

Deconstructing Class Struggle and Gender Oppression: A Post-Structuralist Analysis of Jamal Abro's Pirani and Naseem Kharal's Thirty-Four Gates through Barthes' Five Codes

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ABSTRACT

This study applies post-structuralist theory to analyze Jamal Abro's Pirani and Naseem Kharal's Thirty-Four Gates, focusing on how both stories portray class struggle and gender oppression within Sindhi society. Using Roland Barthes' five codes—hermeneutic, proairetic, semantic, symbolic, and cultural—the research uncovers multiple layers of meaning, interpreting the symbols, tensions, and ambiguities that reflect the socio-political realities of a male-dominated, feudal, and capitalist system. By employing a qualitative textual analysis, this research explores how Barthes' codes allow for the deconstruction of dominant narratives, revealing the complexities of class exploitation and cultural repression. The findings suggest that both authors critically condemn anti-women traditions and expose the systematic subjugation of women, who are rendered voiceless in a patriarchal society. This work contributes to a deeper understanding of Sindhi literature, translated into English and published by Oxford University Press, by engaging with the socio-political and cultural discourses embedded in the texts.

KEYWORDS:

Post-structural Analysis, Pirani, Thirty-four Gates, Sindhi Fiction

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INTRODUCTION

The study is a Textual analysis of the short stories named 'Pirani' by Jamal Abro and 'Thirty- Four Gates' by Naseem Kharal. The textual Analysis is further based on post- Structuralism. The domain is also known as deconstruction that discusses the transitive nature of texts. The notion was coined by (Derrida, 1979; Erete, Rankin, and Thomas, 2023)Derrida who said that the truth is unfixed in the text. (Akdemir, 2021; Derrida, 1976), by his most famous work the of Grammatology (la grammatology in original French). It is an organizational study that aims to explore the hidden layers of meanings in any piece of writing. That hidden meanings are denied/ ignored or suppressed for some societal factors, said (Amoussou and Dijmet, 2020; Hancock and Tyler, 2001). The literary texts with layers of meanings reflects those societal events that are unbearable if openly explained. The text and ideas may contradict with the social relations. It harms the writer as he spoke/write the other sides of the truth and disturbed the artifacts. Therefore, the writers write the true meanings of the issue inside the layers and hidden.

It means the reality has many meanings and it has many faces. As the undertaken study has two- fold implications, first, it discusses the implementation of post-structuralism theory on two Short stories; 'Pirani by Jamal Abro' and 'Thirty-four Gates by Naseem Kharal'. Second, the study interprets the woman's role in Pakistani Society as depicted in the short stories 'Pirani' and Thirty- four gates. The stories reflect unbearable realities of society are being practiced. Ultimately, those unbearable realities have turned into many forms and socialized by implication of power on one class of the society. Keeping this in mind, critics have provided several interpretations to a single literary piece.

Overview of Short Story

Pirani, by Jamal Abro is a short story written on a little girl named Pirani. The story is originally written in Sindhi Language and have setting of Sindh region of Pakistan. Jamal Abro, who is amongst the most famous and renowned writers in Sindh was born on May, 1922 at Sangi, a small village in Mehar District (District English), British India (Bucholtz and Hall, 2004). He died in 2004 at Karachi, Pakistan. The story starts with the statement, "The Brohis were coming down from the hill". Here, writer depicts the migration of "Brohi" people in winter season to Sindh; a prosperous land for them. They are originally from across the hills that means Baluchistan region of the Sindh that has boundaries with Sindh. They moved to Sindh because they have winters and can't survive in their native places like across the hills



and poverty stuck them. These illiterate people have only one reason to survive, moving to a prosperous land. In the story Pirani by Jamal Abro is writing about the excitement of a small girl who wishes something good this time while traveling to Sindh. As Jamal Abro illustrated in his story that Pirani is full of hopes. The excited expressions of a little Pirani that when she said that they reached Sindh now. She clapped, and cried in happiness. ‘They will have such good things and many more’.

