

Analysing the Deconstruction of Stereotypical Gender Roles in Memon’s “A Shift in Space”: A Transitivity Study

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DOI: <https://doi.org/10.63163/jpehss.v3i1.169>

Abstract

This study examines the deconstruction of traditional gender roles in Amina Memon’s short story “A Shift in Space.” The research adopted a qualitative approach, utilising the analytical framework outlined in David Butt’s book, *Using Functional Grammar: An Explorer's Guide*, Third Edition. A transitivity analysis of the narrative was conducted to identify the predominant processes within the story and to explore how these processes portray women in a manner that contrasts with societal norms, particularly in contexts where women often perceive their lives as irrevocably altered following incidents of rape or harassment.

Key Words: Gender Roles, Dismantling, “A Shift in Space”, Transitivity analysis

Introduction

Women across the globe, including in Pakistan, often find themselves reliant on men in various aspects of life. This dependency is particularly pronounced in Pakistan, where issues such as female marginalization, domestic violence, forced marriages, harassment, sexual assault, and honor killings are prevalent (Awan, 2012). The roots of this situation can be traced back to the patriarchal structure that has characterized Pakistan since its establishment, where societal norms favor men over women in all areas, including decision-making roles, professional opportunities, and household responsibilities. Women are frequently regarded as inferior and are systematically excluded from significant decisions. Consequently, they are compelled to conform to the limitations imposed by society. While there are instances in urban areas where educated women are beginning to assert themselves and resist harassment, these cases represent a minority. The majority still adhere to traditional patriarchal values that regard women as subordinate in every facet of life. In this context, it is exceedingly uncommon for a woman to defy societal stereotypes and attain a respectable position within the community. For instance, the act of entering into a love marriage is often viewed as a breach of tradition, leading to severe consequences, including the tragic phenomenon of honor killings. Women are frequently murdered under the pretext of preserving family honor when they choose to marry outside societal expectations. Moreover, the plight of a woman who has been raped is dire, as illustrated by the case of Ayesha, who was assaulted at the tender age of ten and subsequently sent away from her home to work as a maid in a distant city, all to shield her family’s reputation (Express Tribune, 2017). This tragic decision was made to prevent the community from discovering the incident. In stark contrast, the perpetrator of this crime continues to live freely, enjoying a

family life with a wife and two children, seemingly absolved of his actions due to societal norms that favor male offenders.

In addition to these grave issues of honor-related violence and sexual assault, harassment remains a pervasive and trivialized aspect of daily life for women in Pakistan. Alarming, women are often discouraged from speaking out about their experiences, as doing so is believed to bring misfortune upon themselves. Considering this broader context, Memon's work "A Shift in Space" presents a different portrayal of women than is typically found in society. The character of Maryam exemplifies a departure from the conventional expectation that women must remain silent in the face of harassment. Instead, she chooses to leave her home, which was her sole refuge, and create a new life for herself. Memon illustrates this transformation over the years, culminating in a scenario where the man who once harassed her becomes reliant on her for the future of his daughter. This study aims to explore how Memon has effectively challenged and redefined the stereotypical representation of women in Pakistan through the character of Maryam.

Problem Statement

An examination of Pakistani society reveals that women face severe challenges, including marginalization, domestic violence, practices such as satti, harassment, rape, and honor killings, among numerous other issues (Awan, 2012). Conversely, Raja (2016) posits that Pakistani women are increasingly empowered, benefiting from various life opportunities such as health care, education, and social respect. They occupy significant roles as doctors, engineers, and military officers, contributing to national security and excelling in diverse fields such as modeling, acting, and singing. This shift challenges the traditional perceptions of female marginalization and oppression. Consequently, this study will focus on this latter perspective, exploring how women transcend societal stereotypes to carve out their own identities, particularly through the analysis of Amina Memon's "A Shift in Space." This work illustrates how education can enable women to achieve a status that is not only equal to but can surpass that of men. This is particularly relevant for women from underdeveloped regions, such as Maryam, a girl from a lower working-class background, who successfully attains a respected position in society.

Research Questions:

- How has intrinsic motivation contributed to Maryam's attainment of an empowered position within society, as depicted in Memon's "A Shift in Space"?

Research Objectives:

- To investigate the role of intrinsic motivation in facilitating Maryam's rise to an empowered status in society, as illustrated in Memon's "A Shift in Space".

Literature Review

In this section, the researcher would primarily define what actually women empowerment is. This would be followed by multiple studies which have been carried out to analyse the condition of women in Pakistan and their empowerment side by side. This nexus would eventually serve as the theoretical framework for the study.

