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An Analytical Study of Women Objectification in *The Patience Stone* by Atiq Rahimi

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Abstract: *The current study examines that, objectification as an issue that is common to women in a patriarchal society in which a woman is treated as an object. Although the worldview is changing, this issue is still prevailing in most countries where the patriarchal system is still common. This study focuses to explore the problem of sexual objectification in the novel The Patience Stone (2008) by Atiq Rahimi. It also shows how women's life is governed by men and how the female is objectified in a patriarchal society. This study uses the framework of objectification presented by Martha Nussbaum and Rae Langton and the character of the protagonist is analyzed, using this framework. The final findings of the study declare that all the features of objectification that Martha Nussbaum and Rae Langton describes are present in the novel. This study proves that the woman (protagonist) in the novel is objectified.*

Key Words: Objectification, Patriarchy, Women, Marriage, Suffering, Patience, Men

Introduction

Atiq Rahimi was born in 1962 in Afghanistan. He is an Afghan-French writer and filmmaker. He lives in Paris, France. At the age of 17, he fled from the country because of the ongoing war in Afghanistan. In 1984, he migrated to France. There he became famous for his documentaries, fiction writings and filmmaking. Atiq Rahimi studied at the university of Kabul and also at the university of Paris, Sorbonne where he did his PhD in audio-visual communication. The writer began writing his first book in 1992 that is 'Earth and Ashes'. He has returned to Afghanistan several times to train the writers and filmmakers of that country and in 2002 he tried to set up writers' house in Afghanistan with the help of the French government. He has received many awards for his outstanding writings and film makings. He received Prix Du Regard at the Cannes film festival and a Golden Dhow award for best feature film at the Zanzibar international film festival for the film version of 'Earth and Ashes'. In 2008, he was awarded France's highest literary honour-The Prix Goncourt

for 'The Patience Stone'. The film version of The Patience Stone was directed by him in 2012.

The Patience Stone (2008) is a fiction novel by Atiq Rahimi. It was written originally in the French language in 2008 and was then translated into the English language in 2010. The title of this novel in the French language is 'Syngue Saboor'. The novel is set in a single room. The Patience Stone refers to a black magical stone which absorbs the anguish of those who confide in it. It is believed that when it will absorb too much pain and suffering, it will explode eventually and that day will be the day of the apocalypse. The Patience Stone is a novel based on the sufferings and pains in the life of Afghan women, presented through the protagonist of the story; whose life acts as a mirror for the lives of all the Afghan women and women who lives under strong patriarchal rule and domination of tribal norms and have no authority over their own life. In the story, the protagonist takes care of her husband who was a soldier and became comatose because of the gun being shot in his neck. She talks with him daily but

the speech is one-sided as she never gets a reply. However, slowly and gradually she gains the confidence to express her feelings, frustrations, hopes, and disappointments from her husband, and the pain that she suffered because of him and finally she reveals the secrets that she has been hiding. Her revelations show how her patience has reached the point where she cannot carry it anymore and so it explodes in the form of confession of everything. Atiq Rahimi has given voice to the unnamed woman in the novel who has suffered, exploited, violated and objectified at the hands of men in a society where rules and norms are made by men, for men. Much research has been done on this work of Atiq Rahimi but no research has been conducted on how women are objectified in the novel. This study focuses on the objectification of women portrayed in the novel *The Patience Stone*. The Women in the novel have been objectified which can be analyzed using the Theory of Objectification. Objectification is a theory from a feminist perspective. This theory was first proposed by Frederickson and Robert in 1997. The term Objectification is not defined precisely yet but many writers and feminists have worked on this theory. Martha Nussbaum (1995) and Ray Lington (2009) have proposed some features of objectification, which can be kept as a criterion to evaluate whether a person is objectified or not. Many other feminists like Katherine Mackinnon, Dworkin and Kant have also worked on it. Each of the writers has his/her own view about objectification but what is common among all is that objectification is reducing a human being to the level of an object and using him/her for the sake of one's own interests. This research analyzes the novel *The Patience Stone* under the theory of objectification mainly by Martha Nussbaum (1995) and Ray Lington (2009).