The story illustrates the scenario of Pirani; a little girl is sold by her father to a Sindhi man named “Lalu” for his son to be his young wife. He is a peasant and no one gives girl as he is poor farmer. The Brohi; a nomadic man does this with his daughter because of a few reasons. Firstly, As Brohis migrate frequently from the hills in winter season so, they can’t keep young daughters like Pirani along with them. It is insecure to have such a fragile entity along with them. And even they are poor and weak. Secondly, the woman is the matter of an honor for them if any mishap happened to them. The fear and poverty allow many of the nomadic families to sell their daughter like Pirani has been sold. The Sindhi peasants hardly get a woman. For marriage and they need lady who cook and take care of them. Therefore, Lalu has bought a girl for his son from a poor man.

The story in short, reflects the poverty and illiteracy-stricken family selling their daughter and a compensate a Sindhi family to give money and buy a girl for their homes to take care and fulfill their needs. Gramsci elaborates hegemony is a power that serves with cruel form. It is hallmark of the society that poor becomes the poorer and rich becomes richer. The class struggle and discrimination has subjugated unbearable conditions in societies of Pakistan. Where parents sell the children because of misery has followed them. Like Child (1941) said that ideology is not related to any individual but it is practiced socially with a power implementation. Further, it regulates a class or and cause labor division. Therefore, it is difficult to see what actually “a group thinks”, he said.

For this story, the legendary writer of the Sindh Shaikh Ayaz said, “I don’t know who made the distinction that poetry dances while prose walks. While reading Pirani, I felt that even prose can dance’ (Shaikh Ayaz). Jamal Abro, the writer of the Story, Hamid Akhund said, Jamal Abro was a legend in his lifetime. He will remain a legend. His writing is vowel contemporary Sindhi Literature. His brilliant masterpiece are simple and short stories are thrilling. The heart broken realities depict the class struggle and injustice which is ignored and remained silent for poor. He opens a new and vast perspective that throw a message to bring a change for such people like Pirani an innocent girl who emerges with lots of dreams of prosperity for herself. Pirani who wishes that Sindh will bring lots of good things for her but in reality. The world has given her misery and unbearable life because she is a woman and it’s insecure for her poor parents to keep her along with them so they only felt a chance to sell her in marriage.

Overview of the Story

The story ‘Thirty-four Gate’ reflects/ utters multiple issues of a society, the outdated customs which are still practiced and justified by people in Pakistan. The theme is discrimination as a story shows a woman’s dead body shredded in pieces and found in Sukkur Barrage on gate 34, and sometimes float to gate 33. When guard keeper saw and reported to police, “Subedar” of Sukkur police and Rohri Police station, they took matter non seriously and allowed woman’s body to drown into mighty river and in Arabic Sea. Instead of noting the report, taking dead body out from the river, they were busy in arguing that whose limits the dead body fall in? They will take the case serious, if the dead body is in their limits of Police station. Why would they take a headache of it? It’s just a dead body of a woman as ‘subedar’ notified to the poor guard keeper. According to these civil guards of the story, if the case is related a woman; even she is shredded or cut off head from the body, there is no need to investigate because it is a matter of pride of all men of the society. As woman must have slept with another man. Therefore, she is adulterous and murdered like it. The actual culprit remains unjustified whatever the murderer had done is right. There is no rule and law for women in Pakistan. Moreover, the language which is used by the writer, reflects the psychology and attitude of all males for the woman of their society. The literary text; ‘34 gate’ by Naseem kharal and language in it is justifying the irrational attitude of society towards woman. Sara Mills in her book about the cohesion of pairing of opposite words in sense of masculine and feminine wrote: “The order in which paired terms appear is another dimension of the unequal status of masculine and feminine terms. The fact that many binary terms are conventionally fronted by male terms prioritized the male”. (Sara Mills, pg. 85).

LITERATURE REVIEW

Post-structuralism/ deconstruction started mainly in 20 centuries and found by Jacques Derrida. The the rational and language of literacy texts. In 1970, the theory is followed by many critics like Barbara Johnson, Hillis Miller and Paul de man and in 1980, the theory was followed in humanities, social sciences and literature. For Derrida, the most telling and pervasive opposition is the one that threats writing as secondary to derivation of speech. So, according to him speech is more persuading, pervasion and appropriate form of language because the ideas are immediately understood and idealized in many dimensions of thoughts due to the context of variation. According to post-structuralists the truth is unfixed, it has many faces when comes in any society. The reality does not remain objective but subjective because

