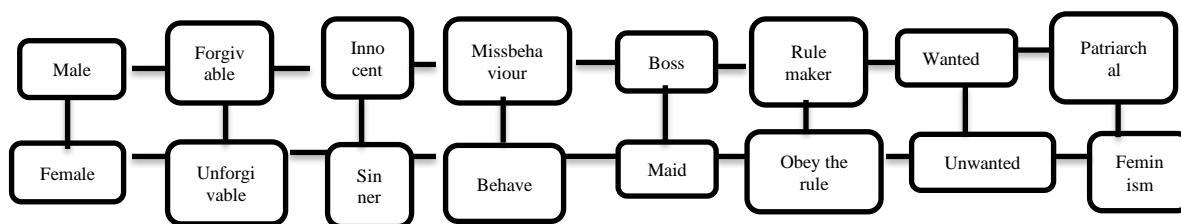


Figure 4.3 Binary Opposition of Episode of The Way Family or Society See Males and Females in India

India is a patriarchal country, that is why the way family and society see males and females are so different. Men wield the majority of power, occupying positions of political leadership, moral authority, special privilege, and property control. They also have clout in the realm of family figures (Raju, 1997). In *The Mango Season*, the difference the way society see males and females are real, it can be seen in the passage below,

“Well, good luck. This should make things infinitely easier for me, “Nate said as he gulped down all the water in the glass he was holding. “My girlfriend is from Delhi, north Indian; she is going to look so good in front of your American boyfriend” (Malladi, 2003: 24).

When a son in the family makes a mistake, the family would easily forgive him without any hesitation. Because a son is more important than anything else. That is the reason why the son in the family sometimes being misbehaved. It is because the family will see it is normal that the son sometimes being misbehaved. It makes the male in the family be the dominant one. For example, the grown-up son could not against his own father’s opinion. Still, his father is the most powerful person in the family that no one could against him. India is a patriarchal country, that the powerful person in the family is on the eldest male in the family. He dominates all the aspects of life.

EPISODE OF HOW MALES AND FEMALES ARE DIFFERENT BASED ON GENDER ROLE

The fourth binary opposition is taken from episode about how males and females are different based on gender roles. It is well known that females in India are submissive and voiceless, while males are dominant and voiced. It can be seen from the figure below,

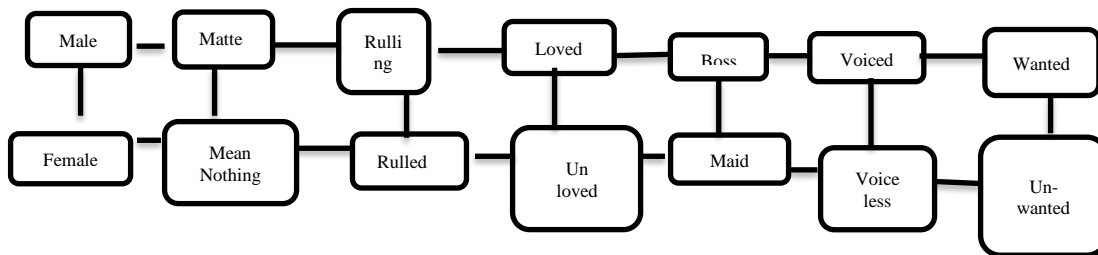


Figure 4.3 Binary Opposition of Episode of How Males and Females are Different Based on Gender Role

In India, the patriarchal system is very strong. It makes the males dominate the aspect of family’s life and the females are the submissive ones. Gender role makes a very big difference for the males and females in life. It can be seen in the passage, “He just says if the boy likes me that is it” (Malladi, 2003: 33). In India, an unmarried daughter is a burden that brings shame in the family’s name. That is why as an unmarried daughter, she means nothing to her family. As the dominant in the family, the father wants to get rid of her by finding someone who wants to marry her. As the subordinate people in the family, the unmarried daughter’s opinion means nothing. “Terrible,” Sowmya sighed. “It was getting better, but then...Now *Nanna* doesn’t even bother to ask me if I like the boy...(Malladi, 2003: 33). Thus, it is clear to see that gender roles gives so much difference between males and females. In the end, it is all to tell those females are being unwanted while males are wanted. Since males will bring the family heirs, they will get good treatment and people treat them as they want and need them.

Those binaries are reflected in what is going on in society, especially the patriarchal society in *The Mango Season* (Malladi, 2003). The relation between binaries and society cannot be separated. The binaries show and tell everything about the portrayal of Indian society. The binary from each episode is related to each other. It can be seen from males and females, then the power of males and females, and it goes again by the way family and society see and treat males and females differently, the difference of gender role, and the power they have as the dominant and the subordinate. It shows that differentiation is happening because of the patriarchy system in India is

so strong. It makes a difference in gender roles are matters. Males are stronger, powerful, controlling, and dominate in all aspects of life, while females are weak, powerless, under the males' control and oppressed by the males' domination. It also answers the question of how male domination and oppression toward Indian women in the novel *The Mango Season*.

