

Dualism and Patriarchal Reflections in Gauhar's An Abundance of Wild Roses

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Abstract

This study investigates Gauhar's *An Abundance of Wild Roses* through the perspective of ecofeminism. This study explores the way in which the text connects patriarchal dominance and the exploitation of natural environment. The text focuses a community in which both women and nature exist under a dominated patriarchal system that exploited both. Instead of discussing these forms of oppression separately the text compares both together. It shows how they arise from the same cultural and social beliefs. The story of text frequently throws attention to the way where women are defined through their bodies and femineity roles which defaced the exploitation of environment with women. This type of relation between women and environment shows a central concern of ecofeminism through the historical subservience of women. It frequently linked to the misuse of natural resources. Exploited characters like Kulsoom, Sabiha, and Fatimah experience harsh forms of restriction and punishment. Their sufferings are similar to slow the grief which caused by environmental harm. The exploited environment like women is expected to face without resistance. Moosa Madad represents the patriarchal dominance that assist this system. His patriarchal control over women and dominated attitude toward the land reveal a mindset which shows ownership rather than responsibility. Through his patriarchal thinking in the text exposes how patriarchal power operates at both social and ecological levels. By leading these dominated elements together, the text strongly supports the ecofeminist perspective. It proves that the gender inequality and environmental destruction are closely connected. Therefore this study analysis the *Gauhar's An Abundance of Wild Roses* as a critical thinking of patriarchal agrarian order in which exploitation of nature and domination of women are treated and justified.

Keywords: Ecofeminism, Patriarchy, Dualism, An Abundance of wild roses

Introduction

Feryal Ali Gauhar is a Pakistani literary scholar, writer, a great filmmaker and human rights advocate in various capacities. Her writing reflects the many sophisticated themes like patriarchal reflections, environmental disorders, war related issues, emotional grief in individuals and ecofeminism. She also focuses on women issues, the economic disadvantages, and communities affected by conflict or natural disasters. Before considering herself as a fiction writer Gauhar worked in the public sphere as an actress. Later then he started the practices as a documentary or filmmaker. These early efforts shaped her experienced life of resilience, survival, and suffering. These elements that returns throughout her literary contributions. Her writings are straightforward and emotionally honest. Rather than dialogues and idealized thinking Gauhar frequently merge political and cultural issues with personal experience. In her writing it allows characters and settings to reflect lived realities. The imagery in her work is closely tied to place which showing how

individuals are shaped by the environments that they inhabit. She consistently draws attention to the ways power operates in everyday life and how it affects those with limited agency. What distinguishes Gauhar's writing is her ability to connect personal struggle with broader social concerns that giving her work a balance of narrative depth and social commitment. Ecofeminism is a theoretical framework that examines the connection between the treatment of women and environmental issues. A scholar Karen J. Warren in his book *Ecofeminism: Women, Culture, Nature* claims that the exploitation of women and environmental degradation are interconnected in a patriarchal system which advocating for an ecofeminist approach that addresses both collectively (Warren 25). It posits that both women and nature are exploited within patriarchal systems. Scholars such as Françoise d'Eaubonne, Vandana Shiva, Val Plumwood, and Karen Warren have asserted that the ideologies that perpetuate male dominance over women similarly encourage the exploitation of land, animals, and natural resources. Another A central concept in ecofeminism is dualism which involves in categorizing the world into pairs such as man/woman and culture/nature often privileging one side over the other. Another scholar Susan M. Hawthorne in book *The Gendered Earth: Ecofeminism and Patriarchy* argues that how patriarchy exploits both women and the environment urging a reimagining of society that values gender equality and ecological sustainability (Hawthorne42). Ecofeminism challenges these divisions which highlighting the detrimental effects on both women and the environment. Gauhar's text vividly captures ecofeminist themes. This text describes a village which set in a secluded mountain village dominated by tradition and male authority. It portrays women's confinement emotionally, physically, and socially through characters like Sabiha, Kulsoom, Mariam, and Zarina. The natural world serves not merely as a backdrop but also reflects its own suffering depicted through imagery of dead birds, severe storms, and endangered sacred mountains. The text draws parallels between the mistreatment of women and environmental degradation. Which suggesting that societal injustices towards women are mirrored in the damage done to nature. This study investigates the text from an ecofeminist perspective emphasizing its critique of patriarchy and dualism. It explores the dynamics between male characters women, and the environment revealing how underlying social issues. Key themes of patriarchal power, gender oppression, the violation of natural spaces, and recurring motifs of storms and dying animals are analyzed in this study. These elements underscore the shared vulnerabilities of women and nature collectively. Which illustrating that their suffering often stems from similar roots. By applying this analytical framework this research demonstrates how Gauhar integrates themes and symbolism to resonate with ecofeminist perspective.

