

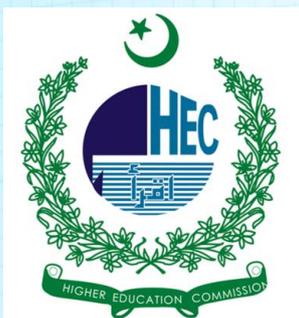
**Liberal Journal of Language & Literature Review**

**Print ISSN: 3006-5887**

**Online ISSN: 3006-5895**

**<https://llrjournal.com/index.php/11>**

**Unveiling Silenced Voices: A Discursive Study of Narrative of  
Oppressed Women of Balochistan**



**\*<sup>1</sup>Zoya Hazar Khan**

**<sup>2</sup>Dr. Mehwish Malghani**

<sup>1</sup>PhD Scholar, Department of English, Sardar Bahadur Khan Women's University, Quetta, Balochistan, Pakistan  
Corresponding Author Email: [zoya64378@gmail.com](mailto:zoya64378@gmail.com)

<sup>2</sup>Assistant Professor, Department of English, Sardar Bahadur Khan Women's University, Quetta, Balochistan, Pakistan. Email: [dr.mmalghani@gmail.com](mailto:dr.mmalghani@gmail.com)

**Abstract**

The main objective of this research is to investigate the construction of women's oppression in the socio-cultural context of Balochistani society, with a particular focus on how linguistic patterns encode and reproduce gendered power relations. The present study is based on Van Dijk's (1998) Analytical Model. Critical Discourse Analysis (CDA) is considered a fundamental methodological tool within the model, which examines how language reflects, reinforces ideologies, identities and social hierarchies. The findings reveal that women articulate their experiences with rich detail, foregrounding physical and emotional suffering manifested through violence, humiliation, surveillance, and control. At the same time, oppression is subtly constructed through linguistic mechanisms such as presupposition, implication, activation, and passivation, which normalize male authority, obedience, and restricted female autonomy as taken-for-granted social realities. These discursive strategies reinforce limited agency and contribute to the internalization of silence and social pressure among women. The study demonstrates that patriarchal domination is not only expressed through overt acts of violence but also sustained through normalized cultural norms and indirect linguistic choices. The findings reveal that women's subjugation in Balochistani society is systemic, deeply embedded in social, familial, and cultural structures, and continuously reproduced through discourse, making domination an integral part of everyday life.

**Keywords:** Discourse analysis; women's oppression; patriarchy; linguistic representation; agency; Balochistani society; gender and language; power and ideology; narrative analysis; social control

**Introduction**

Narratives play a significant role in human life as they serve as a fundamental source of conveying emotion, ideas, interpersonal connection and experiences. Narratives are delineated as a means of communication (Hymes, 1996). Simply states, narrative means that "*someone telling someone else that something happened*" (Herrstein-Smith, 1980, p. 228). As such, words are always nested in certain context and background. People make attempt give meaning to their experience by narrating them with others. Subsequently, in the research context, narratives have been used to empower voices and lived experiences of marginalized group while documenting and studying discourses (Langness & Frank, 1986).

Societal structures and cultural norms have been historically influencing females' status in Balochistan. Conventionally, societies have been patriarchal, where females have been anticipated to adhere traditional duties in the household characterized by a social system in which men hold core power and dominant roles of political leadership, control of property, social privilege and moral authority (Rehman & Baloch, 2021).

## **Liberal Journal of Language & Literature Review**

**Print ISSN: 3006-5887**

**Online ISSN: 3006-5895**

In most of the tribal societies of Balochistan that good women to men are those who stay silent and blindly obeying their men. Unquestioningly internalizes these beliefs, injected from a young age, socialized to prioritize men's needs above all else, viewing any deviation as unacceptable (Achakzai, 2020). Their voices, nevertheless submissive by societal norms, echo with determination and resilience, striving to overcome hindrances and claim their place in a world that changes while staying connected to tradition.

Under these circumstances, the present study centers the stories and voices of Balochistani women who have long been rendered invisible in mainstream discourse. The women of the region whether marginalized due to economic dependency, domestic constraints, cultural expectations or systemic neglect, carry the weight of stories that challenge dominant structures of control and power. Through compassionate listening and critical analysis, this study creates a discursive terrain where these women are not spoken about, instead, they are narrators of their own truths, where they speak for themselves, using language as both a refuge and a weapon. Their voices, previously silenced, are now being recognized and documented as an integral part of legacy. It offers a more empathetic, layered, and contextually rooted understanding of how women's language paints vivid portraits of their inner lives.

