

**Voices Silenced: The Subjugation
of Women in Hammour Ziada's 'The Drowning'**

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Abstract

This paper focuses to shedlight on the mishandle and confinement stood up to by women in patriarchal social orders, as portrayed in Hammour Ziada's novel "The Choking," which underscores the deep-rooted societal issues overwhelming in northern Sudan. Women in these communities are heightening restricted by familial commitments and societal benchmarks, as often as possible encountering perils to their freedom and well-being due to settled in patriarchal demeanors. The novel serves as a central point through which to see at the puzzling challenges stood up to by women and the control structures that manage their lives. The examine address examines how familial ties and societal guidelines affect the experiences of female heroes like Abir. The basic objective is to analyze the portrayal of mishandle and segregation inside "The Choking" and get it the components that persecute the casualties. This consider carries basic recommendations for comprehending the meetings of sex, culture, and control in northern Sudanese society. Through an examination of subjects such as persecution and separation inside the novel, it gives understanding into the lived substances of women in patriarchal communities and the complexities of investigating familial wants and societal confinements. Besides, the consider focuses the noteworthiness of composing as a instrument for in a general sense analyzing and challenging societal benchmarks and control structures.

Keywords: women, Oppression, masculine, victim

1- Introduction

Hammour Ziada's novel "The Drowning" is around Mistreatment and Separation" spreads out inside the town of Hajr Narty, in northern Sudan. The maker at to begin with presents the account as a chronicled account, confirming that the country shows up to have created heedlessly, shaped by the motivations of water, with a sky arranged to answer at any diminutive. Ziada unpretentiously weaves irrefutable events into the account, challenging our understanding of history and culture in northern Sudan. The novel presents us to a captivating mythic narrating world that smashes biased ideas approximately the region's history and societal standards.

The female heroes of the novel discover themselves deplorably oppressed; their lives managed by the harsh strengths of familial ties. In this town, family interface take priority over person wants and conclusions. The narrative unfolds in a society where

men derive their manhood from the physical domination of their wives, emphasizing the subjugation of women within the community.

The story revolves around Abir who finds herself abused by the society. Abir is a victim of societal norms, bearing the burden of her mother's disdain. The narrative takes a poignant turn when Abir becomes pregnant and faces the threat of being killed. Abir presents the representation of the abused ladies in such rule society.

Issue of the Think about is that the persecution and isolation experienced by ladies in patriarchal social orders, as portrayed in Hammour Ziada's novel "The Suffocating," highlight the significant societal issues predominant in northern Sudan. These ladies are compelled by familial desires and societal standards, confronting dangers to their independence and indeed their lives due to settled in patriarchal states of mind. The novel serves as a focal point through which to look at the complexities confront ladies and control structures.the ponder talked about the address:

How do societal standards impact the life female heroes like Abir? The essential objective of this ponder is to analyze the depiction of persecution and isolation within "The Suffocating" by Hammour Ziada and investigate how oppress the victim.This consider holds critical suggestions for understanding the convergences of sexual orientation, culture, and control in northern Sudanese society. By digging into the topics of oppression and isolation within "The Suffocating," it sheds light on the lived encounters of ladies in patriarchal communities and the complexities of exploring familial desires and societal imperatives. Besides, To highlight the centrality of writing as an apparatus for understanding and critiquing societal standards and control structures.

Voices Silenced: The Subjugation of Women in Hammour Ziada's 'The Drowning'

2- Literature Review

(Mokbel,2018) has discussed women who are subjected to exploitation and oppression in Najeeb Mahfouz's novels. He used the analytical method to achieve this aim. The researcher has found out that there is important lessons can be learnt from Mahfouz's treatment of the theme of oppression of women. The study makes a bridge between the past with the present and gives the reader a clear idea about the shared factors that affect and face Arab women.

Youssef (2017) has handled in his study the exploitation experienced by Arabic women, encompassing social inferiority, sexual oppression, gender discrimination, girls' circumcision (Khitan), sexual exploitation, and rape. Through the researcher's analysis, it becomes evident that Saadawi portrays the multitude of social injustices faced by women in Egypt. She vividly depicts their suffering, highlighting not only their physical and emotional needs but also the glaring discrimination they encounter in education and employment.

(Hammood & Janoori,2018) have focused on exploring the portrayal of female characters within the patriarchal framework of Bedouin society as depicted in the novels of Miral Al Tahawi, employing a radical feminist perspective. The study was guided by an acknowledgment of the pervasive influence of patriarchal structures on the lives of Bedouin women, illustrating their oppressed status and limited agency within such a system. Through basic examination, the inquire about looked for to shed light on the sex flow at play inside this society, uncovering how Al-Tahawi skillfully captures the enduring and persecution experienced by Bedouin ladies through her

depiction of female characters. It underscored the quiet battles and persevering patriarchal limitations confronted by ladies in this social setting.