Research Questions

1. How does patriarchy harm women in an *Abundance of wild roses*?
2. In what ways does society affect natural environment?

Research objectives

1. To examine how patriarchal power affects the women in the text.
2. To analyze the incidents where affected women directly mirror the mistreatment of nature.

Literature Review:

Hart Chris in his book *Doing a Literature Review: Releasing the Research Imagination* argues that a literature review is not only summarize previous research but also critically analyze and compare studies that showing how they relate to the research problem and each other (Hart 40). So literature review is not merely a summary of existing works; it involves understanding the current knowledge, identifying gaps, and demonstrating how one's own research contributes to the field. This review examines the themes of patriarchy and dualism in Feryal Ali Gauhar's novel *An Abundance of Wild Roses* through lens of ecofeminism. Bryman Alan in his book *Social Research Methods* highlights that a good literature review helps to build a coherent framework for the research which aligning previous findings with the study's objectives while discussing methodologies

and limitations in past research (Bryman 78). The review outlines the ecofeminist framework which provides an introduction to the text and highlights the research gap addressed by this analysis. The text *An Abundance of Wild Roses* set in a rural Pakistani community which inspect the complex relationships between gender, power, and nature. Its story describes the lives of women who are constrained by deeply rooted patriarchal and dominated norms. Men are dominated in this community that adopt the positions of authority but women are showing exploited and silent. At the same way nature is treated badly which presented not as a living presence but as a resource to be owned and controlled. Through this equal treatment to both nature and women the text suggests that domination operates in similar ways across social and ecological spheres. Exploited characters in text like Sabiha and Zarina show how patriarchal thinking limit women's choices and as risk them to various forms of control. Their thinking reflects a broader system in which women freedom is suppressed and the environment is exploited without sustainability. The rural community in text reinforces this point which showing how traditional social settings shape attitudes of both women and the environment. In this way the text highlights the intersection of gender oppression and ecological harm within a conservative social framework. Ecofeminism provides the primary theoretical framework for this analysis because it pay attention to the relationship between the treatment of women and the exploitation of nature. Ecofeminist thought argues that patriarchal systems sustain themselves through domination not only over women but also natural world. Patriarchy in this system is defined by male dominance and the expectation that women conform to prescribed roles. Rosemarie Tong in *Feminist Thought: A More Comprehensive Introduction*, identifies patriarchy as a foundational system of oppression that affects both women and nature. She emphasizes that societies structured around male dominance tend to normalize environmental exploitation alongside gender inequality. This perspective closely aligns with the concerns raised in Gauhar's novel. Similarly, Val Plumwood's work in *Feminism and the Mastery of Nature* addresses the role of dualistic thinking in sustaining systems of domination. Plumwood explains how rationality is traditionally associated with masculinity while nature is linked to femininity which creating a hierarchy that justifies the control of both. This form of thinking she argues, enables the subjugation of women and the natural environment by positioning them as inferior. Plumwood's argument strengthens the ecofeminist reading of the text as it helps explain how cultural assumptions about gender and nature contribute to ongoing patterns of domination and exploitation. Her argument supports the research's claim that patriarchy through dualistic thinking contributes to the exploitation of both women and the environment. Plumwood's ecofeminist perspective strengthens the research's exploration of how these forms are intertwined in Gauhar's texts. Dualism is another central concept refers to the division of the world into opposing categories such as man/woman, nature/culture, reason/emotion and the subsequent valuation that favors the "masculine" side. This research utilizes the concepts of patriarchy and dualism to deconstruct the representations of gender and nature in the text and to highlight the ways these themes contribute to the marginalization of both women and the environment. Numerous scholars have explored the influence of patriarchy in shaping gender roles within society. Simone de Beauvoir's work *The Second Sex* investigates how patriarchy positions women as lower to men referring to them as "the other" and limiting their choices (267). This idea challenges the traditional views of women's roles. Which suggesting that women have been oppressed by societal norms that limit their freedom and choices. She argued that women are consistently perceived as less capable and important, which restricts their power and freedom. Carolyn Merchant in *The Death of Nature* (1990) expanded on this notion asserts that patriarchy construes both women and nature as entities to be controlled (49). She noted that both women and nature are viewed as resources for male exploitation. Another great philosopher Vandana Shiva in his book *Staying Alive* (1988) highlighted the intertwined oppression of women and nature in post-colonial contexts which illustrating that both are often regarded as commodities to serve men (79). However, most of the existing discourse primarily addresses Western contexts. There is limited research on the intersection of patriarchy and environmental exploitation in South Asian literature particularly in rural or post-colonial settings. The majority of studies focus on Western nations often neglecting rural South Asia. Feryal Ali