of the developing and the prospering nature of society. Until 1960 (Campbell, 1994; A. Campbell, Converse, Miller, and Stokes, 1960), modernity would remain the ultimate reality and Ferdinand De Saussure idea of language structure was symbolized a notable notion for language but post-modernists prove that language is like a map and map itself is a representation of reality which is unknown, unfixed and have many directions. One way is discovered. The other is waiting to explore. The idea deconstruction allows critiques to describe, analyse any texts in many ways. For Derrida, and other post-structuralists, there is no such things as 'objective reality'. For them, all definitions and depictions of truth are subjective. Simply the truth is relative, depending on nature of society, culture and society influences the truth. Truth influences the society. A man creates his/her own dilemma and phenomena of truth and if it has power which we call 'social driving force', he/ she is able to socialize it in one community then in whole society. Therefore, for post-structuralism all that is left is only 'the difference'. When such principles are applied to literary interpretation, the post-modernists realize that no such thing as the meaning-or, specially, the correct meaning of an aesthetic text exists. There is no meta theory to explain any literary text or truth. Duff (2012, p. 412) summarises that Post culturalism is a tactic/ an approach to research. It indicates a question to any category or a structure i.e., oppositional binaries, a closed and fixed phenomenon. The truths and relative contradictions are examined by post cultural researchers/ scholars in which these categories are been discussed under system of social actions and their resistance too.

The study based on critical analysis of the narrative stories in post-Cultural domain. The perspectives which are been analyzed based on literary criticism of the narratives followed by many deconstructionists like Barthes for his analysis of narratives. He proposed the theory of five codes which aims id to see the deep meanings hidden in any literary text like narratives. Therefore, theory becomes the part of theoretical construct of the study. Moreover, the theory of five codes is used to analyze the elements of the stories 'Pirani' and 34 gates' The theory is coined by Barthes. This theory falls in post-structuralism domain and help to examine any literary text. Specifically, narratives. (Bourdieu, 1986; Hoskin, 2020) Lashari (2013) said that narratives have one or all five codes that work as 'weaving of voice'. These all five codes are defined as,

1. **Proairetic or narrative code:** the term is also known as narrative code that is concern with the kinds of tension/thrill or suspense of the narratives.
2. **The Hermeneutic Code:** Seldom, Widows and Booker (2005) coined 'enigma' term for the code because it deals with the enigmatic, puzzling and mysterious elements of any narrative story. Reader tends to decode/ explore the secrets which arise in his/her mind like what is the problem that cause that event to occur.
3. **The Semantic code:** According to Barthes that all the narrative stories have some characters, setting and the goal/ objective beside it. These parts of the story help readers to examine the connotative meaning of it. The word connotative means the other meaning of the word which is not literal or dictionary meaning but the hidden and rooted with the context of the society. Therefore, the code is also termed as connotative code by (Barry, 2002; Vaccarini et al., 2024).
4. **The Symbolic code:** Felluga mentions that Barthes is not clear in distinction between the two of his codes the symbolic and semantic code. Because both codes have some similarities. Like the symbolic code helps to interpret the contrasted and vague elements of the narrative story. The symbols that represent a whole or an individual meaning of any text. Post- cultural theory represents the many meanings of the text so it is not easy to clarify the symbolic code in a text.
5. **The cultural Code:** The code also named as 'referential code'. The codes give the cultural interpretation of the narrative. The setting represents the area, and norms of that area to be followed. The wholly the text shows the customs of the particular area where the reader focuses on the physical appearances of the characters, their behavior, clothing, the way they live the life. And the mean is to identify the identities of referential.

The stories 'Pirani' and 34 gates are representing the society, social principles, cultural setting, economic and symbolic capitals. And these all have indicative relation with the educational setting of any society of the people who are the part of the stories. So, these are researcher's broad area to be analyzed in narratives. (Foucault, 1998; Hancock and Tyler, 2001; Hoskin, 2020) Block (2007) states that the cultural capital occurs by knowing and associating them. So, he mentioned cultural capital/setting that is the third form of capital which has association with cultural resources and assets. He further extends cultural capital embodied with behaviors of people's mind and bodies, attitudes and objectified cultural capital which includes cultural goods. These cultural goods transfers between people and it institutionalized cultural capital to educational credentials and certificates. The fourth form of capital is symbolic.