This research is based on the novel 'The Patience Stone' (2008) by Atiq Rahimi which has been explored by many scholars and researchers in different areas of literature but the current study explores the novel through the lens of Objectification (1997). So, this study is only focused on tracing the features of objectification in the novel 'The Patience Stone' to effectively answer the research questions.

This study is limited mainly to the female protagonist of the novel *The Patience Stone* (2008) and the theory of sexual objectification is applied to the text. Other females in the novel like the mother

and Aunt of the protagonist are also discussed through the lens of objectification.

Review of the Related Literature

This chapter mainly presents an overview of the research papers being studied for the current study. It provides reviews from different research papers in which the concept of objectification is explored from different perspectives. Furthermore, it also concentrates on the studies done on the novel (*The Patience Stone*, 2008).

Arshad, Nawaz, & Kakepoto (2021) states that upper-class men use women for their sexual purpose and interest. They objectify women and treat them as mere objects. Men exercise their power by suppressing women and consider it their duty to keep women suppressed. A woman is objectified sexually in a patriarchal society. Patriarchy is a web which entraps women, leaves them powerless and makes them puppets to dance at the gestures of men. This objectification of women by society leads them to internalize this concept and objectify themselves; which further lets society govern them. A woman starts seeing their body as an object and as a means to survive in a male dominant society.

According to Ali, Iqbal & Mulghani (2021) women are exploited in a patriarchal society. A woman is not looked upon as a partner in a relationship but as a sexual object through which a man can get his lusts fulfilled. In such societies, there is not much difference between a woman and an object; both have masters and can be replaced, both are selected on the basis of their appearances and are used as tools and both are moulded into their master's will. A woman in those societies has no choice of their own from dressing style to choosing a life partner. They accept what the male members of the family choose for them and thus their silence further lets society victimize them.

Yawari (2020) in his research article "The woman in the novel- The patience stone" discusses that Atiq Rahimi has given voice to all the women like the protagonist, who suffer silently in a patriarchal society like Afghanistan. He is of the view that women face the consequences of the war more than men even though it is men who start a war. Thus, the woman suffers and the pain of sufferings within her has pressed her under a burden which

eventually explodes in the form of confessions and set her free. The objectification of women can be seen from the way the protagonist was married to a man, who was present in the form of a photo on his wedding day. It shows the worth of a woman in male dominant societies. Women are treated as men's property after marriage and it is believed that if you are a man of *ghairat*, your woman must be under your control. A woman accepts all these norms in fear of rejection by society.

Jazim and Al-Qubati (2020) discuss the situation of women in a patriarchal society where they are nothing without men and should be according to men. Women are sex objects for men. A man feels pride in subordinating women. To get acceptance in such a society, a woman needs to act according to the norms created by men. Men have set criteria for a woman to be perfect and that is femininity. A perfect woman means eternal femininity. Those women who don't fulfil this criterion are undeserving to lead a happy life. Thus, women internalize this concept so much that they sometimes start erotic transcendence. Men then call women seducer who traps men in their sexuality and men themselves act as a victim of women's trap. The relationship between man and woman is a master-slave relationship in such societies. Thus, objectification occurs not only when you treat someone as an object but neglecting someone's rights is also objectification.

Mahmood, Dogar and Abbas (2017) state that every human has a right to make choices and this is what makes a human different from an inanimate object. When a human ability to make choices and take decisions is snatched from him/her, he/she is reduced to the status of an object which is his/her dehumanization. Patriarchy dehumanizes women. It exploits and violates the basic rights of a woman. Her ability to speak is seized by men and she is not considered worthy enough to take any opinion, on any matter. She is expected to act according to the laws of patriarchy and is only confined to three roles; domestic work, childbirth and sexual activity. Men are objectifiers in such societies and women the objectified. Man is considered a hero but his heroic qualities are based on accusing, bullying, violating and exploiting a woman.