Gauhar's *An Abundance of Wild Roses* situated in a rural South Asian village which has not yet been analyzed through an ecofeminist lens representing a missed opportunity to investigate the dynamics of patriarchy and dualism in these societies especially in the post-colonial period. Dualism frequently appears in ecofeminist discourse which reflecting a tendency to categorize experiences and values into opposing pairs usually placing men (along with culture, reason, and control) above women (along with nature, emotion, and chaos). Ecofeminist theory demonstrate these dynamics to elucidate why women and nature are often perceived as less valuable than men and cultural constructs. Greta Gaard's analysis of literature emphasizes that women and nature are often depicted as weak or chaotic, while men and civilization are characterized as rational and orderly (98). Gaard investigates in his research how these enduring dualistic notions continue to manifest in story which consistently relegating women and nature to subordinate places. This study analysis Gauhar's *An Abundance of Wild Roses* through ecofeminist perspective. Which explores that how the text intertwines the exploitation of women with nature in patriarchal dominancy. It shows the interconnectedness of environmental degradation and gender inequality under patriarchal settings.

Text Analysis

An Abundance of Wild Roses by Feryal Ali Gauhar is a best piece of south Asian fiction that set in a rural Pakistani community where traditional gender issues and strict critical thinking influence the lives of everybody in the community. The story of text shows the pathway where patriarchal dominancy exploited both women and nature in similar ways. It highlights that the exploitation of environment and women are connected through the same issues of power structures. In the community patriarchal dominancy is everywhere. The male individuals such as Moosa Madad represent this dominancy. As the headman of the community Moosa holds power over the social structure of village and the land related objects. His control is not only over the community members but also over the lives of women. Women in the text such as Sabiha, Kulsoom, Mariam, and Zarina are expected to follow strict laws like stay at home, be obedient, and perform domestic duties just. Their lives are more harsh, restricted, and their personal desires are also suppressed. This system shows that in the community women are controlled just like the land and nature. The environment in the text is not respected or protected properly but rather used, managed, and abused much like the women lives are treated and exploited. The rude relationship between Moosa Madad and his daughter Sabiha shows the way where patriarchy controls even the most intimate relationships among individuals. Sabiha's future is decided by her father and other men in her life which shows the dominancy of patriarchy. She has not full freedom to make her life's decisions about her education, marriage, or other matters in life. This situation reflects the larger belief in society that women exist only to serve the family and social order. This controlling attitude towards women is not limited to Moosa's household but it is seen across the community. Women such as Fatimah and Khadijah are expected to serve others who put their own needs aside and stay within prescribed roles. As the work of Bilqis Amelia Devi explores the connection between patriarchal systems and the exploitation of both women and nature. It emphasizes that ecofeminism highlights how the domination of women and the degradation of the environment are related to each other and have similar social structures. It argues that gender equality and environmental sustainability must be approached together for effective conservation and justice (165). The text uses an ecofeminist idea to link the oppression of women with the exploitation of natural environment. In this way the same myths that justifies to controlling women also supports the exploitation of natural environment. Both the women and the environment are seen as passive resources that can be used and abused. Rather than they give values as living entities with their own worth. The land related to women is expected to endure hardships without resistance. According to Gauha's point of view it shows how control over women and the environment operates through similar systems of power which showing that the exploitation of both is not accidental but part of the same patriarchal system. In this dominated patriarchal system both the great object of community like women and natural land are exploited. This exploitation of community shows that there is major inequality present behind in dominated society