Symbolic capital is associated with fame, name, reputation and prestige which are nontangible assets so it can come critical analysis, yet it is falling into the not only into the critical analysis of literature but textual and language as well. The Post-structuralism theory interprets the believes on many interpretations of a text so, the text is literature as well a representation of a mass with particular social norms. As (Bourdieu, 1986) in language in text analysis has worked. (Wacquant, 2002; Wong, 2021), cited in (Litowitz, 2000; Nigar, 2020) says Pierre Bourdieu was a French sociologist who defines habitus well that power, behavior and thinking is culturally and symbolically created. He approaches it within the frame of "theory of society". His believe that competition, motivation that produces or reproduces structure. It is acts like a chain leads to patterns in the process of transformation that moves from one context to another and it also shift in

terms of specific contexts and time. It is not permanent it can vary over a long historical period or unexpected situations.

The act and thoughts processed by probabilities of social life and habitus. Only structure does not decide or fix behaviors but it affected by power and habitus and historical events, behaviors and their effects with the relation of power affected.

RESEARCH METHODOLOGY

The research methodology deployed in the present study manifests the structure of the research and demonstrate the meagre parts of the research design, including the brief data about stories/narratives, context of the study and methods of the study. The present research study is quantitative research. I use: Qualitative – The study based on critical analysis of the narratives “Pirani” by Jamal Abro and ‘Thirty-four gates by Naseem Kharal. The qualitative study falls in discussion of five elements/ codes in the narratives.

In order to find validity of research study, the researcher have used Barthes theory of the critical analysis. It falls in post-structuralism belief. Barthes theory is quite close in measuring five different elements in any narratives. For example, Barthes five codes helps me to see the tension used by writers in Pirani story and thirty-four gates, the second code element of the theory interprets the ambiguous ideas by the authors, symbolic codes help to analyze the symbolic interpretation of the characters which writers directly can’t talk but using symbolic ideas in their narratives, can convey the unjust happening in Pakistani society. Thirdly the semantic and cultural codes help researcher to analyze the cultural norms and meanings beside them. I have chosen the cultural goods/ objectives and describes them from post-cultural/ structural phenomena. That accepts several interpretations of one reality.

Research follows the Qualitative approach for the purpose of collecting data in the field to analyze the post-structuralism theory in two narratives ‘Pirani’ and Thirty-four gates. Researcher has used Barthes five codes and analyze the text within those five codes. It all will be drawn upon ‘critical analyses’ in literary texts following codes which are define in literary texts in detail. 1. Proairetic or narrative code 2. The Hermeneutic Code 3. Symbolic codes 4. Semantic codes 5. Semantic codes. For the data collection, I am intended to use the all five element techniques.

DATA ANALYSIS

The chapter reveals the Textual analysis of the study. The five codes are analyzed in Narratives ‘Pirani’ and Thirty-Four gates.

Analysis of the Data

4.1.1 The Proairetic code in Pirani story and Thirty- four gates Statements from Pirani that show ‘Proairetic code’ are,

- “Lalu was in fury now, he brought out a dagger and opening his eye wide and thunder” ‘A woman hugged her daughter in fright’
- The mother was being dragged away, but her loud lament rent the air from afar. “Oh, Allah, my Pirani, baby Pirani, may the hills be on fire, may Sindh prosper, oh, my little Pirani!”
- ‘Lifting her high, she pressed Pirani to her bosom. The mother and daughter were panting, their hearts pounding fast, their eyes panic-stricken’.
- ‘Father with his trembling hands lurched forward and tore away his daughter with a look of finality. The mother broke down, her heart crushed, her very vitals cut into pieces. She screamed, “Pirani, oh, my little Pirani!” The girl shrieked back. The birds flew away in panic’

4.1.2 Statements from ‘Thirty-four gates’ that show ‘Proairetic code’ are,

- ‘He suddenly caught sight of a dead body caught in the gate of the barrage. The head had been hacked and was barely connected to the rest of the body by a few shreds of skin. Seeing a dead body, he became afraid and remained standing in silence with his hands seeking the support of the nearby wall’.
- ‘All right. That’s what you should say.’ With this, the supervisor banged the door shut. He came back to’
- ”Why, is it a complaint?” ”Yes, Sir. It is a complaint.” ”This is no time for complaints. Come after a few days. These are the last days of the year. We are having too many cases of robbery.” ”This is no robbery. It is murder!” ”So, you have done a murder? Where is the weapon?”