The present research marks the concerted efforts to invite females to vocalize their challenges, express their struggle and share their stories in their own voices; by gathering these narratives, this study seeks to unveil the untold realities that have been hidden for an extensive period in the complex layers of cultural heritage of Balochistan. It endeavors to capture the essence of the shared experience, hardships by the females; furthermore, it strives to paint a vivid portrayal within this varied and multicultural region. This attempt is crucial step towards empowering women by allowing them to transcend silence and be heard, shaping a future in which their voices harmonize with the winds of revolution in Balochistan.

This study's essence is rooted in the implementation of Feminist Narrative Theory (1992), functioning as a directing framework to scrutinize the discursive strategies used by these females. It aims to uncover the veils of silence via which their narratives are interconnected, examining the discursive strategies used in the narratives of Balochistan women females to present their subjugation. The impetus of the research, also, relies on in-depth interviews to be conducted with the women of Balochistan residing in Dar- ul- Amans. Shelter homes provide shelters and relief support for girls and women subjected to violence. In this landscape, female victims of patriarchal dominance and multifaceted oppression, often find protection in sanctuaries (Miraftab, 2001).

The present study focuses on unique angle and an unexplored feature in existing feminist literature by exploring Feminist narrative theory (1992) in the context of Balochistan, mainly, it spotlights the females of shelter home. Moreover, it is also enabling in bringing up the voices of oppressed women, unveils the discursive

# **Liberal Journal of Language & Literature Review**

**Print ISSN: 3006-5887**

**Online ISSN: 3006-5895**

strategies women employ to portray their subjugation. This research endeavors to unearth and strengthen these silenced voices, enlightening their life experiences, providing a subtle comprehension of their life experiences, struggles. This study, therefore, is not only an exploration of women's personal accounts/stories; it is a call to policymakers, scholars, and readers to listen, hear and read what has been unsaid.

## **Statement of the Problem**

The narratives of subjugated women in Dar- ul -Aman are essential to comprehend, who have suffered in terms of domestic violence, harassment, honor killing, remain largely unexplored due to the region's patriarchal norms, political instability and tribal traditions. This study aims to address the knowledge gap by examining their narratives through a feminist narrative perspective. It seeks to uncover how their experiences are shaped by and reflected in their language use and how they employ discursive strategies to project their subjugation. Culturally, women are discouraged from speaking out against their oppression, this study aims to break the silence of the subjugated group, empower them, and shed light on the injustices they face.

## **Significance**

This study is significant in term of providing a platform to women of Dar-ul-Amans to narrate their lived experiences and unheard stories of oppression in their own voices that they have been facing being females of this region. Additionally, it aims to challenge the culture of silence, resilience and secrecies that have surrounded the experiences of women; by creating a platform for these oppressed unnoticed voices to be heard, acknowledged and transform.

## **Research Objective**

- To examine the discursive elements exists in the narratives of oppressed women of Balochistan, presenting their subjugation.

## **Research Question**

- How women subjugation is represented in the discourse of oppressed females of Balochistan?

## **Literature Review**

The present study's literature review is organized into subsection on narrative, feminist narrative, subjugation of women and shelter homes, directing to identify a research gap that this study will address.

## **Narrative**

Narratives are defined as elaboration of stories with sentiments attached with which the audience can resonate and associate. These narratives impact the thought patterns and influence the minds. Life is told through stories, the sharing and telling of stories gives depth to our experiences. Stories help us understand and navigate our reality (Shiller, 2019).

Similarly, Connelly and Clandinin explain storytelling as human creatures who independently and collectively lead storied lives thus the narratives is the ways of human experience the world. Personal experiences are best interpreted and understood by those who live them. Words are always nested in certain context and background.

# **Liberal Journal of Language & Literature Review**

**Print ISSN: 3006-5887**

**Online ISSN: 3006-5895**

People make attempt give meaning to their experience by communicating them with others (1990). Moreover, researchers state that the insider view is an essential component of narrative studies for which they have to know the values, language of the participants, and cultural norms. Literature shows that comprehension of the language, connotation, their meanings and essence pose real questions in authenticity and trustworthiness of the data interpretation (Cole & Knowles, 2001; Goodson & Sikes, 2001).

Narratives are rooted in the interpretive paradigm; thus, a researcher cannot be certain about one universal truth. Reality is a social construct which signifies that truth is not absolute rather, it prioritizes to the trustworthy accounts diverging from participants' experiences. By exploring narratives, researchers inhabit participants' reality (Atkinson, 2001).

