



Oppression in Nigerian and Pakistani Women: A Comparative Feminist Study of *The Joys of Motherhood* and *The Bride*

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ABSTRACT

This study explores close -critical feministic analysis of the selected novels *The Joys of Motherhood* and Pakistani *The Bride* to uncover oppression against female object in Asian and African societies that how females are subjected and ill- treated in the male dominated society. This study is qualitative in nature while sampling technique is purposive. Theoretical framework of black feminism by Bell Hooks (1981) is employed to bring into limelight the sufferings and miseries of women in the male-controlled settings. The critical readings of this study depict many a similarities and differences between the selected novels and the ways of behavior conduction and treatment against women in their respective societies. Moreover, it examines the nature of oppression against women in the Pakistani and Igbo stereotype cultures in order to expose the unfair behavior against female as a mother, wife and daughter that how she is subjugated to coercion and cruelty even her exploitation and mistreatment in the patriarchal settings. This study concludes that both the selected Nigerian and Pakistani novels explore the unjust practices faced by a woman in the male dominated cultures; where aggression, and violence is acceptable and where separation and divorce is inevitable, while the support is limited and confined for herself.

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Introduction

This study presents a depth analysis of two selected novels *The Joys of Motherhood* by Emecheta and *Pakistani Bride* by Bapsi Sidhwa in order to reveal oppression and prejudicial practices of Nigerian and Pakistani women towards the male-controlled society. Likewise, this study highlights the ways in which a social and cultural image of a female object is used and manipulated in the traditional dominated settings. However, both writers tried to reveal

the unfair behavioral conduction against woman in the male dominated societies where she is treated as an inferior and low-class citizen.

The oppression of women is a pervasive issue that transcends geographical and cultural boundaries, manifesting in varied forms across different societies. In literature, female oppression often serves as a critical lens through which socio-cultural, political, and economic disparities are explored. This study conducts a comparative analysis of two seminal works: Buchi Emecheta's *The Joys of Motherhood* (1979), set in Nigeria, and Bapsi Sidhwa's *The Bride* (1983), situated in Pakistan. Both novels provide profound insights into the lived experiences of women grappling with patriarchal structures, traditional roles, and societal expectations.

Emecheta's *The Joys of Motherhood* delves into the struggles of Nnu Ego, a Nigerian woman whose life is defined by the conflicting demands of motherhood and societal expectations in colonial Lagos. The novel critiques the systemic subjugation of women, highlighting how cultural norms and economic dependency reinforce gender inequality (Stratton, 1994). Similarly, Sidhwa's *The Bride* examines the plight of Zaitoon, a young Pakistani woman whose life takes a tragic turn following an arranged marriage in the remote tribal regions. Sidhwa's narrative critiques the rigidity of cultural traditions and the violence inflicted on women in the name of honor and duty (Ahmad, 1990).

This study aims to investigate how these novels portray the oppression of women within their respective cultural contexts and to uncover the underlying socio-political and historical factors that perpetuate these injustices. By employing a comparative approach, the research seeks to illuminate shared patterns of oppression while acknowledging the unique cultural nuances of Nigerian and Pakistani societies.

The significance of this study lies in its potential to bridge cultural divides and foster a deeper understanding of the universal struggle for gender equality. Through the lens of literature, this research not only highlights the resilience of women but also calls for a critical reassessment of the socio-cultural constructs that sustain patriarchal oppression.

Objectives of the Study

The objective of this research as following:

- i) To investigate the ways in which Nigerian and Pakistani women are treated within their respective communities, as presented by Emecheta's *The Joys of Motherhood* and Sidhwa's *The Bride*
- ii) To explore the similarities in relation to the unjust behavior conduction against woman in the male-controlled societies

Research Questions

- i) How do Emecheta and Sidhwa reveal the nature of oppression against women in their respective novels?
- ii) What are similarities in their writings to unveil oppression against female in Nigerian and Pakistani context?