Women in Pakistan

The status of women in Pakistan is one of systemic gender subordination even though it varies considerably across classes, regions, and the rural/urban divide due to uneven socioeconomic development and the impact of tribal, feudal, and capitalist social formations on women's lives. It is not at all a new issue (Samina Perhar, 2011).

Sanchita Bhattacharya (2014), in his study, **STATUS OF WOMEN IN PAKISTAN**, compares the ideology of Muhammad Ali Jinnah, and the reality, of the current situation in following words:

“No nation can rise to the height of glory unless their women are side by side with them...It is crime against humanity that our women are shut up with in the four walls of the houses as prisoners. There is no sanction anywhere for the deplorable condition in which our women have to live.”... **(ideology)**

However, what is happening in Pakistan is altogether different as is seen in the above examples, and is describes in the following words:

“Pakistan was made only for the powerful and for the men. It was not made for weak and poor women like me. What are we worth and what is our status here? Nothing at all ...” **(Reality)** (Basheeran Bibi, one of the numerous female victims of violence in Pakistan).

It is essential to examine the status of women in Pakistan while also emphasizing significant aspects of the model that will analyze the stereotypical representations of women. A thorough investigation into the practical implementation of these rights within contemporary Pakistani society indicates that these rights are frequently violated in numerous ways. Many individuals, whether intentionally or unintentionally, diverge from the teachings and directives of Islam in this context (Khan, 2004: 42). Notably, since its independence, Pakistan has established laws aimed at safeguarding women and ensuring their security. At the time of its founding, there was minimal legal differentiation between the rights afforded to women and those granted to men (Weiss 2012: 3). The Constitution of Pakistan explicitly states:

- “There shall be no discrimination on the basis of sex;
- Steps shall be taken to ensure full participation of women in all spheres of national life;
- The state shall protect the marriage, the family, the mother, and the child.”

The situation, however, is markedly different, as countless women fall victim to domestic violence, with some tragically being burned alive. Others endure sexual assaults and harassment, while men often wield power, determining the fate of these women.

Dismantling Traditional Norms in Pakistan

Pakistan has informed the United Nations that gender equality and the advancement of women are integral components of the nation’s long-term planning framework, referred to as Vision 2025. The Government of Pakistan is dedicated to improving the circumstances of Pakistani women. According to Mumtaz, the Constitution of Pakistan guarantees equal rights for all citizens without discrimination and ensures that women can fully participate in all aspects of national life. “Through their commitment and perseverance, our women are actively challenging traditional stereotypes,” she stated to delegates from around the globe. Prime Minister, Speakers, Ambassadors, and Federal Secretaries have excelled when given the chance. Mumtaz highlights that women constitute 20% of the Parliament and up to 33% in local government, with the Election Commission striving to enhance female voter turnout in elections. Nevertheless, as in any society, while Pakistani women have made significant strides, much work remains to be done, as noted by the chief Pakistani delegate in 2017. Mumtaz emphasized that Pakistan is a signatory to seven core UN human rights conventions and is committed to the Sustainable Development Goals (SDGs). She pointed out that the Government’s National Sustainable Development Strategy, National Education Policy, Climate Change Policy, and Disaster Risk Management Policy all incorporate a gender perspective.

The government has implemented several measures aimed at addressing what she referred to as the "feminization of poverty" and promoting equality, including the following initiatives:

- Encouraging increased female participation in the labor market through the introduction of non-traditional skill development programs and the provision of financial resources.
- In addition to the Prime Minister's Youth Business Loan, which allocates a 50% quota for young female entrepreneurs, there are now more than 50 institutions offering credit and microcredit facilities specifically for women throughout the nation.
- Enhancing the social safety net for women, with the Benazir Income Support Programme (BISP) being the most significant initiative. BISP has distributed monthly stipends amounting to 40 billion rupees to around 5 million women, of whom 76% maintain control over the funds received.