The tension in narratives falls in three types. The one is investment, anticipation and uncertainty. These three elements complete the narratives tension. The anticipation in narratives boost reader’s intention that something is going to happen on next page. It raises reader’s possibility of his/her ideas may occur in the story. “Lalu was in fury now, he brought out a dagger and opening his eye wide and thunder”. The line shows that lalu may kill Pirani. Similarly, the

lines in Thirty- four gates 'He suddenly caught sight of a dead body caught in the gate of the barrage. The head had been hacked and was barely connected to the rest of the body by a few shreds of skin. Seeing a dead body, he became afraid and remained standing in silence with his hands seeking the support of the nearby wall' reveals that the man saw a dead body, he may think that he is accused for that murder because he is the guard. He reader's uncertainty can take many forms. For example, picture a courtroom drama in which the protagonist is on trial for murder. The story follows the trial from opening statements to the final verdict. Like here is uncertainty that who did a murder in thirty- four gates as quoted in lines, "Why, is it a complaint?" "Yes, Sir. It is a complaint." "This is no time for complaints. Come after a few days. These are the last days of the year. We are having too many cases of robbery." "This is no robbery. It is murder!" "So, you have done a murder? Where is the weapon?"

The Hermeneutic Code in Narratives

4.2.1 Statements from Pirani that show 'Hermeneutic code' are,

- 'Brothers, anybody need a girl in marriage? He meant to sell his daughter'
- 'Each one gulped down a few draughts'
- '(Child, 1941)Other children were also dreaming of the good and sweet things awaiting them on the plains. In the valley of Sindh, they built for themselves small shacks made of hay'.

4.2.2 Statements from 'Thirty-four' gates that show 'Hermeneutic code' are,

- "Then why have you brought him here, you idiot?"
- "Sain, I told him myself that the Sahib is busy investigating case number 224. But what he said left me no choice but to bring him here. He is a government servant himself. He says there is a murder." "Murder in the market? But I was on the round there last night."
- "Is it a man's or a woman's body?"
- "Hm. Did anyone come or go?"
- "If you keep away, then how was this murder committed and this body found?" "Sain, I don't understand,"

Here in the stories, The Hermeneutic code represents works along with the tension of the narratives. The tension rise and ambiguity also rise due to the conflicts of ideas by the characters. The Hermeneutic codes rises in dialogues of guard-keeper, the police officers in the Thirty-four gates in above given dialogues. Similarly, the ambiguity of meanings arises when Lalu, his father, and Pirani father bargain for Pirani to sell and buy.

The Symbolic code in narratives 'Pirani' and 'Thirty-four gates'

Symbolic codes in codes in Pirani and 34 gates are coded as below

4.3.1 'Pirani and her mother; a symbol of sub-ordinate class of the society'.

'Pirani' being young girl and her mother who are living life under the mercy of a Brohi man. Although he himself belong to the poor family, yet he has power on his women of the family. Who can do anything with the females of his family. Because he feed them. This is a symbol of the male dominated society where woman often becomes the part of talks for male leisure and they use woman to be the part of their talks to show themselves powerful and upper identity than woman identity of any society. She is sub-ordinate class of the society as Marx said, slaves of the slaves' The slang/ abusive language of languages is use to exploit the identities like "Pirani and her mother is being shown. The research has been conducted that in any male dominated society, mainly slang words are used against the less powerful gender (woman).

4.3.2 'Subedar character is a symbol of rule setter in 34 gates; A symbol of power'

One of the human fundamental acts is to establish their own identities and compel/orient others to shape their concepts and ideas about their identities that what they are? Therefore, identities and their constructions are social oriented. identities, being individuals in themselves; these identities are the social products. The master identity of the society like 'subedar 'in 34-gates for which the researcher means the ruling class of the society, the rule creators, who make rules for the working class/ middle and poor class of the society. For them, Marx said that they use power of their sources given by the state. they ruled on the working class of the society because of the working class are been made so busy for earning the money and for the family because they don't have any capital i.e., the cultural capital, symbolic as well as economic. All is set for them by the ruling class. They rule by the way they live their lives, through language, the way they express the ideas and the money they produce for other class of society.