Literature Review

The approach of feminism is mainly addressed to unveil the bitter experiences faced by women in the male controlled societies, these major issues are: social inequality, discrimination, harassment, street hawking and sexual violence. These patriarchal structures badly affect to women psychologically and physically (Parry, 2020). It is a historical term that has been tied with multiple feminist approaches which were started much earlier in Europe and USA in order to protect the basic rights of women against male superiority. As Adamson (2016) revealed that across the globe gender differences has taken a tragic turn of events. In the male dominated cultures women are treated as a subject to sexual violence, rape and harassment while deprived her from the fundamental rights in their respective societies.

Similarly, Onyenwere (2017) described that Nigeria and Pakistan are the two major patriarchal settings where females are ill-treated and misused over the years; mainly females are seen here, as a source of sexual pleasure and an inferior citizen of the community. Likewise, Mama (2011) further described that Nigerian culture is abounded with a lot of traditional and anti-humanist practices in which women are behaved as a weaker and low-grade individual. However, they neglect their intellectual, educational and mental capabilities. The Nigerian society is male dominated community in nature; where the natural relations with female are tried to set in accordance to the materialistic bases that has raised the interest of males to rule over females. However, it is argued that the majority of female population is observed in African patriarchal setting an object of sexual pleasure, prostitution, street hawking and a source of trafficking (Onyenwere 2017).

As the study of Hassim (2014) revealed that gender discrimination is a major problem all around the world. In countries where gender discrimination is highly spread are generally regarded retrograded due to the inhuman practices. Apart from feministic issues, there nations have to face big challenges such as high unemployment rates, low literacy and economic growth that lead people towards violence and forcefulness in the form of physical and mentally torture and atrocity.

Similarly, Makama (2013) described that in Nigeria females have constituted half halves of the population of state and they are recognized by playing a vital role as in various fields such as social developer, managers, educationists and advocates as well. Therefore, females are playing a dual role for the social and economic growth in any community; while in compare to men women are deploying more productive and reproductive developmental duties in Nigeria. In spite of being more dutiful than male, yet the practices of using social capital resources in formal and informal erections are indefinite and insignificant against women. Nigeria is a male-controlled society and their social structure particularly based on gender discrimination that deploys a safe and material advantage to men and they simultaneously create an acute restraint over females (Sesay & Odebiyi, 1998).

However, practically women are behaved and misused in Nigerian settings and regarded an inferior object to men in all the Asian stereotype cultures. Moreover, there are some outcast Asian communities that directly misuse the religious and social customs in neglecting women's educational, political and social responsibilities; in spite of that males are dominant and regarded him a leader of woman. Therefore, gender inequality has taken a catastrophic situation in these labeled cultures (Gqola, 2002).

Similarly, Ali & Mogren (2012) explained that woman empowerment is still in minority because in career autonomy the professional expert females are below in average percentage in the patriarchal structures. As Haller (2011) pointed out in his study that the word feminism is not only meant to protect the rights of women as their equality, liberty and freedom, but it also highlighted the governmental authorities, rule and laws regarding the implementations of laws and regulation against female atrocity.

On the other hand, in Muslim communities it is believed that justice and equality are the fundamental standards in Islam and there is no discrimination on the basis of color, creed, caste and gender. The ideology of equality and justice is prevailed with the dawn of Islam much earlier (Rustin, 2018). As, Haller (2011) further contributed that Islamic feminism deals with justice and equality in the Muslim world; but due to some extremist's Asiatic community lacks the advocacy of protecting the rights of woman.

Furthermore, Imam et al. (2016) stated that in several realms such initiatives have been taken to minimize feministic abuse and to raise voice in the favor of women rights. There are several organizations built to counter the social norms and attitudes against men power. Additionally, Imam et al. claimed that there are few legislative mechanisms are also made to shield women rights against such abuses that restricted women's reproductive autonomy, deprivation from fundamental rights and the encouragement decision power by providing her an accurate place in society. However, it is argued by Ashraf et al. (2019) that gender equality in these communities is not only a prerequisite for the accomplishment of female but also human rights. Moreover, it is also necessary for national growth, political stability and social security.