After checking on past ponders looking at works of Arabic writing centering on the status and abuse of Middle easterner ladies, the analyst distinguishes a hole concerning the need of consideration to the enduring depicted by the Sudanese creator Ziada in his novel "The Drowning". Subsequently, this investigates points to fill this crevice by conducting an exhaustive examination of Ziada's delineation of female enduring within "The Drowning". Through a scholastic focal point, this ponder looks for to contribute to a more profound understanding of the challenges confronted by Sudanese ladies.

3- Methodology

This think about utilizes a subjective investigate approach, centering on literary investigation of the novel "The Drowning" by Hammour Ziada. Subjective investigation permits for an in-depth investigation of topics, characters, and societal settings displayed within the content.

The examination will basically utilize topical investigation, centering on recognizing and analyzing repeating subjects related to the subjugation of ladies depicted within the novel. This approach empowers the analyst to reveal fundamental designs and implications inside the content, especially concerning the encounters of female characters and the societal standards forming their abuse.

The essential source of information for this ponder is the novel "The Drowning" by Hammour Ziada. The analyst will conduct a near perusing of the content, extricating entries and cites significant to the oppression of ladies and the propagation of sex generalizations.

This think about draws on women's activist hypothesis, especially the concept of sex stereotyping and victimization of ladies in society. The hypothetical system guides the

Voices Silenced: The Subjugation of Women in Hammour Ziada's 'The Drowning'

examination by giving experiences into the ways societal standards and control structures sustain the marginalization and victimization of ladies, as portrayed within the novel "The drowning."

4- Results and discussions

In her book "Sexual Politics," Kate Millett contends that manly society frequently decreases ladies to objects of crave, stripping them of organization and independence. This objectification comes about in ladies being seen as detached beneficiaries of male dominance and serves to strengthen their oppressed status (Millett, 2000). Agreeing to Millett, manly society forces strict standards and benchmarks with respect to female sexuality, managing how ladies ought to carry on and display themselves. Ladies are frequently policed and judged based on their adherence to these standards, driving to their oppression as they are anticipated to comply to male desires. social and social educate propagate generalizations around ladies, forming societal recognitions and desires. From childhood, women are conditioned to internalize these stereotypes, leading to their acceptance of subordinate roles within masculine-dominated societies (Ferguson,1999). In the novel "The Drowning", Ziada portrays an image of the vulnerable woman who is exploited by the patriarchal society, resulting in the theft of her autonomy and freedom. Through the characterizations and plot developments, Ziada illustrates the systemic oppression faced by women within the male-dominated societal structure. The female characters in the novel are depicted as lacking agency and subjected to the whims of the male characters, who wield power and control over their lives:

In the text "Abir had no official father, but Fayit Niddu knew that the whole village knew (p:26)". The excerpt depicts the societal oppression experienced by Abir, a girl whose mother was a servant or concubine, resulting in Abir not knowing her father. The community views her with disdain and imposes upon her the same occupation as her mother, namely, being available for sexual relations with all the men in the village. This societal desire denies Abir the opportunity to ended up a regarded lady and

propagates her status as a worker. Besides, she is seen as cheap and missing in regard, exclusively since of her mother's occupation and the nonappearance of information around her father.

This content outlines the crossing point of sex and course abuse, as Abir's marginalized status is fortified by both her sex and her mother's occupation. It reflects the patriarchal control flow inside the community, where ladies are misused and cheapened, and their characters are characterized by their connections with men. Also, the section highlights the cycle of abuse, as Abir is caught within the same circumstances as her mother, with no prospects of breaking free from the societal imperatives forced upon her.

As in "Abir and her mother were encompassed by persecution within the dull room"(p:28). distinctively depicts the harsh conditions persevered by Abir inside the setting of a dull room. The utilize of the allegorical "dull room" brings out a sense of restriction, lack of definition, and separation, symbolizing the choking environment in which Abir finds herself. The obscurity proposes a need of perceivability and clarity, fortifying the thought of being caught inside a space destitute of trust or elude. Moreover, the express "encompassed by persecution" suggests a unavoidable and unpreventable air of abuse that wraps Abir and her mother, showing that they are always subjected to the dominance and control of outside strengths. This portrayal highlights the control flow at play, situating Abir and her mother as the marginalized and disappointed people who are subjected to the dominance and misuse of a male-dominated society. Additionally, content successfully passes on the onerous conditions confronted by Abir, portray a stark picture of her predicament inside the limits of the dull room.

Voices Silenced: The Subjugation of Women in Hammour Ziada's 'The Drowning'

Abir was his eighth involvement with ladies. He pushed the young lady on "rolled-bed. He couldn't see the young lady but her simple nearness filled him with desire like a surge, he grasped her and kissed her rashly, wherever his lips :fell, he licked"(p

82). The content portrays a alarming scene characterized by the sexual abuse and objectification of Abir, outlining broader subjects of control elements and sexual orientation disparity inside patriarchal social orders. Through the activities of the male character, the section grandstands the inescapable ignore for women's office and independence, with Abir decreased to a simple question of male want. The utilize of dialect, such as depicting the man's desire as a surge and his rash activities, passes on the overpowering and wild nature of his sexual motivations, emphasizing Abir's powerlessness within the confront of male dominance. This scene underscores the systemic persecution confronted by ladies, where they are frequently consigned to subordinate parts and treated as expendable objects for male delight. Besides, the nonattendance of Abir's assent highlights the normalization of sexual savagery and misuse inside patriarchal structures, sustaining a cycle of gender-based abuse and fortifying societal demeanors that depreciate and belittle ladies.