Additionally, the narrative approach allowed the researcher to assume the roles of participants by gaining a profound comprehension of their intertwined professional and personal realities. This connection ensured that their stories are not just listened but deeply felt (Raina, 1997).

To summarize, narratives represent past events by "*matching a verbal sequence of clauses to the sequence of events*" (Labov & Waletzky, 1967, p.196). The events comprising a narrative are not randomly produced but rather a connected sequence in that, they unfold in a logical and causal order. Narratives are fully fledged form that has a beginning, middle and an end (Labov, 1997). In contrast to the structural view of narrative as a text type, some scholars looked at narrative as a cultural conduct (Fawcett et al., 1984).

## **Feminist Narrative**

Feminist narrative theory developed in the 1970s and 1980s, influenced by narrative theory, feminist criticism and feminist theory. The authenticity of feminist narrative theory lies in critical analysis of power dynamics in narrative depiction (Foucault, 1980), understanding identity narratives via an intersectional lens (Crenshaw, 1989), it has emphasized on narratives as a social change and site of resistance (Hooks, 1990).

In line with this, Feminist narrative theory is considered a critical framework that scrutinizes the way stories are expressed and repeated, concentrating on the experiences of females and challenging conventional narrative constructions. In the 1980s the theory emerges, primarily through the work of scholars namely Susan Lanser, Helene Cixous, Julia Kristeva, Judith Butler, Bell hooks who argue that women's narratives often undermine patriarchal ideologies and dominant discourses (Lanser, 1986).

Building on this foundation, Lanser (1992) distinctly featured feminist narrative perspective in her book titled "*Fictions of Authority: Women Writers and Narrative Voice*". This influential work was published in 1992.

According to Lanser (1986), Feminist Narrative Theory is a critical style that pursues to comprehend how women's stories are built, received and represented in various cultural settings. She emphasizes that females' narratives often employ

# Liberal Journal of Language & Literature Review

Print ISSN: 3006-5887

Online ISSN: 3006-5895

diverse strategies, as in ambiguity, fragmentation and irony to encounter traditional concepts of narrative coherence and authority.

Furthermore, Feminist Narrative Theory draws upon feminist analyses of patriarchal narratives, demonstrating how main stories often silence and marginalize women's voices. Researchers that is Elaine Showalter and Gilbert claim that women's writing often mirrors a different women experience that is shape by cultural, social and historical contexts (Showalter, 1977; Gilbert, 1980).

In conclusion, Feminist narrative theory analyzes how narratives highlight shape, disrupt and challenge attitude, power and gender that disadvantage women (Rimmon-Kenan, 2002). In this approach different ways of narrative techniques, tropes and structure subvert or reinforce patriarchal ideologies are analyzed (Warhol, 2012). Feminist narrative theory highlights narratives as a source of empowerment through which women can reclaim their voices in public discourse (Brown, 2017).

## Subjugated Women

This concept of 'women's subordination' encompasses marginalization, discrimination, lack of access to decision making and resources etc., in most of societies women are subjected to patriarchal domination. Women's oppression describes the inferior status of women to men. The feeling of discrimination, powerlessness, and experience of limited self-confidence and self-esteem jointly contribute to the subjugation of women (Beauvior, 1974).

For instance, in a society when women are not allowed to live a life on their own conditions, terms and culturally women are considered inferior to men, they are not let to be advanced then this is called subjugation. It has been long that women have been socially subjugated; their life remains the life's work of men subscribing to economic, political and social system that devalues the worth of females, weakening their significance in society, which places women in a subordinate role forever (Lodhi, Robab, & Anood, 2023).

Notably, patriarchy is a system whereby women are kept subordinate in a number of ways. The subjugation is experienced at a daily level in various forms such as disregard, insult, exploitation, violence, control at the place of work, within the family and in society (Millet, 1977).

Subjugation, an unfair exercise or act of authority and power. According to Frye (2000) oppression means "*to press against or upon, to another, to overwhelm, to distress, to treat with tyrannical cruelty, to load with heavy burdens, to ravish*" (p.26).

Ultimately, Women's suppression means the situation in which women are compelled to stay under control of men. Men's control and women's subjugation are the basic principles of social structure. All forms of discrimination consist the economic, political, social, cultural and religious difference between them and establish male dominated society (Millet, 1977).