Furthermore, it has been widely observed that whenever gender discrimination or the position of woman investigated on ground realities the third world countries have always been subjected. Feminism leaves dangerous impacts on the national prosperity such as economic instability, lower educational rate and unequal job opportunities in all areas of life. A survey study illustrated an International conference held at Cairo on the subject of *Population and Development*; that it is obligatory for the national sustainability to encourage raise woman empowerment for getting supportable expansion at national and international scale so that a woman can contribute a positive role in the fundamental spheres of life (Abrar ul Haq, 2019).

Research Methodology

This study is qualitative in nature because this methodology enables to provide more appropriate way to give answers of the research questions and to fulfill the requirements of the study. Qualitative analysis is conducted in explanatory framework to show the practicality of woman rank in Asian and African societies. To examine the status of the women in patriarchal settings the theoretical framework proposed by Bell Hooks (1981) is selected. This is the most suitable framework to evaluate the nature of oppression against female object in traditional spheres.

Data Collection

The data was collected for analysis purpose was the two novels *The Joys of Motherhood* (1979) by Emecheta and by Sidhwa's *The Pakistani Bride* (1983). This study was a comparative analysis of the two English feministic novels on the subject of aggression, depression and oppression against woman. The sampling technique purposive which is the

most obvious method in qualitative research studies (Morgan, 2014). However, the analysis of this study was conducted to explore the nature of oppression against women in the male-controlled society.

Data Analysis

Emecheta and Sidhwa expressed the rank of woman in their novels *The joy of Motherhood* (1979) and *The Bride* (1983). Both the novelists' elucidated the stories of depressed women by representing the respective characters of Zaitoon and Nnu Adaku. It is tried to investigate the social antediluvian practices against woman in the stereotype settings. However, the analysis of this study was conducted to bring into limelight the ferocity, oppression sexual and psychological practices towards male dominated intended culture.

Gender Discrimination

The *Joy of Motherhood* is the first African feministic novel where a voice raised against the traditional rooted practices of gender inequality. In Nigeria state woman is ill- treated and victimized in multiple ways throughout the life. The image of woman in Nigeria has been portrayed very realistically by Emecheta *the Joys of Motherhood* (1979).

The following excerpt has been taken to expose the ugly picture of the atrocity towards male in the patriarchal settings. It is tried to analyze that how a woman is discriminated on gender basis. Additionally, the misconception prevailed in Nigeria that a woman is an inferior creature to man. This bitter reality is exposed by Emecheta:

Senior wife, I'm talking about your first collection of children. Adaku congratulated her, saying, "Hm, I know, but I doubt her husband would like him very much." One can hardly afford to have only one girl in town, let alone the entire town ... (Emecheta, 1979, p.12.).

After reading the text carefully, it is analyzed that Nigeria is a male-controlled society, where priority is given to a male child over a child female. In the above text, Emecheta portrayed a crystal image through the character of Nnaife. Nnaife is the master and head of the two wives Nnu Ego and Adaku. It is narrated that when Nnu got pregnant and she gave birth twins baby girl instead baby boys. Adaku who is the senior wife of Nnaife showed her deepest feelings to Nnu but at the same time she doubted that how Nnaife will react at this news. At the same time, Adaku and Nnu Ego scared and they started to think about their husband that how to make pleased him at this gloomy moment. When Nnaife's came at home, he reacted aggressively at Nnu Ego that she gave birth of two baby girls instead of boys. He rebukes his wife and threatens he would throw her out of the home. Therefore, African society is one of the societies where a female is accused and humiliated on the basis of femininity.