which exploited both nature and women. In this text many places highlight the exploitations of both objects. Another key theme in the text is dualism. Dualism refers to idea of dividing things into opposite sides such as nature vs culture, men vs women or civilization and wilderness. It leads to unfair treatment with both or are exploited by external resources. These binaries in text are used to justify why one side is more important or valuable than the other side. In this text men, like Moosa and Hassan, are linked with culture, authority, rational thinking and dominancy. Women such as Sabiha and Zarina, are associated with exploited environment, emotion, and domestic life under patriarchal dominancy. This unequal division of society limits the roles and regulation in community that women can play and reinforces the idea that they are looking in society inferior to men. In this way natural world is described in the text which follows this same pattern of dominancy in society. Mountains, forests, roads, and wild spaces are seen as dangerous and untamed because something that needs to be controlled by human effort. Men's work such as headmen, farming, cutting wood, and managing land, is seen as powerful and necessary. On the other hand, women are confined to repetitive domestic chores. This unequal treatment of the natural world mirrors the treatment of women under patriarchal dominancy. Both the nature and women are controlled by survival and order but their freedom is restricted in society. The idea of Dong, W. "The Integration of Ecofeminism and Public Environment explains how eco-feminism integrates the ideas of gender inequality and environmental degradation. It demonstrates that the exploitation of women and nature stems from patriarchal thinking which sees both as passive entities to be controlled. The study shows the need for a more inclusive approach that considers both gender rights and environmental protection for long-term societal benefit (19). In the text disturbances in nature such as dead birds, storms, and the violation of sacred spaces, symbolize the imbalance of objects in society. These natural objects disruptions reflect the suffering and silencing of women. They show that environmental exploitation and gender oppression have the same root causes in basic of patriarchy. By separating nature from women and culture men exploitation is made to seem as normal and justified. This situation creates a dominancy view where the control over both women and the environment is seen as important for maintaining order and balance in society. Through the ecofeminist perspective the text highlights how patriarchy and dualism work together to maintain inequality in exploited society. The environmental issues in the story like deforestation and floods are not separate from the rigid gender roles that give power to structures that control women in exploited society. Both women and ecology are marginalized and controlled in a society that values male dominancy and patriarchal authority. The text also criticizes these systems and illustrate how harmful they are for whole community. Patriarchy and dualism are not isolated issues of society but they are deeply connected and reinforce each other. Ultimately the text calls for a change in society that how we think about power and justice. It shows that true justice can only be achieved when both gender inequality and environmental disorder are addressed together in patriarchal society. Now the text suggests that the exploitation of women and nature is not just a major issue of society but an exploited reflection of wider societal problems. By showing the equal struggles of women and the environment An Abundance of Wild Roses calls for a more ethical and inclusive way of thinking about patriarchal exploitation. It encourages individuals of society to recognize the importance of both women's freedom and ecological balance for a just and fair world. In accordance with theoretical lens the text shows how women and nature are controlled and exploited by the same patriarchal dominancy in a society. It argues that these issues are connected and that to create a better world. We must address both gender inequality and environmental destruction. At the end the text suggests that we need to rethink our women's and natural world's values and recognize the importance of protecting both women's rights and the environment.

Research Methodology

This study follows a qualitative research method which focuses on deep analysis of literary texts. The primary text for this research is Feryal Ali Gauhar's An Abundance of Wild Roses. The research uses perspective of ecofeminism as the main theoretical framework. It provides a lens to understand the connection between

patriarchal reflection, gender oppression, and the exploitation of natural environment. Ecofeminism suggests that the exploitation of both women and the natural environment are linked by the same patriarchal structures. This study aims to explore that relationship in the context of the original text. This methodology involves a detailed analysis of literary text which particularly examining how patriarchal dominancy shapes both the social roles of women and the unequal treatment of the environment. Specifically, attention is given to the lives of female individuals such as Sabiha, Kulsoom, and Mariam. This asks who are confined by rigid societal rules that restrict their agency much like the natural world that is controlled, exploited, and frequent harmed by the same patriarchal authority. This study also focuses on symbolic elements within the text that reflect the connection between gender oppression and environmental exploitation. The study also examines dualistic thinking in the text where binary oppositions such as man/woman, culture/nature, and civilization/wilderness illustrate how individuals of community understand the world around them. These binaries in text reinforces the concept that one side is superior to the other which contributing to the marginalization and control of both women and nature. In addition to the primary text the research draws many secondary sources like scholarly articles and books that explore ecofeminism, gender studies, and environmental related literature. These major sources provide a broader context for basic understanding how the themes of gender inequality and environmental disturbance are interconnected in the text. The research aims to illustrate that these issues are not separate problems but are part of a larger system of patriarchal control in whole community that seek to dominate both women and the environment. By examining this text through ecofeminist perspective, the study hopes to contribute to a deeper understanding of how literature can reflect and critique social structures that perpetuate both gender oppression and environmental exploitation. Ultimately this research seeks to demonstrate that true social and environmental justice can only be achieved when both gender inequality and environmental harm are connected.

Theoretical Framework

Ecofeminism is the theoretical framework for this study which investigates the interconnection of both gender and environmental exploitation. Ecofeminism challenges the systems of authority by showing how patriarchal values shape both social and environmental relationships. There are two key concepts of ecofeminist theory which are patriarchy and dualism form the contribution of this analysis.