Additionally, Pakistan delivered a report to global parliamentarians at the United Nations, highlighting that Pakistani women are actively challenging traditional stereotypes and excelling in various fields, thereby contributing significantly to the nation's advancement. "However, similar to other societies, while Pakistani women have made substantial progress, there remains much work to be done," stated Pakistani delegate Marri during a meeting of the Inter-Parliamentary Union (IPU) at UN Headquarters in New York, which was held as a side event during the ongoing Commission on the Status of Women (CSW). As noted by Awan (2012), women in Pakistan face severe challenges, yet numerous organizations are dedicated to improving their conditions. These include the All Pakistan Women Association (APWA) established in 1949, the Pakistan Federation of Business and Professional Women founded in 1954, the United Front for Women Rights (UFWR) initiated in 1955, Shirkat Gah (SG) established in 1970, the Aurat Foundation (AF) founded in 1976, the Women Action Forum (WAF) created in 1981, Simorgh established in 1985, War Against Rape (WAR) founded in 1989, Dastak initiated in 1990, Bedari established in 1992, Kashf Foundation founded in 1996, Rozan initiated in 1998, and the Alliance Against Sexual Harassment (AASHA) established in 2001. Pakistan recently submitted a report to its parliamentarians highlighting the status of women and girls in the country. According to the Constitution of Pakistan, there is an explicit prohibition against discrimination based on sex. However, the reality for women and girls, particularly in a developing nation, is largely influenced by their socio-economic class. Girls from affluent backgrounds tend to have access to superior educational, employment, and empowerment opportunities, facing fewer restrictions from familial and societal expectations. Conversely, girls from economically disadvantaged backgrounds, who constitute approximately 30% of the population, often find themselves relegated to a subordinate status. This situation is exacerbated by the fact that Pakistan has been identified as one of the most perilous countries for women, facing numerous threats including violence, sexual assault, inadequate healthcare, and honor killings (The Express Tribune, 2017). Middle-class girls experience a varied spectrum of opportunities. While some benefit from supportive family environments that promote education and personal growth, others are hindered by familial constraints and societal norms. Nevertheless, despite these challenges, the middle-class female population, now exceeding 65 million, is making significant strides across various fields. In contrast to two or three decades ago, when a girl achieving top marks in examinations was a noteworthy event, it is now the achievement of a Pakistani boy that garners major headlines. Certain academic departments, such as English, Psychology, and Sociology, in various universities across Pakistan have seen a significant increase in female enrollment, with over 90% of students being women. Similarly, in numerous medical colleges, the female student population surpasses that of their male counterparts. Women have made their presence felt in diverse fields, ranging from medicine and engineering to district administration and military service. Notably, Pakistan stands out as the only nation in the Islamic world where women actively participate in military operations, including combat roles. In 2006, the first cohort of female fighter pilots joined the Pakistan Air Force's combat aerial mission command, and women in the Pakistan Army have received training for combat missions, particularly in sniper, airborne, and infantry warfare. Pakistani female soldiers rank sixth in terms of attractiveness

among armed forces worldwide. Currently, over 20% of elected representatives in Pakistan are women, a figure that surpasses that of the United States and is only slightly behind the United Kingdom. The achievements of women in Pakistan are noteworthy, with lists highlighting the most inspiring women, dominant business leaders, and successful young women, showcasing their contributions and accomplishments in recent years. Pakistan is recognized as one of the most diverse nations globally, where individuals hold a wide array of ideologies and opinions on various matters. Consequently, the circumstances for girls in Pakistan differ significantly from one region to another. In truth, the diversity within Pakistani society is so pronounced that, within a single household, some girls may enjoy complete freedom in their choices and attire, while their neighbors may restrict their daughters from even pursuing primary education. It is important to clarify that this does not imply that the populace of Pakistan is predominantly conservative. In fact, the status of women in Pakistan is considerably better than in many neighboring countries, such as India, Bangladesh, Bhutan, and Myanmar. Pakistan holds the distinction of being the first Muslim-majority nation to elect a woman as its prime minister, which reflects the progressive mindset of many Pakistanis. Despite the notable social disparities, a significant portion of the population advocates for women's empowerment and freedom. Those who seek to suppress women are a minority and are increasingly rare in contemporary Pakistani society. The majority of people support women's education and aspire to provide their daughters with quality education and promising futures. While some women may face restrictions in certain areas, this group constitutes less than 5% of the total population. Many women choose to wear hijab or abaya voluntarily, rather than under coercion. The choice to wear hijab does not preclude them from pursuing education; rather, they are progressive individuals who can select their attire freely. Pakistani women are celebrated for their beauty and have achieved success in various fields, including music, modeling, acting, medicine, and even the military. They serve as doctors, soldiers, and renowned scientists. Their capabilities extend to defending the borders and airspace of Pakistan, as evidenced by their participation in the country's air operations. In summary, women in Pakistan are carving out their roles in society and challenging traditional constraints. Nevertheless, the narrative surrounding women's experiences, as highlighted in Memon's story, presents an opportunity for further research and exploration.