Figure 1: SHALWAR DESIGN



Figure 2: JIGGERY A LOCAL CANE SUGAR

4.3.3 ‘Lalu symbolized for masculinity’

Influential power is the power of gender that makes any text sexist. Sexist the narratives represent man and woman unequal entity/identity of the society. It also reflects one sex being dominant member of the society has some privileges on other gender member. Lalu being a male member of the society have rights to live a free life. He is secure in his father’s home but he can’t cook, and take care of his own. So, he needs a woman who take care and cook for him. His father buys Pirani for him. She is bought to fulfill his masculine needs.

The cultural and semantic codes in narratives

Words that represent the culture in narratives and their description

4.4.1 Shalwar and kameez in Pirani

Shalwar is dress code like loose trouser. It is light weight and national dress of Pakistan. It is worn by both women and men in Pakistan. Mostly, Muslims in Pakistan prefer to wear the shalwar on long and loose shirt.

4.4.2 Jiggery in Pirani

It is a brown sugar. It is made from the cane sugar and traditional sugar in Pakistan. It is locally prepared so, non-certificated in Pakistan. It is brown in color.



Figure 3: SUBBEDAR DRESSING DURIN BRITISH INDIA

4.4.3 Subedar in Thirty-four gates

Subedar are the police officers and he ranked as junior commissioned officer in police. In rule of British in Sub-continent. Subedar was a viceroys' commission officer. He works on critical incidents happened in any society.

4.4.4 Conical, embroidered caps in Pirani

This is known as 'Topi' in local languages of Pakistan. Men wear as cultural representation specifically by sandhi's and Balochi's. It has mirror embroidery of mirror and handwork with thread. Pirani's father was wearing this cap because he is Balochi by race.

4.4.5 Ghagra in Pirani Story

It is also known as 'lehenga' or 'langa' in local language in Pakistan. It is a cloth like a skirt and full of embroidery. It is ethnic and traditional clothing for women of Pakistan. Mostly women avoid wearing it but the women of a few castes are restricted to wear this Ghagra only. Brohi women are one of them.

DISCUSSION

"The language we use does not really matter because only use it to express something that is prior to language: something that exists in our mind before we resort to language to give it shape in words." (Barthes, 1974; Bertens, 2003; Fontana, 2002). Here, researcher discusses the issue of 'language and identity exploitation' that how class difference manipulates the oppressed identities particularly subordinate identities within multi-cultural societies. Researcher understands their context a multicultural society where some of the indigenous identities are manipulated due to the power enforces. The hegemony and discrimination is induced and unjust the laws for the people of the society. Little Pirani is sold to a Sindhi family because of poverty stuck on them. This unbearable truth is not same for the other girls of the same society. The manipulation of oppressed class by the oppressor is the objective to reflect in Pirani short story. In this context, deconstruction affirms that the reality is not only constructed by the language but it lies hidden inside the nature and language is used only to express the message or idea. People died but they will remain in good books or they are cursed because of their sayings (acts). Althusser called the mechanisms by which economic systems reproduce their relations

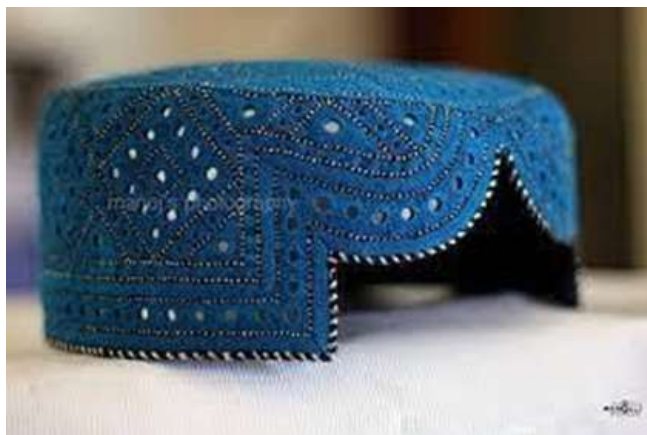


Figure 4: TOPI- Embroidered Cap

of production 'ideological state apparatus' (ISAs). It reflects gender difference and male dominance into the speech and registers. There are so many words that urged woman a less prior and dispossessed entity than man of the same society. For example: word Master for male owner and on the other hand mistress is the opposite word used for female owner but it reflects that woman is owner while she secured the master's slavery. In patriarchal society (male dominated society) woman identity is slave. She is not only slave for the system/state but she is a commodity for the males of that society also. "She identity" (female gender) is exploited through language. "She identity" is used as object to represent "he identity" (male gender) a real and dominated class of the society.