Patriarchy

Patriarchy plays a major role in shaping the social structure of community in Gauhar's *An Abundance of Wild Roses*. Men hold's power in community and make important decisions of society without any external suggestions. On the other hand, women are expected to stay obedient and focus on domestic works. This system of control in society extends beyond human relationships which affecting the natural environment. The study shows how the patriarchal mindset that allows for control over women also highlights the exploitation of the natural resources. Patriarchal figure such as Moosa Madad, have control over women's bodies, their personal matters, and their futures. At the same time they engage in actions that disrupt the ecological balance. These are like overusing natural resources or disregarding environmental sustainability. This interconnected system of control in community shows a larger societal structure which built on male dominance, ownership, and hierarchy. This research argues that patriarchy is not just a system that oppresses women but is also included to environmental harm. Gauhar's text shows that both gender polarity and ecological damage are part of the same male dominated dynamics. where control is justified by a belief in ownership and male dominancy. The analysis of this text suggests that the struggle for gender justice is related to environmental protection in a patriarchal community. Both problems must be addressed together in society as they are inherently connected. Then the text also calls for a more holistic understanding of justice between gender equality and ecological responsibility as essential objects of social change.

Dualism

Dualism is the division of the social world into opposing categories like man and woman, culture and nature, reason and emotion. According to this framework one side of the binary is in freedom but the other is devalued. In this text men are associated with dominancy, rationality, authority, and control. But women and nature look like emotion, passivity, and disorder. This study examines how dualistic ideas shapes individuals' relationships and reinforces systems of domination in whole community. Women and nature are looking together as inferior which making their control appear natural and justified. By using ecofeminist lens the research explores how these oppositions influence the story and contribute to the marginalization of both women and the environment collectively.

Data Collection:

Gauhar's *An Abundance of Wild Roses* is the basic text for this research. The analysis of text focuses on major scenes, dialogues, and descriptions where both patriarchy and dualism appear most clearly. Close reading of the text highlights the individual's actions, narrative style, and how nature is represented in community. Secondary sources for this study include books, articles, and studies on ecofeminism, patriarchy, and dualism. These sources of research provide theoretical lens to ideas and connect the themes of the text to broader academic discussions. In this study of ecofeminism both primary and secondary sources work together to create an imagination of basic concept and well-informed analysis.

Research Design

This research adopts a qualitative research method which is ideal for analyzing literature and interpretation literary texts. The main focus of this research is on understanding the meanings, patterns, and power structures in the text. The major aim of this research is to explore the patriarchy and dualism which influence the narrative affect the characters of community and their environment.

Thesis Statement

This study looks at Feryal Ali Gauhar's *An Abundance of Wild Roses* by using an ecofeminist lens. Basically, it focuses on how the exploitation of women and nature are connected in a patriarchal society. In the text by highlighting the experiences of female characters and environmental disruption issues the research shows that gender oppression and ecological harm happen together. This study also argues that the text examines a broader understanding of justice that includes both social equality and environmental protection.

Delimitations

This research is limited to Gauhar's *An Abundance of Wild Roses*. Other works of any author are not included. The analysis of Gauhar's text is confined to ecofeminist theory which focusing on patriarchal dominance and dualism. Other literary theories like postcolonialism or liberal feminism are not applied. The study is also limited to the rural South Asian narrative who presented in the text and findings are not generalized beyond this context. All data is written from textual analysis. There are no interviews, surveys, or fieldwork are included.

Conclusion

An Abundance of Wild Roses by Feryal Ali Gauhar reveals how patriarchal dominancy and dualism shape both social relationships and interactions with natural environment. The text also shows that patriarchy is not limited to controlling women in community but it extends to the exploitation of natural land. According to text female individuals in society like Sabiha and Zarina are restricted by societal traditions. While nature is also treated as something to be used rather than respected. Dualistic idea strengthens these patterns by associating men with rationality and control the society. While women and nature are treated as passive and

inferior than men in patriarchal dominance cultures. The ecological issues in the story reflect the struggles of women which suggest that both gender oppression and environmental exploitation come from similar ideological beliefs. By examining a rural South Asian text this study adopts an ecofeminist thinking to paying attention to voices of societies and settings that are often overlooked by patriarchal dominance. This study concludes that for true social and environmental justice to occur, patriarchy and environmental exploitation. These issues should not be treated separately in society because they are deeply connected and favor each other. By understanding this connection it is essential for creating a more just and sustainable world for both women and nature which secure them collectively.

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