Male Domination

Male domination is also strongly rooted in African cultures. Emecheta in her novel presented the acute picture of male domination. She narrated that in the state of Nigerian women are persecuted as it is the right of man. It is in the hand of man to keep a woman happy or unhappy. Superiority is always given to male over female and even they sarcastically laughed at the birth of girls. For example,

When Nnaife returned home in the evening and was told that his wife Nnu Ego had two girls

at the same time, he laughed loudly, as he would do always when faced an impossible situation, Nnu Ego "what are these? Could you not have one better? (Emecheta, 1979, p. 14)

Furthermore, it is analyzed that the sorrows of Nnaife were suddenly changed into happiness when he heard the news that Adaku gave birth to a baby boy. He became very happy at that news. He started to compare that now he is the father of a male child rather than a girl. To being the father of male child is considered masterly power in the controlled cultures.

Psychological Exploitation

Similarly, psychological torture is another way to oppress woman throughout her life. It is the most obvious practice in the male dominated settings. Emecheta has severely criticized the physical and psychological distress against woman. For instance

The baby is right. You must defend your sons against the jealous of your younger wife. If you bring me two hens and a yard of white clothes, I will prepare a charm for your sons to wear. No jealousy will be able to reach them after that ... (Emecheta, 1979, p.10).

Being a part of male domination culture, each woman of the society thinks that she is more superior of being the mother of male child. In the above excerpt, it is seen that both the wives of Nnaife fought each other against the decision took by their elders. Instead of resolving the matter of jealousy between these; elders took decision and declared Adaku as an innocent lady and Nnu is culprit because she delivered a set of baby girls. This dispute between two ladies has been disclosed by the narrator in the following piece of text:

I know you have children, but they are girls, who in a few years' time will go to help build another man's immortality (Emecheta, 1979).

Patriarchal Attitude

On the other hand, a Pakistani writer Sidhwa in her novels talks about Pakistani culture where strict rules and regulation called for women and prescribed subservience to males. The novel *The Pakistani Bride* presents authoritarianism against woman in the stereotype society. She exposed that how a woman in Pakistani culture is subjected and manipulated through violence and atrocity. Sidhwa's exploration about gender inequality and patriarchal attitude towards male is the major obstacle of the emancipation of Pakistani woman. She narrated that Pakistani woman is harassed in different ways. She especially focused on tribal settings in order to elucidated woman's place in Asian patriarchal settings. Sidhwa through her novel:

Any girl...was worth more than the loan due..... (Sidhwa,)

Here, Sidhwa highlighted the traditional culture of a tribal family where the practice of getting money against a woman is frequently prevailed. The character of a father associated with a strong sense of responsibility love and protection but not in the stereotype societies. She exposed an avarice character of a father in her novel; who is thinking to purchase a girl for his own son as a daughter-in-law. He thinks about the girl that she will be the property of himself and later his son.

Moreover, the analysis also showed the character of Zaitoon allegorically whose cost is just money more than her emotion. Zaitoon is an orphan girl from Punjabi background who is later adopted by a tribesman. When she got married and on the very next day her husband started to beat and torture her. Even Zaitoon was busted by a tyranny animal-trainer.

Hardly two months were passed of Zaitoon marriage and she had badly battered up to the river against the order of her husband. In spite of this cruelty, she is ordered to obey. As Sidhwa stated:

You are my woman! I'll teach you to obey me! (Sidhwa, 1987)

Physical Violence

The novel *Bride* also presents an accurate picture of Pakistani male-controlled society. Sidhwa uncovered that it was very shocking for Zaitoon when Sakhi was beaten her. She severely criticized that how a father left her daughter alone for money. Furthermore, Sidhwa touched a real-life story through her novel by the character of Sakhi. Sakhi was a man who didn't know the meaning of love and sympathy while he considered himself the head of his wife. He always tried to torture her wife physically, psychologically and mentally because he believed on man power. As Sidhwa wrote:

He tore the ghoongat from her head and holding her arms in a cruel grip he panted inarticulate hatred into her face...'' (Sidhwa, 1987)