The study has elucidated the key concepts, perceptions, ideas from the findings of the research study and literature review connects relations with questioner, theoretical frame work and responses of the participants. Also, this portion creates discussion from the findings of the research study. The various themes posed in the study tiger the explanation of each component of the study. In previous chapter different themes were generated from the stories 'Pirani' and '34 gates' (qualitative data) which needs to create discussion, interpretation and explanation. The study discusses the matters of social injustices towards woman that the murder of a woman in 34 gates and selling of Pirani in 'Pirani' story and These matters are not new, many writers and philosophers have talked on these issues in their writings, from Russia to Pakistan there are many who have tried to bring change in social behavior towards women. Marxian feminism deals with these issues and in Sindh Noor-ul Huda Shah, has effectively wrote book Kedar, following theory of Marxist feminism. Qualitative research and the obtained data elucidate in best way the post-structural analysis of the texts and it bring forth an in-depth socially constructed reality with the functional framework adopted in the study. Here the both short stories discuss the key theme of women in unjust society is brutally kept and behaved. Margaret Cavendish was an intellectually astute writer who spoke out eloquently against the hostility directed at any women regarded as outspoken and ambitious. She argues in her book 'Philosophical and physical Opinions', that, we women are kept in cages like birds and down in our houses, not suffered to fly abroad. We are shut of all powers and authority; our counsels are despised and laughed at. In another book 'The world's Olio' she argues as, we have as clear an understanding as men, if we were bred in schools to mature our brains and to mature our knowledge. Like Cavendish, Aphra Behn is also known as these women who were finding the courage to break new ground. She was political activist and was getting embroiled in the West Indian slave rebellion, writing 13 novels. Olympia de Gorges wrote: 'Woman is born free and her rights are the same as those of man, if women have the right to go to the scaffold, they must also have the right to go to Parliament.' Persian women formed political clubs and associations to campaign on issues affecting them. But the male leaders of the Revolution were basically hostile and in 1793 they outlawed all women's clubs. A woman's place was in the home, they ruled. This hostility persisted through the nineteenth century. 18th century was the age of Enlightenment, in which many enlightened philosophers defended the rights of women. In England, Mary Wollstonecraft wrote eloquently and angrily about the rights of women and the wrongs they have experience. She was born in 1759; her early life is reminder of how little education was available to girls in that period. She published her most famous work, A Vindication of the Rights of Woman (1792). In the work, she clearly abhors prevailing notions that women are helpless adornments of a household. Instead, she states that society breeds "gentle domestic brutes" and that a confined existence makes women frustrated and transforms them into tyrants over their children and servants. The key, she purports, is educational reform, giving women access to the same educational opportunities as men.



Figure 5: GHAGRA

CONCLUSION

In conclusion, this post-structuralist analysis of Jamal Abro's *Pirani* and Naseem Kharal's *Thirty-Four Gates* through the lens of Barthes' five codes reveals the intricate socio-political issues embedded within these narratives. The study demonstrates how both authors use symbols, ambiguity, and cultural references to critique the feudal and patriarchal structures that perpetuate class exploitation and gender oppression in Sindhi society. By deconstructing these stories, multiple layers of meaning emerge, showcasing the nuanced portrayal of women's subjugation and the broader class struggle. Barthes' codes facilitate an understanding of how these texts not only reflect but also resist dominant socio-cultural norms. This research highlights the power of Sindhi literature in challenging oppressive traditions, offering critical insight into the ongoing struggle for social justice and gender equality. Ultimately, both *Pirani* and *Thirty-Four Gates* stand as powerful literary condemnations of societal structures that exploit marginalized groups, particularly women, in a male-dominated, capitalist society.

CREDIT AUTHOR STATEMENT

Zainab Bibi Malik: is responsible for all aspects of the work presented in this manuscript Conceptualization, Methodology, Writing- Original draft preparation and reviewing, Writing.

CONFLICT OF INTEREST:

The author declares that there are no conflicts of interest regarding the publication of this paper.

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