Intrinsic Motivation and Women Empowerment

Intrinsic motivation is defined as behavior that is influenced by internal rewards, as noted by Kendra Cherry (2016). This means that the drive to engage in certain actions originates from within the individual, stemming from the inherent satisfaction those actions provide. Intrinsic motivation plays a vital role in empowering women. This study employs the theory of self-determination, formulated by Edward Deci and Richard Ryan, to underpin the existing literature. According to Self-Determination Theory (1975), individuals possess three fundamental psychological needs: the need for competence, the need for relatedness, and the need for autonomy. The fulfillment of these needs fosters intrinsic motivation. The theory posits that when individuals feel competent, autonomous, and self-directed, they are more likely to pursue their interests. Furthermore, intrinsically motivated learning occurs when individuals have the freedom to make choices, when the tasks are challenging, and when they believe they can overcome those challenges. The fulfillment of these conditions is influenced by both personal attributes and environmental factors, as varying circumstances lead to different perceptions. Through a detailed analysis of her experiences, this study will illustrate how Maryam transforms her adverse circumstances into a source of motivation, striving to achieve a respected position within society.

Research Methodology

The objective of this study is to provide a qualitative analysis of Memon's "A Shift in Space" utilizing the framework of experiential metafunction as articulated by David Butt and his

associates. In this context, the analysis will thoroughly explore the representation of women that Memon has crafted within her narrative, aiming to deconstruct conventional stereotypes. This exploration will be guided by the model of experiential analysis outlined below. Language constructs representations of reality, encompassing entities—both people and places, as well as tangible and intangible concepts—alongside events and contexts that collectively shape our human experience. These three fundamental categories of human experience (entities, events, and contexts) typically coalesce within clauses, with the core component being the expression of an event or process. In discussions among functional grammarians, the inquiry often arises: "Who does what to whom under what circumstances?" This succinctly encapsulates the experiential function of language.

These three primary categories are further subdivided, as illustrated in the accompanying table. The analysis will be conducted with consideration of all these dimensions.

Participant: actor, goal, sayer, senser, carrier

Process: material, behavioural, verbal, mental, relational, and existential

Circumstance: time, place, location

Process type	Domain	Restriction	Participants
Material Function: to construe the material world of doing	Outside activities DOING something	None ANYONE/THING can do	Actor = doer Goal = affected Range = not affected Beneficiary = to/for
Behavioural Function: to construe conscious behaviour	Physiological and psychological behaviour: the doing version of mental or verbal processes	Needs consciousness	Behativer = doer Behaviour/Range = done
Mental Function; To construe and may project the inner world of consciousness	inside activities thinking, knowing, liking wanting, perceiving	Needs consciousness and human characteristics	Senser = doer Phenomenon = thing known, liked/disliked, wanted, perceived
Verbal Function: to construe saying	bringing the inside outside: saying something	None anyone/thing can say NB: inanimate saying is close to identifying	Sayer = doer Verbiage = said Receiver = said to Target = said about
Existential Function: to construe existence	introduce existence of new Participants	non	Existent
Relational Attributive Function; to construe relationships of description	To characterize or assign membership to a class	none	Carrier = thing described Attribute = description
Relational Identifying Function: to construe relationships Of identification and equation	to decode known meanings and encode new meanings		Identified = that which is to be identified Identifier = the new identity Token = form Value = function or role Token represents Value Value is represented by Token

Analysis

Language serves not merely as a tool for communication but as a sophisticated system intricately linked to context, such as situational and cultural factors, and fulfills various functions based on the circumstances. Butt et al. identify three significant functions of language:

1. The representational function of language enables us to encode our perceptions of the world, effectively portraying a representation of reality. This function facilitates the encoding of experiential meanings that shape the field of discourse.
2. The interpersonal function of language allows us to encode interactions and express the degree to which we find our assertions justifiable. This function helps convey meanings related to attitudes, interactions, and relationships, thereby defining the tenor of discourse.
3. The textual function of language organizes our experiential and interpersonal meanings into a coherent and linear structure. This function enables the encoding of meanings related to text development, which characterizes the mode of discourse.

Halliday refers to these functions as the metafunctions of language, categorizing them as follows:

1. Ideational metafunction (EXPERIENTIAL MEANINGS)
2. Interpersonal metafunction (INTERPERSONAL MEANINGS)
3. Textual metafunction (TEXTUAL MEANINGS)

This study will concentrate specifically on the experiential metafunction of language, as illustrated in the subsequent table.