## Dar-ul-Aman

Dar-ul-Aman means "*house of peace*" the victim tried to get access to shelter home for justice and relief. In all provinces of Pakistan, the government has established

# **Liberal Journal of Language & Literature Review**

**Print ISSN: 3006-5887**

**Online ISSN: 3006-5895**

shelter homes (Eshraghi, 2006).

Ministry of Social Welfare and Bait-ul-Mall (2005) define shelter home as, a place where we provide temporary asylum, protective free facility, psycho-social counseling and medical relief services to women in suffering. For Pakistani woman, leaving her home is an act of last resort, in search of a favorable and friendly atmosphere. She would be suffered from hostile and unbearable behaviors (Hashmi, 2009).

Moreover, Dar-ul-Amans is considered a shield, providing immediate protection and treatment for females, because the creation of specially designed shelters is the most solution and effective for victims of violence. Shelter homes around the world serves important response to the pressing issue of violence against women, providing essential protection and support (Majeed, 2016).

Additionally, In Dar-ul-Amans, women either approach on their own, referred by courts or NGOs. Each "*Home*" has the responsibility to safeguard its residents from inside and outside threats (Government of Pakistan, 2011).

After female relatives are forced out of their marital home due to abuse, some families refuse to take them back in, ignore their sufferings they endured at the hands of their in-laws or husbands. Shelter homes step in to provide refuge for these victims of violence (Patel, 2010).

Each Dar-ul-Aman has established to provide care institution with residential facilities to run away destitute woman with legal ethical assistance and religious education, arrangement for amicable settlement and compromise with families, vocational and skill training to empower individuals to earn a livelihood and self-sufficiency (Government of Pakistan, 2012).

Besides, Dar-ul-Amans is usually located in public areas with security guards posted at the main entrance/gate and heavy metal fenced building. The residents are expected and restricted to remain within the boundaries of the shelter unless they have a medical issue or court appearance. Residents receive free accommodation, clothing, food, vocational training, sewing and embroidery, counseling and legal aid; although, they may require to cover documentation fees (Siddiqui, Ismail & Allen, 2008).

Women can stay for a varying duration, ranging from a minimum of three weeks to a maximum of one year. In some cases, shelter homes provide a long term stay to the people who were not having a family relatives or family. The shelter administration also arranged their marriages (Directorate of Social Welfare, 2011; Government of Punjab; 2005; Médecins du Monde, 2007).

The current research is momentous as this research endeavors to bridge the gap in the current body of academic work, amplifying the narratives of women in the broader discourse of feminist narrative theory in the context of Balochistan. This untouched angle distinguishes the study, which sheds light on uncharted challenges, experiences and aspirations of females.

## **Research Methodology**

To execute this study, the researchers used a qualitative research design. According to Bhanadari

# **Liberal Journal of Language & Literature Review**

**Print ISSN: 3006-5887**

**Online ISSN: 3006-5895**

(2020), the qualitative method is the best way to analyze and understand non numerical data.

## **Theoretical Framework**

The research study employs the feminist narrative theory, predominantly, the application of the feminist narratological analysis with Lanser as a pioneer in this field (Lanser, 1992). Feminist narratology purposes to merge feminist theory with narratology, revealing the constraints of supposedly unbiased gender analyses within structuralist narratology; Accordingly, this theory strives to examine how stories/narratives are built and how these reflect, challenge, or perpetuate power dynamics and gender norms. Moreover, analyzing how they emphasize gender voices, narrative genre/ form, structure, sexuality and authority within their own narratives.

## **Analytical Framework**

The present study is based on Van Dijk's (1998) Analytical Model. Critical Discourse Analysis (CDA) is considered a fundamental methodological tool within the model, which examines how language reflects, reinforce ideologies, identities and social hierarchies. The socio aspect of the theory pays attention on the usage of language shaped by the society such as cultural beliefs, power dynamics and cultural norms.

The socio-cognitive model operates both: micro-structure and macro structure levels of discourse.

## **Data Analysis**

Shala lives with her father after he divorces her mother and remarries. She endures severe physical, emotional, and sexual violence at his hands. In spite of receiving several marriage proposals, her father refuses them, requesting he wants her for his own service. Whenever she resists or seeks help from relations, no one intervenes. Trapped by family silence and cultural pressures she eventually seeks protection at shelter to escape the continuing unkindness.