Moreover, the pride of Sakhi made her wife a domestic puppet and a toy. In this way Sidhwa revealed a catastrophic condition of Asian society where a woman ill-treated through physical violence and mental punishment. Even foul discourse used against women that is considered a sign of mastery for males. Sakhi who started to use rubbish words for his wife on the very next day of marriage. For instance:

You dirty, black little bitches, waving at those pigs...you wanted him to stop and fuck you didn't you? I will kill you, you lying slut... (Sidhwa, 1983)

The above excerpt Sidhwa reflects an ugly image of Asian society where every woman is tried to be harassed and victimized in multiple ways.

Domestic Puppet

Traditionally, a woman performs her duties at home including household chores, baby care, making meals while remaining a source of her husband's sexual desires. It is portrayed realistically by Emechetas in her novel *The Joys of the Motherhood*; where a woman Nnu Ego is trying to make her husband happy and pleased by keeping all the household responsibilities. But her husband Nnaife has no interest in her wife because he is the man who manipulates her for his own pleasure. Through this novel, a patriarchal mind set is uncovered where a man demanded more from her wife and all her needs are overlooked. At the same time a woman in such settings has to face violence, atrocity and cruelty from the man who owns her. As Emechetas stated:

"Nnaife is the head of our family. He owns me, just like Godin the sky owns us. So even though I pay the fees, yet he owns me. So, in other words he pays" (Emecheta, 1979 p. 217)

"The food money you gave us is too small. Nwakusor and other men give their wives double the amount you give us. When we go to the market, we have to keep wandering from stall to stall in search of bargaining, because we can never afford anything" (Emecheta, 1979 p.149)

Woman a Source of Sexual Pleasure

Comparatively, Sidhwa highlighted the same catastrophic situation of a female body in the Asian patriarchal settings where she always treated a source of sexual satisfaction, where a male always thinks that he is the master and the head of woman. In the given passage, Sidhwa presented an allegorical picture of the Asian male-controlled society through the characters of Sakhi and Zaitoon; Sakhi, who is totally unaware about the feelings of a woman. He only knows that a man has ruling power over woman, therefore; he manipulated and tortured his wife in many ways. As Sidhwa argued:

“You are my woman! I’ll teach you to obey me! I will kill you, you lying slut.....” (Sidhwa, 1983 pp. 185-186)

Sexual Obsession

Similarly, *sexual obsession* is the central point of Sidhwa’s novel in which she expressed the condition of a male for sexual frustration in the absence of his woman. It is sarcastically depicted that a man who manipulates woman at home; outside the domestic settings the man does the same. Sidhwa highlighted the same subjugated nature through the character of Qasim who regarded that he is the head of woman but outside the home he took another way to satisfy himself.

“Lahore, the ancient whore, the handmaiden of dimly remembered.... A little shoddy, as Qasim saw her; like an attractive but aging concubine, ready to bestow her surprising delights on those who cared to court her proudly displaying Royal gifts ..”(Sidhwa’s 1983 p.48)

Female’s Schooling restricted to Kitchen

In the traditional cultures a woman is still given the rank of low citizen and considered inferior creature to man. Even, she is deprived of the basic need of education that is the common practice in the patriarchal communities. Emecheta, however; narrated the same gloomy situation in her novel that Nigerian females are allotted to do household roles by assigning an everlasting or permanent place in kitchen.

Female’s Education Ends in Kitchen” (Emecheta, 1979, p. 196)

Marriage Concept

The bride is a novel where Sidhwa tried to uncover the stereotype mind set against female body. He mainly focused that in such cultures how a woman is victimized by throughout the life especially when the decisions of marriage are taken by the elder instead of a woman or girl. Through her novel a patriarchal tribal culture is portrayed realistically. Sidhwa represented the atrocity of a father in the male-controlled society where a father took the cost of his daughter at the time of marriage. Thus, the attitude of a father towards her daughter is revealed in the novel by uncovering the double nature of a man against woman. Moreover, after analysis, it is tried to show the place of a woman as a daughter, mother and wife in Asian context.