C. no		Participant	Process	Participant	Circumstance
1		The sun (actor)	Beat fiercely down (material)		On her
2	And	She (sensor)	Felt (mental)	Beads of sweat Drawing lines	Down on her back.
3	But	She (actor)	Laboured on (material)		Mechanically
4		The sound of her scraping lines onto the pavement with the piece of a broken glass (actor)	Had lulled (material)	Her (goal)	Into state of half-asleep
5		Her mind idly (sensor)	Wandered (mental)		From one hazy thought to another
6		Abba (actor)	Had not come (material)	Yet	
7		She (sensor)	Hadn't heard (mental)	The clattering of the milk pails	On his bicycle
8	When	He (actor)	Returned to pick her (material)		On his way home

9		Maryam (sensor)	Liked (mental)	It here	At Asia and Akbar's house
10	Where	Her mother (actor)	Used to work (material)		As a maid
11		Her mother (actor)	Passed away (material)		When Maryam was four (time)
<u>12</u>	Three years later	She (beneficiary)	Was (material)		Still welcomed here (place)
13	And		Spent (material)	Hours	Playing with the children
14		Asiya	Was (material)	Her age	
15	And	Akbar	Was (material)	Older	
16	But still	Young enough to (sensor)	Not consider (mental)	It an affront to his pride	To be invited to play games with the girls.
17		They (actor)	Were scraping (material)	Numbers (goal)	Onto the flagstones in the courtyard, in front of the main door. (place)
18		They (actor)	Were making (material)	A hop-scotch	That wouldn't washed away with the rain, the way the chalked ones did. (place)
19		Maryam (actor)	Squinted (material)	As she looked	towards the front gate.
20		It	Was almost impossible to see (mental)	Beyond the paved country into the village street beyond (phenomenon)	In the blazing haze of the afternoon, with shimmering waves of heat rising from the ground. (time)
21		She (sensor)	Tried to imagine (mental)		How the village beyond this house might look if it too was paved with smooth, grey stones, instead of having winding, dusty yellow dirt paths that blew dust up in little flurries (place)
22	When	She (actor)	Walked and dirtied (material)	The hems of her shalwar (goal)	
23		Maryam!			
24		Asiya's mother (sayer)	Called (verbal)		From the door. (place)
25		Jee	coming (material)		
26		She (sayer)	Replied (verbal)		

27		Maryam (actor)	Hurriedly hopped over (material)	The completed numbers (goal)	As she reached the door (time)
28		Kausar Khala (actor)	Stood looking down (material)		At Maryam with her face set in an expression the girl recognised, but could not place.
29		Kausar (carrier)	Had (relational attributive)	Long brown hair (attribute)	Braided down her back, with her dupatta always perfectly positioned on her head, as if it were glued in place.
30		(Maryam, your Abba) she	Trailed off (material)		As she
31		Maryam (senson)	Had never seen (material)	Her	As anything but sharp and strict and did not know how to react as Kousar Khala fumbled for wors.
32		He (actor)	Is not coming (material)	Home (range)	
33		Kouusar Khala (actor)	Finished (material)		Helplessly
34		It was then that Asia (sensor)	Remembered (material)	Where she had seen the expressions (phenomenon)	On Kousar Khala's face.
35		It (range)	Was (material)	The one people wore when they came to condole her mother.	
36		Maryam and Asiya sat across from each other at the dining table (actor)	Ploughing through (material)	The unappetizing lumps of vegetables (goal)	On their plates, impatiently waiting to return to their books to study for the next day's tenth grade exam.
37		What	Took (material)	You (range)	So long? (time)
38		I (existent)	Have been waiting for you (existential)	Kausar Khala said as Akbar sauntered into the room with the belligerence of a young man till getting accustomed to his adulthood	
39		He (actor)	Had returned (material)		From the university in the city for the weekend creased from travel (location)
40		The bus (existent)	Was (existential)	Half an hour late.	
41		He (actor)	Skipped (material)	The chair (goal) Next to Maryam and walked over to the other side of	

				the table, sitting down next to Asiya.	
42		It (existent)	Was (existential)	These subtle almost unnoticeable	
43		She (actor)	Sat (material)		With them at the dinner table but never, next to Akbar. (place)
44		It (phenomenon)	Was not (mental)		As if she never talked to Akbar
45	But	They (behave)	Agreed (behavioural)		Tacitly, to not address each other directly, in front of their parents.
46		Akbar's attitude towards the girl (behaviour range)	Fluctuated (behavioural)	between quite arrogance and easy friendship	
47		Neither of them (sensor)	Took (mental)	His moods (phenomenon)	Seriously, always putting him down to his half-backed efforts to appear grown-up and aloof.
48	But	Maryam (sensor)	Was always aware (mental)		Of the lines that Asiya could jokingly cross, while teasing her brother, which she could not.
49		These lines (actor)	Separated (material)	Her	From them
50		Maryam (beneficiary)	Was only bought (material)	New clothes	As an afterthought after Asiya's and Was painfully aware
51	That	Asiya (sayer)	Barely shared (verbal)	Any words	With her at school, (place)
52	Even though	They (actors)	Shared (material)	A classroom.	
53		She (sensor)	Had lost (mental)	Almost all of her memories	Of a family different than this.
54		Her acceptance of these differences	Was (material)		Out of a reluctant designation to her circumstances.
55		She (sensor)	Hardly knew (mental)	A life, different from the one she lives with her benefactors.	
56		Akbar (carrier)	Has (relational attributive)	My dictionary, (attribute)	
57	But	I	Couldn't find (material)	It (range)	In his room. (place)
58		Maryam (sayer)	Addressed (verbal)	Asiya, glancing at Akbar.	