## **Level of Description/Degree of Detail**

*"...My father was cruel to me... despite receiving numerous marriage proposals... he chased me, beaten me severely, and even pulled my hair...He's even more ruthless than anyone else, and his behavior was destructive. He drunk, tried to touch me inappropriately, and beat me mercilessly and leaving me in a critical state for days...I'm left to suffer in silence..."*

From Lanser's feminist narrative theory, this story functions as a testimonial narrative a personal account that transforms private suffering into political evidence. In terms of narrative form and genre, her story follows an experiential, linear structure, affecting from background family setting and divorce to escalating abuse physical violence, emotional torture, sexual harassment and finally to limited resistance in search of refuge in Dar-ul-Aman.

This chronological recounting mirrors the gradual strengthening of domination, highlights how patriarchal agency operates systematically rather than incidentally. Regarding gender and sexuality, her father's control over her marriage proposals and his sexual harassment expose how female bodies are erected as property in patriarchal

## **Liberal Journal of Language & Literature Review**

**Print ISSN: 3006-5887**

**Online ISSN: 3006-5895**

culture. Marriage is denied not for her protection but to preserve personal control and man dominance signifying how gendered power-controlled woman authority.

Through Van Dijk's strategy of "*level of description/degree of detail*," the comprehensive portrayal of violence such as dragging into a room, hair pulling, severe beatings, inappropriate and touching, intensifies the visibility of coercion. The specificity of such acts refuse silence and makes the abuse undeniable.

Thus, her narrative does not merely recount suffering; it exposes how patriarchal systems institutionalizes woman oppression via control over sexuality, mobility, voice and marriage in Balochistan.

### **Implicating and Presupposition**

*"...My father was cruel to me, and despite receiving numerous marriage proposals, around 4 or 5 he refused to consider them...I'm left to suffer in silence"*

Through the tactic of implication and presupposition, the subjugation has conveyed not only by the way of explicit declarations but also through what is indirectly suggested and assumed. For instance, when she states that her father "*kept me for his own service*," it presupposes the cultural acceptance of daughters as property and normalization of unpaid female domestic labor. Correspondingly, her hesitation to run away as it would "*bring shame to the family*" implies the deeply entrenched patriarchal code in which woman mobility is tied to family honor. Even when she mentions that her relatives and uncles remain silent, the implication is that man solidarity protects the abuser instead of the victim, underpinning systemic gender hierarchy.

Concerning sexuality and gender, her father's refusal to permit marriage while concurrently harassing her implies possessive control over her body. The narrative does not only describe sexual violence; it exposes how patriarchal agency presupposes possession of woman sexuality. The detail she provides, inappropriate touching, physical violence, dragging into a room intensifies the depiction of subjugation, yet the cultural constraints surround silence and honor amplifies the meaning of what is obscure but socially repressed. Therefore, through presupposition, her narrative reveal that coercion operate not only via visible violence but also through invisible cultural norms that legitimize man dominance. Her testimony eventually present woman coercion as both a structurally sustain system of gendered control and personal trauma.

### **Activation and Passivation**

Through the strategy of activation and passivation, gendered power relations become linguistically evident. Her father is constantly activated as the agent of action: "*he refuses*," "*he argues*," "*he beats*," "*he chases*," "*he drags*," "*he harasses*." Such active structures position him as the powerful doer of authority and violence. On the other hand, she is often passivated as the receiver of actions: she is "*dragged*," "*beaten*," "*harassed*," and "*kept for service*." Even when the sentence structure is grammatically active, "*I live*," "*I've shared*," "*I've tried*," the actions attached to her reflect limited agency, considering, trying, hesitating rather than monitoring. This

# Liberal Journal of Language & Literature Review

Print ISSN: 3006-5887

Online ISSN: 3006-5895

difference highlights how patriarchal systems grant males physical and social power while positing women in place of suffering and endurance. Nevertheless, the final act, she takes refuge in Dar- ul- Aman, shifts her from passivated victim to activated survivor. Therefore, by patterns of activation (man dominance) and passivation (woman subjection).

## Analysis 2

### Context:

The young girl, Norain, has found refuge and safety in Dar-ul -Aman where she currently lives. She faces restrictions and physical abuse from her father who doesn't allow her going out to run errands. She runs away from home due to fear for her life. Her father vows to kill her if he ever finds her again. Thus, she relieved to be determined and protected from her abusive home environment.

### Analysis:

*"... my father did not like me going out and would beat me because of it. One day, he beat me very badly. He was so angry that he threatened to beat me again the next day. He said he would "take care of me," which made me very scared. I thought he might kill me, so I ran away from home and went to the police station.... He said that if he found me, he would kill me..."*

### Level of Degree/ Level of Description:

These narratives are presented from Norain's perspective, providing personal account and an intimate of her experiences, which underscores the emotional impact of the abuse "*beat me very badly*" and threats "*kill me*", fostering a feeling of danger and urgency.