“To begin with, he had thought of marrying the girl himself. He had only one wife; but in a twinge of paternal conscience, he decided to bestow the girl on Qasim”. (Sidhwa, 1983p.78)

Force Marriage

The concept of force marriage is frequently practiced in Asian societies. As Sidhwa narrated:

“He tugged at the cord of her shalwar and the silk fell to her ankles. Before she could raise her trousers Sakhi flung her back... she screamed and screamed, Abba, save me she shrieked (Sidhwa, 1983 p.160)

It is analyzed that in Asian territories a woman is considered a burdensome creature. A woman before and after her marriage is ill-treated, misused and manipulated every day. Sidhwa raised her voice in her novel that the father of Zaitoon treated her badly and screamed upon her. After marriage, Sakhi beats her every day even he struck her on thighs and shouted at her. Because Sakhi thinks that he is the head of her wife and he paid her father before marriage. So, it is his right to rule over his wife.

Bride is a Source of Earning

Sidhwa presents an accurate image of male controlled society where that a woman is regarded source of sexual pleasure and also a source of earning money. In patriarchal setting, it is a custom that the parents of bride are responsible to pay something in the form of dowry or money along with the girl. But in reality, it is a payment that is given by the parents of bride to the in-laws for the taking some economic responsibility regarding bride. Moreover, in the tribal areas the case of marriage is totally different because the groom has to pay some money before getting marriage to the girl known as bride with price. Sidhwa in her words:

“A wife was a symbol of status, the embodiment of a man’s honour and the focus of his role as provider. A valuable commodity indeed and dearly bought...” (Sidhwa, 1983 p. 137)

Inherited Property

On the other hand, Emechetas presented an acute picture of Nigerian male dominated society. Emecheta severely criticizes the inheritance system, violence, oppression and the ways of behaving with women. She depicted gloomy picture of African society where women are always relegated to man. As Emecheta said:

After this, his widows would be free to be inherited by any members of Agbadi’s family that fancied them. Some of the very old wives would not have to cope with new husbands, because their sons and daughters would provide for the.... Nnu Ego knew that her father could not help her. He would say to her listen, daughter, I have seven wives of my own. I married three of them, four I inherited on the death of relatives. Your mother was only a mistress who refused to marry me?” (Emecheta, 1979 p.132)

Nigeria is also male dominated society in nature where a woman are also regarded an inherited property after the death of their husbands. According to this traditional system a woman whose husband died, she would be inherited to another man of the same family. Emecheta uncover it through the character of Adaku. She, after her husband’s death, inherited to Nnaife. Before this, she was the wife of his elder brother but after his brother’s death Nnaife was ready to get her as per their cultural and social norms. As a woman Nnu Ego (Nnaife’s wife) was not happy with this traditional practice; however, she was also against

her husband Nnaife who was waiting to inherit Adaku whose husband was passed away. Additionally, Nnaife is not a wealthy man even to care of two wives and children.

Discussion and Findings

The Comparative study of the both Asian and African novels revealed that Nigerian and Pakistani societies are stereotyped and patriarchal in nature. In both cultures the traditional practices against female as sexual abuse, domestic cruelty, psychological torture, violence, source of sexual enjoyment and a source of earning are equivalent practices exercised in both communities.