59		Staking their plates on the corner of the table, Maryam and Asiya, (sayer)	Excused (verbal)	Themselves	To go study.
60		Maryam (actor)	Headed (material)		To Akbar's room to find her dictionary, in the time that it would take him to finish his lunch.
61		She (actor)	Rifled through (material)	Stakes of books and papers	on his desk (place)
62	But		Could not find (material)	What she was looking for.	
63		Did you find it? Akbar	Asked (verbal)		As he walked in. (location)
64		She (behave)	Hesitated (behavioural)		
65		Could you (beneficiary)	Find it? (material)		
66		I (beneficiary)	Do need (material)	It	For tomorrow (time)
67		She (sayer)	Ventured. (verbal)		
68		He (actor)	Rummaged (material)		Under his bed. (location)
69		Wait Here it is he	Said (verbal)		
70		As Maryam (actor)	Took (material)	The book (goal)	From him and turned to leave
71		She (sensor)	Felt (mental)	His fingers (range)	At the back of her neck (location)
72	And		Felt (mental)	Her dupatta slip.	
73		As she turned around He (actor)	pinned (material)	Her	To the wall. (location)
74		Maryam (range)	Found (material)	Herself	Precariously close to Akbar unable to move.
75		He (actor)	Held (material)	Her dupatta	
76		She (actor)	Moved (material)		To push past him.
77	And	To her surprise Akbar (actor)	Stepped back (material)		Almost as if threatened by her.
78		Maryam (sensor)	Felt (mental)	The wall of air between them sigh and sink	to the ground. (location)
79		She (actor)	Turned (material)		To leave once more.

80		Your books, in my room, even under my bed	Are (material)	Fine.	
81	But	Your (range)	Dupatta? (material)		
82		His voice	Made (material)	Her jerk hand her back (goal)	From the door. (location)
83		She (actor)	Turned (material)		To face him again.
84		He (actor)	Held up (material) Sneering.	The innocuous piece of fabric.	
85		She (sensor)	Saw (mental)	How his eyes narrowed threateningly, making him look like an insolent child.	
86		She (sensor)	Saw (mental)	Beyond him.	
	And		Noticed (mental)	How the rivers on the map branched out like the irregular cracks in the yellow dirt path	On dry summer day. (time)
87		She (actor)	Ran (material)	Past him.	Bursting out of his room and slapping open the swinging door front.
88		Her slippers (actor)	Smacked (material)	The pavement (goal)	
89	As	She (actor)	Ran over (material)	The numbers etched into the flagstones a life time ago (goal)	
90	And	She (actor)	Stepped out (material)		Into the unpaved road.
91		She (actor)	Risked (material)	A glance back	
92	As	She (actor)	Ran down (material)	The yellow dirt path.	
93		No one	Followed (material)	Her.	
94	Years later	A little girl (actor)	Fidgeted (material)		In her seat, bored and silent, (place)
95	As	Her father (sayer)	Talked (verbal)		To the woman sitting on other side of the desk. (place)
96		We (actor)	Moved (material)		To the city (location)
97	And	I (actor)	Need to put (material)	Her	In a school. (place)
98		He (sayer)	Explained (verbal)		To the principal.