These narratives describe severe physical abuse executed by the father on Norain. She uses a high level of detail in narrating the specific instances of physical violence and control endured by Norain and her mother. This specificity regarding the torture experienced by her, reinforces the portrayal of their oppressed position and emphasizes the extent of their victimization. The father's threats of killing her and anger promote a climate of anxiety, fear, demonstrate a strong level of emotional abuse indicating a high level of oppression.

### Implication and Presupposition

#### Analysis

*"...my father did not like me going out and would beat me because of it. One day, he beat me very badly...he threatened to beat me again the next day. He said he would "take care of me," which made me very scared...My father also used to beat my mother... she is still living with my father. I am happy to be safe now..."*

The story's use of a personal, first-person narrative form highlights the importance of individual experiences and emphasizes the emotional impact of abuse in understanding oppression.

It is implied in these narratives that in a patriarchal society, women are subjected to male control and supervision, where their autonomy is limited to what is approved by their male guardians. Any deviation from submission can result in

# Liberal Journal of Language & Literature Review

Print ISSN: 3006-5887

Online ISSN: 3006-5895

punishment or harm. The father's role is often perceived as instructional and authoritative, where affection and kindness are conditional upon obedience with their rules. In Norain's case, failure to comply with father's instructions leads to severe consequences, including death threats, and physical abuse, leaving her no choice but to escape home. The father's restrictions and violence on Norain's movement demonstrate the oppressive nature of societal structures that prioritize male authority. The discourse points out the patriarchal dominance in Norain's family, where her mother's complaints to the police are ineffective and her father's authority goes unquestioned.

The narratives presuppose a societal structure where males have control and authority over women. The assumption is that women are expected to obey male figures, without question.

## Analysis

*"My father did not like me going out... he beat me very badly. He was so angry...he threatened to beat me...He said he would "take care of me,"... made me very scared...he might kill me...He said he found me, he would kill me...My father also used to beat my mother... she is still living with my father..."*

Activization and passivation are used in Norain's narrative to convey the power dynamics and oppression she faced. The narrative activates the father, revealing him as an agent, executes actions, including beating her mother and Norain. This emphasizes his power and agency.

The narrative activization of the father and passivation of Norain portray them as recipients of the father's actions through emotional abuse and physical, emphasizing their vulnerability and powerlessness. This underscores their lack of power and agency.

In this discourse cited above, activization of mother is revealed but with limited agency. The narrative demonstrates how activization and passivation can be used to convey the control and authority of dominant groups, while also featuring the lack of power of marginalized groups within her family.

## Discussion

The present study set out to examine how women's oppression is discursively constructed in the socio-cultural context of Balochistani society. The findings demonstrate that women's narratives are not merely accounts of personal experiences but are deeply embedded within broader systems of patriarchal power that shape both what can be said and how it is expressed. By combining explicit descriptions of suffering with implicit linguistic strategies, the narratives reveal a multilayered structure of domination that operates at both visible and subtle levels.

A key finding of this study is the prominence of detailed and descriptive narration in women's accounts. Participants articulate experiences of violence, humiliation, surveillance, and control with considerable intensity, suggesting that storytelling functions as a means of bearing witness to otherwise marginalized realities. This aligns with earlier work in discourse studies, which argues that

## **Liberal Journal of Language & Literature Review**

**Print ISSN: 3006-5887**

**Online ISSN: 3006-5895**

narrative detail often serves to legitimize lived experience and resist erasure. However, while these explicit accounts foreground suffering, they do not necessarily disrupt the structures that produce it.

More critically, the analysis highlights the role of implicit discursive mechanisms—such as presupposition, implication, activation, and passivation—in normalizing oppression. Through these linguistic features, male authority and female obedience are constructed as natural, expected, and unquestioned. For instance, the frequent backgrounding of male agents in acts of control or violence (passivation) reduces accountability, while presuppositions embed patriarchal norms as shared social knowledge. Such patterns reinforce what critical discourse analysts describe as the “ideological work” of language: the subtle reproduction of power relations through everyday communication.