THE REJECTION OF MALE DOMINATION AS THE RESULT OF OPPRESSION TOWARD INDIAN
WOMEN IN MALLADI'S *THE MANGO SEASON* (TNR10)

India is still a man's world. Patriarchy system is deep-rooten in India. Based on Maine's theory of patriarchy, "The eldest male parent—the eldest ascendant—was absolutely supreme in his household and his domination extended to life and death and is as unqualified over his children and their houses as over his slaves" (Maine, 1861). In *The Mango Season*, it shows about the way society live in India based on patriarchy system The males and females live are so different. Males are dominant in every aspect of life. They have power to control all everything. They can make rules and order, especially for the females who are subordinates in the family. The males are voiced, and they can do whatever they want to do. In the other hand, females are powerless. They are controlled by the males. The females should obey the rules, especially to obey what the eldest males says. The females do not have any power. It can be seen from the passage below,

"In several arranged marriages, couple don't fall in love each other," I told him. "I know some women who are unhappy with the husband their parents choose...but they can't do anything about it. Why condemn anyone to a lifetime unhappiness?" (Malladi, 2003: 49).

This is based on Maine's theory of patriarchy number 3. Permanent marriage was the rule whether monogamy or polygamy (Kapur, 2000: 134-136). In India, couples can do nothing if something wrong happen on their marriages, because permanent marriage was the rule. They cannot divorce easily, no matter how bad their relationship is. Their parents or the eldest member of the family could not let them divorce.

Malladi tries to explain what happens with Indian society, especially about women. Malladi is a feminist who become one of the representations of Indian women who are oppressed by the male domination. From *The Mango Season*, there are so many things that show how family and society treat males and males differently. India is a patriarchy country; the world is handed by males while females are the subordinates ones. Not only Malladi who writes about the live of Indian, which has focus on women's oppression and male domination. But also, Preeti Shenoy. Shenoy is also a feminist from India. She speaks a lot about the women's oppression in India and the movement. It can be seen in the passage below,

Six months after the wedding, Lata didn't say anything to anyone, just packed her bags and Jayant's, found a flat, and left. The family went into a total cerebral shock. *Thatha* argued, begged, and pleaded for her to come back, but Lata stood her ground. She told him she was tired of living with people to whom she was merely cook and a maid (Malladi, 2003: 25).

The real happening in India is that there are a lot of married women who live unhappily because the way society think and treat males and females are different. They think marriage is about a husband who becomes the breadwinner and a wife who takes care the house and raising kids.

“Of course, Vibha is right. I have, over the years, slowly but surely turned into a maidservant and cook” (Sheenoy, 2012: 15).

“Look, I truly am sorry for all those remarks I made. I spoke because I care for you. I felt you were slaving and slogging and not getting what you deserve” (Sheenoy, 2012: 16).

His manner reminds me of a feudal lord’s and most times I feel like a chambermaid scurrying around as I wait upon him. I wonder if this has ever occurred to him. It has crossed my mind many times, but now I kind of accept it in the name of “adjustments married people make”. After all, it is not like he does it deliberately, I try and justify to myself, suppressing anything else that I feel (Sheenoy, 2012: 59).

CONCLUSION AND RECOMMENDATION

It can be concluded that women oppression and male domination experienced by Indian women as the result of patriarchy rules and tradition. Women make movements or showing their rebellion to against male domination and to reach the equality with the men. In the beginning of the story women are knowing as the powerless, voiceless, subordinate, unloved, unwanted, under control, etc. While in the end of the story they change their faiths by breaking the rules and trying to speak their minds. It successfully changes their live. Now, they have power, loved, wanted, could live their own lives, voiced, etc.

Based on the analysis and discussion on the research findings in previous chapter, it can be concluded that firstly, structurally, the novel *The Mango Season* by Malladi illustrated the description of women oppression and male domination in India patriarchal society. It shows that women oppression happened because of male domination. It is started from the strict patriarchal rules that makes different live of females and males in India. It explained about how male domination and women oppression experienced by women. The difference between females and males in India can be seen in so many ways, such as, the way males and females live in the family, the power males and females have in the family or the society, the way family or society seeing males and females, and how males and females treated differently based on gender role.

The next discussion result is showed that it is clear to see how patriarchal society live in India by using Maine’s theory of patriarchy. India is a man’s world country, because men always have more power and get a good treatment from the society. While women are not matter.

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