The first research question of this study was deeply concerned with nature of oppression from the selected text of both Asian and African novels; both the writers highlighted the dominated attitude of male community against female. Though, it is carefully studied and analyzed; however, the researcher reflected some similarities with other researches. In this way, the researcher got some similarities with the previous researches such as Oso (2017) revealed the nature of oppression in Nigerian society. He stated that Nigeria is male-controlled society in its nature where a woman mistreated badly and considered a low-class citizen. It is further elaborated by Mama (2011) that Nigerian culture still abounds with old-fashioned and anti-humanist type of beliefs. This society treats woman as a weaker and low-grade body while neglecting their intellectual, educational and mental capabilities. Barfi & Alaei (2014) explained the low position of a woman in Nigerian's oppressed society to uncover the physical violence, psychological torture, abuse, and mistreatment throughout the life. Thus, after analysis it is seen that Emecheta has clearly portrayed the barbarism of patriarchal society very realistically that a woman is subjugated and oppressed in multiple ways such as inequality, injustice and violence.

In this way the result of the first research question of this study has shown comparable and similar findings with other studies that Nigeria is a male-controlled society in its nature; so, the researcher is agreed that the nature of oppression is the central mark of Nigerian or African society. In that culture woman is misused sexually, psychologically and physically as well as deprived of the basic needs of life.

Similarly, the first research question was concerned with nature of oppression in the Pakistani male controlled society. In this study the researcher investigated the answer of this question by analyzing the text of Sidhwa's novel, '*The Pakistani Bride*.' In response to that question the researcher has found similarities while comparing her studies with the previous. As Ahmad (2009) stated in his study that feminism is basically a term used to refer the rights of females and depicted social equality, domestic tyranny, mentally torture, physically coercion against the oppressed class. Unfortunately, a Pakistani woman is underprivileged from all her rights and tried to make her victimized in multiple ways including gender inequality, torture, harassment, domestic violence, and forced marriage are predominantly. However, the researcher clearly stated that a woman in Pakistani culture is still living in a miserable and catastrophic situation. As, Umea (2015) described that Sidhwa in her novel has successfully explored the nature of oppression against female and their related issues in the typical Asian male-controlled society. Furthermore, it is stated that in the male domination society a woman is trapped through multiple ways as suppressed her emotionally, mentally physically, socially and domestically as well. They are ignored and considered a puppet in the hands of man and in eyes of stereotyped society.

For example:

“He tore the ghongat from her head and holding her arms in a cruel grip he panted inarticulate hatred into her face... He tugged at the cord of her shalwar and the silk fell to her ankles” (*The Bride*, pg. 56.....)

However, in response to the second question the researcher also found some parallels results after the comparison of both the novels in their respective cultures as Nigeria Pakistan. It is highlighted that the custom of force marriage, harassment, violence and manipulation are the frequent practices in Pakistani culture. Likewise, Emecheta has exposed that a female object has to face domestic violence; abuse, harassment and torture and atrocity by the males in the Nigerian culture.

In a nutshell, it has been observed that in both Nigerian and Pakistani cultures the similar practices are frequently exercised in order make a woman subordinate, overpowered and inferior. Female are oppressed through different ways just for getting control and more benefit from her. Therefore, the findings revealed in Pakistani and African context females are victimized in similar ways including force marriage, bride with price, labor without wages, sexual violence, socially and emotionally torture, marriage inheritance and source of money and harassment.

Conclusion

It is concluded that the oppression in the Nigerian and Pakistani culture is highly practiced convention that leads women towards distress, depression, suffering, physical and mental disorders as well. Therefore, the novel of Emecheta ‘*The Joys of Motherhood*’ (1979) and Sidhwa’s ‘*The Pakistani Bride*’ (1983) highlighted the feministic issues such as gender inequality, domestic violence, forced marriage, bride with price, and physical brutality by unfolding the woman role within society as a mother, wife, sister and daughter as well. However, both the societies are still far away to maintain the equal feminist rights in their respective communities. Moreover, this study also illustrated that Pakistan and Nigeria both are monopolist and patriarchal in nature where a woman is just treated as a puppet and a toy. On the other hand, some females are also in a continuous struggle to give up the social constructed and mind set ideologies regarding female body. Finally, a little success or target is achieved because Nigeria and Pakistan are both male dominated and patriarchal countries in nature.

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