Another significant insight concerns the construction of agency. The findings suggest that women’s agency is not entirely absent but is constrained and negotiated within rigid social boundaries. Linguistic patterns often depict women as recipients rather than initiators of action, thereby limiting their subject positions. At the same time, the very act of narrating these experiences can be interpreted as a form of discursive resistance, albeit one that operates within the constraints of socially sanctioned expression. This duality reflects the complex interplay between domination and resistance, where silence and voice coexist.

The study also reveals how oppression is internalized and perpetuated through culturally normalized discourse. Indirect lexical choices, cautious narration, and the absence of overt confrontation indicate the presence of social pressure that shapes how women articulate their experiences. Such internalization contributes to the reproduction of patriarchal norms across generations, as restrictive gender roles are presented not as imposed constraints but as natural aspects of social life. In this sense, discourse becomes a key site where ideology is both maintained and legitimized.

Importantly, the findings underscore that domination in Balochistani society is systemic and deeply embedded in social, familial, and cultural structures. It is not limited to isolated incidents of violence but is woven into everyday interactions and linguistic practices. This supports the argument that power operates not only through coercion but also through consent, normalization, and habitual discourse. Women’s narratives thus provide critical insight into how macro-level structures of patriarchy are reproduced at the micro-level of language use.

From a theoretical perspective, the study contributes to the fields of discourse analysis and gender studies by illustrating how explicit and implicit forms of meaning work together to sustain inequality. It reinforces the relevance of examining both what is said and what is left unsaid in understanding the dynamics of power. Furthermore, it highlights the importance of context-specific analysis, as the discursive construction of oppression is closely tied to local cultural and social norms.

In conclusion, the discussion affirms that women’s subjugation in Balochistani society is not only enacted through overt practices of control but also reproduced

# Liberal Journal of Language & Literature Review

Print ISSN: 3006-5887

Online ISSN: 3006-5895

through everyday discourse that normalizes inequality and restricts agency. By uncovering these patterns, the study calls attention to the need for critical awareness of language as a tool of both domination and potential resistance. Future research may further explore how alternative discursive practices can challenge and transform these entrenched structures.

## Conclusion

It is found that women narrate their experiences with a high degree of detail and description, which unveils the intensity of physical and emotional suffering illustrates humiliation, violence, surveillance, and control shape their everyday lives. Concurrently, oppression is also constructed implicitly via presupposition and implication, activation and passivation, where obedience, men authority, and restricted autonomy are treated as natural and unquestioned social realities. Linguistic patterns strengthening their restricted agency within patriarchal constructions. Such discursive forms demonstrate that domination is not signified only via explicit acts of violence but also by cautious narration, normalize cultural norms, and indirect lexis that reflect internalize silence and social pressure. Altogether, the present study demonstrates that the discourse of oppressed women project women subjugation as systematic, deeply embedded in the social, familial, and culturally reinforce the linguistic structures of Balochistani society. The females' stories show the way their lives are shaped by violence, control, and restrictions, making domination a part of daily experience.

## References

- Atkinson, R. (2001). The life story interview. In J. F. Gubrium & J. A. Holstein (Eds.), *Handbook of interview research: Context and method* (pp. 121–139). Sage Publications.
- Beauvoir, S. de. (1974). *The second sex*. Vintage Books.
- Brown, H. G. (2017). *Sex and the single girl*. Bernard Geis Associates.
- Connelly, F. M., & Clandinin, D. J. (1990). Stories of experience and narrative inquiry. *Educational Researcher*, 19(5), 2–14.
- Connelly, F. M., & Clandinin, D. J. (2006). Narrative inquiry. In J. Green, G. Camilli, & P. Elmore (Eds.), *Handbook of complementary methods in education research* (pp. 375–385). Lawrence Erlbaum.
- Fawcett, J. T., Khoo, S. E., & Smith, P. C. (1984). *Women in the cities of Asia: Migration and urban adaptation*. Westview Press.
- Foucault, M. (1980). *The Foucault reader* (P. Rabinow, Ed.). Pantheon.
- Frye, N. (2000). *Anatomy of criticism: Four essays*. Princeton University Press.
- Gilbert, S. M., & Gubar, S. (1980). *The madwoman in the attic: The woman writer and the nineteenth-century literary imagination*. Yale University Press.
- Hashmi, M. (2009, August 23). Darul Aman in Punjab. *Dawn*. <http://www.dawn.com/news/868127/darul-aman-in-punjab>
- Hooks, b. (1990). *Feminist theory: From margin to center*. South End Press.
- Labov, W., & Waletzky, J. (1967). Narrative analysis: Oral versions of personal