99		Maryam (actor)	Looked across (material)		At the man
100		She (sensor)	Wondered (mental)		If he had been jolted by recognition as well, the way she had been the moment he walked into her office.
101		The same eyes, that (actor)	Had threatened (material)	Her when she was a child. (goal)	
102		He (goal)	Looked (material)		Almost as uncomfortable as his daughter
103		His eyes (actor)	Hurriedly darted away (material)	Every time his eyes met Maryam's.	
104		She (beneficiary)	Found (material)	It (range)	Darkly funny, this turning of the tables.
105		She (carrier)	Had (relational attributive)		In her authority to present him with a difficulty, make him walk out the door,
106	Because	He (beneficiary)	Could not find (material)	What he wanted	
107	Even with the passing of time	She (sensor)	Had not forgotten (mental)	The slip	Of his fingers that made her flee the place that she has mistakenly thought of as a safe heaven.
108		There were times when her conscious (phenomenon)	Reproached (mental)	Her	For bearing a grudge against that sullen looking child in her memory.
109	But	She (sensor)	Has despised (mental)	How he had with one movement	Swept away the line between them, like brushing away a cobweb.
110		Maryam (sensor)	Realised (mental)	That has she not been rescued	From the streets and allowed to continue school, she could have fallen into a fate, worse than the consequences she would have faced in the house with the paved courtyard, all those years ago.
111		The girl before her (token)	Was (relational identifying)		Probably about six or seven (number)
112		Maryam (carrier)	Had (relational attributive)	The power (attribute)	To turn him out of the door (location)
113	But	She (sensor)	Knew (mental)		That her responsibility was to pave the way for this

					girl, the way that was made so difficult for her, was greater than any grudge she could bear.
114			Fill in (material)	These forms (goal)	
115	And		Send (material)	Her	On Monday (time)
116		She (sayer)	Said (verbal) Pushing	a sheaf of papers	Across to Akbar
117		Akbar (sensor)	Has sensed (mental)	Her conflict	As he sat down before her, and had to stifle a look of surprise
118		He (actor)	Had almost backed out (material)	When he saw Maryam, sitting behind the desk,	In that office. (location)
119		The rest of his family (sensor)	Had Never known (mental)		To where she vanished to that afternoon,
120	But	He (beaver)	Had been plagued (behavioural)		By the knowledge of his offence ever since the moment Maryam had fled from his room, leaving him rooted to the ground, indignant and guilty like a child, whose bad behaviour is called to attention.
121		It (range)	Has taken (material)	Him years (goal)	To see that version of himself as a child, the way Maryam has seen him so long ago.
122	Now	He (actor)	Struggled (material)		With an apology.
123		It (range)	Is (material)	Our responsibility	To provide the best for every child here, she spoke before he could.
124		She (beneficiary)	Will be (material)	Safe.	
125		Akbar (actor)	Met (material)	Her gaze.	
126		He (sensor)	Believed (mental)	Her.	

Interpretation

An analysis of the experiential metafunction in Memon's "A Shift in Space" reveals that material clauses are the most prevalent in specific parts of the narrative, although other processes such as mental, verbal, existential, and attributive are also evident. In detail, out of the 126 clauses examined, 77 are categorized as material, 29 as mental, 3 as behavioral, 4 as existential, 8 as verbal, 4 as relational attributives, and 1 as relational identifying.

Material	Mental	Verbal	Behavioural	Existential	Relational	
					Attributive	Identifying
77	29	8	3	4	4	1

This examination of experiential metafunction aims to elucidate how Memon challenges conventional perceptions of women's empowerment. Maryam serves as the central character in the narrative, through whose character development Memon effectively communicates the idea that women possess the ability to alter their circumstances, symbolizing their strength to transcend traditional norms and establish their own identities. Therefore, an analysis of Maryam's character is essential, as illustrated in the subsequent table.

Material	Actor	28 times Maryam is on actor position.
	Goal	3 times Maryam is on goal position.
	Range	3 times Maryam is on range position.
	Beneficiary	5 times Maryam is beneficiary .
Mental	17 times Maryam is sensor .	
Verbal	4 times Maryam is sayer .	
Behavioural	1 time Maryam is behave .	
Existential	1 time Maryam is existent .	
Relational attributive	2 times Maryam is carrier of attribute .	
Relational identifying	1 time Maryam is Token having value .	