"Rashad could no longer do without Abir,not a day went past without him laying in wait for her. He dragged her to his house, shut the pair of them inside, mounted her, then flew off. She came out to be met by Ahmad Shigrib, who dragged her to the surgery, shut the pair of them inside, embraced her then flew off. Abir bore both of them to heaven, like a mythical horse that spread its wings and flew. She let them taste all sorts of pleasure, unheard types of delight."(p:134).

The excerpt depicts a disturbing narrative of sexual exploitation and objectification, illustrating the pervasive gender dynamics and power imbalances within patriarchal societies. Rashad's relentless pursuit of Abir, followed by Ahmad Shigrib's similar actions, highlights the manipulation and control exerted by men over Abir, reducing her to a mere object of their desires. The imagery of Abir being "mounted" and "embraced" underscores her role as a sexual object, perpetuating the notion of women as commodities for male gratification. This portrayal emphasizes the absence of Abir's agency and consent, highlighting the normalization of sexual violence and exploitation within patriarchal structures. In General, the passage serves as a poignant commentary on the systemic oppression faced by women, where they are subjected to objectification, exploitation, and violence in male-dominated societies.

"Rashid denied fatherhood of the baby and told Abir to have abortion but she cried in fury" "I will die before that... Abir's belly was growing larger and with it the scandal. (161) The texts portrays a deeply troubling situation where Rashid denies fatherhood of the baby conceived with Abir and pressures her to have an abortion. Abir's disobedient reaction, pronouncing that she would or maybe pass on than end the pregnancy, underscores her assurance and the gravity of her circumstance. Rashid's refusal to recognize his paternity and request on premature birth highlight the sexual orientation control elements and need of responsibility predominant in patriarchal social orders, where men frequently avoid obligation for their activities at the cost of women's independence and well-being. The reference to Abir's "paunch" developing bigger and the following embarrassment assist emphasizes the societal disgrace and results confronted by ladies in comparative circumstances, outlining the unavoidable judgment and victim-blaming confronted by those who challenge conventional sexual orientation standards. Within the analyzed works, the saint Abir is depicted as persisting societal

Voices Silenced: The Subjugation of Women in Hammour Ziada's 'The Drowning'

abuse, particularly stemming from patriarchal measures that strip her of organization and render her a casualty of mishandle to fulfill the needs of a paternal figure. This examination examines the multifaceted nature of Abir's persevering interior the patriarchal framework, highlighting how she gets to be marginalized and quieted by the renowned male figures in her life.

Abir's encounter of societal abuse is clear through Rashad's refusal of paternity and coming about weight for her to inclusion a less than perfect birth. This confines this idea of commitment, not since Abir's organization was removed, but too underscores the societal standard of holding ladies competent for unconstrained pregnancies whereas evacuating men of commitment. Rashad's ask on ungainly birth follows how women's regenerative rights are misused to male needs and slants, increasing the cycle of gender-based abuse.

Besides, Abir's response, increasing denying Rashad's ask and detailing her organization by articulating "I will pass on a few times as of late that," underscores her resistance to patriarchal control and affirmation to assert her freedom. In show up severely dislike toward of standing up to colossal weight to comply to societal needs, Abir denies yielding, highlighting her flexibility insides the stand up to of abuse.

Moreover, the reference to Abir's making stomach and the taking after daze progression epitomizes how patriarchal social orders subject women to open examination and judgment, compounding their weakness and marginalization. The societal disregard related to unwed pregnancy energize calms Abir's voice and fortifies her status as a casualty of patriarchal manhandle.

5- Conclusion

The result of the examination traces the multifaceted abuse experienced by Abir as a lady whose paternity is obscure, likely due to her mother's status as a concubine or

representative, which subjects her to mistreat. Abir's coerced labor as a employee and her coming about victimization emphasize the unavoidable influence of patriarchal benchmarks, wherein ladies like Abir are marginalized and calmed. This modifies with Kate Millett's theory in Sexual Authoritative issues, wherein she sets that men mishandle ladies for their claim advantage. Abir's experiences speak to how patriarchal social orders support gender-based awkward nature and deny women organization, fortifying the thought that women are as often as possible treated as commodities to be utilized and arranged of by men for their claim choose up.

Without a doubt, Abir's story is typical of a greater worldview wherein women are commodified, their bodies and labor diminished to objects of utility for male advantage. Inside the eyes of society, she exists only to serve the motivations of her male overlords, her mankind obscured by the unpreventable misogyny that enters each include of her nearness. Through her story, we are gone up against with the unforgiving reality of gender-based abberations, compelling us to challenge the systems of abuse that seek for to deny women like Abir their basic respectability and freedom.

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