# Liberal Journal of Language & Literature Review

Print ISSN: 3006-5887

Online ISSN: 3006-5895

- experience. In J. Helm (Ed.), *Essays on the verbal and visual arts* (pp. 12-44). University of Washington Press.
- Labov, W. (1997). Some further steps in narrative analysis. *Journal of Narrative and Life History*, 7(4), 395–415.
- Langness, L. L., & Frank, G. (1986). *Lives: An anthropological approach to biography*. Chandler & Sharp.
- Lanser, S. S. (1986). *The narrative act: Point of view in prose fiction*. Princeton University Press.
- Lanser, S. S. (1992). *Fictions of authority: Women writers and narrative voice*. Cornell University Press.
- Lodhi, M. A., Robab, M., & Anood, S. (2023). Emancipation and subjugation of women in the short stories of Rashid Jahan.
- Médecins du Monde. (2007). *Dar-ul-Aman survey*. Médecins du Monde.
- Millett, K. (1977). *Sexual politics*. Virago.
- Patel, R. (2010). *Gender equality and women's empowerment in Pakistan*. Oxford University Press.
- Raina, V. K. (1997). In search of Saraswati: A study of the professional productivity of Indian teacher educators. *Journal of Education for Teaching*, 23(2), 145–157.
- Shiller, R. J. (2019). Narratives about technology-induced job degradation then and now. *Journal of Policy Modeling*, 41(3), 477–488.
- Siddiqui, N., Ismail, S., & Allen, M. (2008). *Safe to return? Pakistani women, domestic violence and access to refugee protection*. South Manchester Law Centre & Manchester Metropolitan University. <http://www.casas.org.uk/papers/pdfpapers/safe.pdf>
- Stop Abusive and Violent Environments. (2010). *Special report: Are abuse*.
- Showalter, E. (1977). *A literature of their own: British women novelists from Brontë to Lessing*. Princeton University Press.
- van Dijk, T. A. (1998). *Ideology: A multidisciplinary approach*. Sage Publications.
- van Dijk, T. A. (1998). Opinions and ideologies in the press. In A. Bell & P. Garrett (Eds.), *Approaches to media discourse* (pp. 21–63). Blackwell.
- Warhol, R., & Lanser, S. S. (Eds.). (2012). *Narrative theory unbound: Queer and feminist interventions*. Ohio State University Press.
- Rimmon-Kenan, S. (2002). *Narrative fiction: Contemporary poetics* (2nd ed.). Routledge.
- Eshraghi, I. (2006). Pakistan, refuge for women, the Dar ul Aman.
- Bait-ul-Mal. (2005). *Dar-ul-Aman: A shelter home for women*. Government of Pakistan.
- Miraftab, F. (2001). Risks and opportunities in gender gaps to access shelter: A platform for intervention. *International Journal of Politics, Culture, and Society*, 15(1), 143–160. <https://doi.org/10.1023/A:1012978806649>
- Rehman, S. U., & Baloch, M. Z. (2021). Gender Discrimination against Females at

## **Liberal Journal of Language & Literature Review**

**Print ISSN: 3006-5887**

**Online ISSN: 3006-5895**

- Family Setting and its Impact on their Decision-Making: A Sociological Assessment Study of Quetta City. *Pakistan Journal of Social Sciences*, 39(1).
- Hymes, D. (1996). *Ethnography, linguistics, narrative inequality: Toward an understanding of voice*. Taylor & Francis.
- Achakzai, Naseer Khan (2020), "Domestic Violence in Balochistan", *Naya Daur*, <https://nayadaur.tv/2020/07/domestic-violence-in-balochistan/> accessed on 12 June 2022.
- Majeed, K. (2016). Familial issues leading to institutional refuge: A case study of Darul Amaan in Rawalpindi Pakistan. *Global Sociological Review*, 1(1), 1–6. [https://doi.org/10.31703/gsr.2016\(I-I\).01](https://doi.org/10.31703/gsr.2016(I-I).01).
- Government of Pakistan. (2011). *The Report on Violence Against Women in Pakistan*. National Commission on the Status of Women.
- Government of Pakistan. (2012). *Report on violence against women in Pakistan*. Ministry of Women Development.
- Directorate of Social Welfare. (2011). *Annual Report 2011*. Government of Punjab, Pakistan.
- Government of Punjab. (2005). *Women Development Department Annual Report 2005*. Government of Punjab, Pakistan.
- Herrnstein Smith, B. (1980). *Narrative Versions, Narrative Theories*. University of Chicago Press.