Material processes are predominant, as noted by Butt, who states that they define actions; they respond to inquiries such as “what did X do?” or “what occurred?” (Butt, p.70). Given that this analysis pertains to a narrative, it inherently revolves around occurrences, incidents, events, and the recounting of past happenings. Furthermore, the evolution of Maryam’s character, who occupies the role of an actor 28 times within a brief narrative, illustrates how Memon grants agency to a female character, signifying empowerment. Her material processes commence early in the story, as she engages in play with children, watches for her father at the door, and contemplates the roads and pavements. These initial actions culminate in her assertion of authority, where she has the power to expel a man but chooses instead to instruct him to complete a form and ensure his daughter’s education. The goal position further highlights this development; initially, she is commanded by Kousar Khala to come and assist, yet this dynamic ultimately shifts, granting her an empowered status. This narrative does not merely depict a girl striving to carve out her own space while confronting societal challenges or traditional gender expectations, where men often seek to dominate women. Rather, it serves as a symbol of societal transformation, showcasing the empowerment of women emerging from the shadows of oppression. In addition to the material processes, mental processes play a significant role, comprising 29 out of 126 clauses. Notably, Maryam is the sole character identified as a sensor, appearing 17 times, which suggests that Memon attributes qualities to the protagonist that are typically not associated with girls in Pakistan, particularly from her social class. Maryam's capacity for thinking, knowing, remembering, and forming preferences contributes to a new and empowered representation of women that Memon aims to convey. Regarding verbal processes, there are eight identified, with four attributed to the girl who symbolizes women's empowerment within the narrative. Memon maintains a balance here, as the initial two verbal processes depict her in a subordinate role while working in someone else's household. During this period, she experiences harassment from a man, rendering her powerless. However, the subsequent two verbal processes occur during a significant shift in dynamics, marked by a change in position between Maryam and Akbar, the man who

previously harassed her. An examination of relational processes indicates that the protagonist is characterized by two key attributes: she possesses a book and has the authority to confront Akbar, as illustrated by her ability to compel him to leave her space. This progression signifies a transformation from a state of vulnerability to one of empowerment. Initially subjected to harassment, she ultimately emerges as a figure capable of asserting her power by expelling a man from her room.

Findings and Conclusions

The analysis was undertaken to explore how experiential metafunction contributes to the understanding of female empowerment and the dismantling of stereotypical boundaries in Memon's "A Shift in Space." The findings are summarized as follows:

- The narrative is predominantly characterized by material processes, comprising 77 out of 126 clauses, with Maryam being referenced 39 times in various roles, including as an actor, beneficiary, goal, or range. This prevalence is indicative of the story's focus on actions, incidents, and events, emphasizing the unfolding of occurrences in a linear fashion.
- Furthermore, these material processes illustrate Maryam's journey, beginning with her playful interactions with children, her anticipation at the door for her father, and her contemplations about the roads and pavements. This initial phase culminates in her assertion of authority, where she possesses the power to expel a man but chooses instead to instruct him to complete a form and ensure his daughter's education. This narrative transcends the mere journey of a girl striving for her own space amidst societal challenges and traditional gender expectations, where male dominance often prevails. Instead, it portrays her as a symbol of societal transformation, embodying the empowerment of women emerging from the shadows of oppression.
- Mental processes play a significant role in characterizing Maryam, illustrating her as an individual engaged in "thinking, remembering, receiving education, teaching others, receiving, perceiving" (Butt et al., p. 73). These attributes serve as indicators of women's empowerment, presenting an image of women that is often overlooked within Maryam's social class. Through these mental processes, Memon challenges prevailing stereotypes by depicting women as empowered individuals endowed with various abilities and strengths.
- Memon employs verbal processes with a sense of equivalence. Among the eight verbal processes identified, four are attributed to Maryam. Two occur during her experience of harassment at another's residence, while the remaining two reflect her empowerment as she confronts the same man. Notably, she refrains from reciprocating his actions but instead articulates a hopeful vision for her daughter's future.
- In the realm of relational processes, there is a notable shift away from traditional gender roles, replaced by a narrative of empowerment. This is exemplified by Maryam possessing a book and having "the authority to present him with a difficulty, make him walk out the door" (Memon). This stark contrast highlights the unexpected empowerment of a woman who, despite being harassed, is portrayed as capable of asserting her authority and expelling the man from her office, a scenario that Memon skillfully brings to life in her narrative.

In conclusion, an analysis of experiential metafunction reveals that Memon has skillfully portrayed Maryam as a symbol of female independence and empowerment. It is crucial to recognize that a woman from a lower-class background, lacking parental support and stable housing, is not destined to endure harassment; rather, she possesses the potential to forge her own identity in diverse circumstances (Perhar, 2011).

Significance of the Study

An examination of the status of women in Pakistan reveals that girls from economically disadvantaged backgrounds, constituting approximately 30% of the population, are regrettably relegated to a subordinate class. This situation is exacerbated by the country being labeled as "the third most dangerous country in the world for women," facing numerous threats, including violence, sexual assault, inadequate healthcare, and honor killings (The Express Tribune, 2017). In this context, research that presents a narrative of empowerment and autonomy can catalyze transforming the prevailing stereotypes surrounding women in Pakistan, thereby enhancing their awareness of their rights. Additionally, it can enlighten men about the strength of women, dispelling notions of inferiority. Furthermore, the study holds pedagogical significance, benefiting both linguistics and literature students through its linguistic analysis of a literary work.

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