Zabihzadeh, Hashim and Chen Wei (2015) discuss that Domestic violence is a common thing in

third-world countries like Afghanistan where a woman suffers and its root lies in gender inequality and patriarchy which is a truth perfectly depicted in the fiction by Atiq Rahimi (*The Patience Stone*, 2008). The strict religious principles, family and tribal customs and practices are the cause of violence and objectification of Afghan women. The women's subordinate position is also because they have misinterpreted the status of women in their own religion. This misinterpretation of woman's value and position leads them to objectify women. The culture of a patriarchal society is organized in favour of men. Atiq Rahimi (*The Patience Stone*, 2008) has portrayed three kinds of abuse in his fiction that is physical, emotional and sexual. Such abuse not only cause physical injuries but leaves a person with mental scars, depression and low self-esteem which have no cure but it gets worse over time. Women suffer silently to preserve family honour. Such violence is not considered a crime in countries like Afghanistan so women have to accept this as their fate.

According to Stock (2015), Objectification is seeing and treating a person as an object. Mackinnon (1987) and Haslanger (2012) call it harmful because it involves moral harm while

Nussbaum (1995) says it is not; it is harmful in certain situations in a healthy relationship.

Objectifying someone not only means treating them as a thing for one's own purpose but it also means that the objectifying force has the power to impose his views and to make them adopt the properties he likes to have in the object in case it lacks. So objectification involves moral as well as epistemic harm. So sexually objectified means sexually using someone in your own way by imposing social roles on them. Nussbaum (1995) and Langton (2009) account involves features. An objectified man will treat an objectified person with these features. Their account is not gender-based and according to them, not all forms of objectification are harmful.

Research Methodology

This chapter gives insight into the ways in which this research is carried out. It illustrates the research type, the framework it uses, the way in which data for the ongoing research is collected and analyzed etc.

Theoretical Framework

Women's place in society has evolved over time since ages. Previously, they used to be buried alive. As time passed, females were favoured by not killing them. They were given life but not freedom and they were restricted to only four walls of the house; but as they didn't know freedom, they never fought for it. In the 20th century, women started questioning their status in society and started fighting for their rights. Many of the patriarchal notions were questioned and challenged. But still, those people who have an outdated mind consider women their property, whom they can rule. Such people reduce women to the level of an object and violate their rights. One such objectification of women has been presented by Atiq Rahimi in his novel *The Patience Stone* (2008) where the protagonist is the victim of sexual objectification. Although the term objectification was first proposed by Fredrickson and Roberts in 1997 Martha Nussbaum was the first, who presented seven features of objectification in her work *Objectification* (1997) and followed by that Rae Langton presented three more features in her work *Sexual Solipsism; Philosophical Essay on Pornography and Objectification* (2009). Objectification occurs when a human being is made less than a human and turned into a thing or commodity (Dworkin, 1985). Objectification is basically violating and rejecting the humanity of the person and making her into an object of appetite. The woman in question is not merely treated as a thing but rather, she is made into a thing (Kant, 1997). The humanity and value of the person are demeaned in act of objectification. It particularly happens in patriarchal societies where most men are the objectifying force and women are objectified. In such societies, obeying men is the only choice women have to lead a good life. In male dominant society, all the power lies in the hands of men. Men's power over women means that the way men see women defines who women can be (Dworkin,

1997). The setting of the novel 'The Patience Stone' is also a male dominant society- Afghanistan where the protagonist and other female characters suffer at the hands of a male. Thus, the feminist theory of objectification is used to analyze the novel in that context.

Textual Analysis

For the analysis of the text of the novel, different

sources have been used. The primary source for this study is the text of the novel *The Patience Stone* (2008) while the secondary sources are different research articles, journal articles, websites, books and writers' views about the selected theory. The references from all these sources are used to support the different statements of the research objectives and to analyze the text in a specific context.

Discussion and Analysis

This chapter focuses on the elements of sexual objectification present in the novel which are the cause of woman's sufferings and exploitation and which eventually leads to self-objectification.

It also presents how women's rights are robbed in a patriarchal society.

The novel has been set in Afghanistan society where patriarchy is prevalent and women are considered subordinate beings. The novel begins as 'Somewhere in Afghanistan or elsewhere' (Rahimi, 2008, p.01) which illustrates the fact that whatever has happened to the women in the novel is not only limited to the boundaries of Afghanistan where it has been set but actually is a proxy of all the places where patriarchal system prevails. Their men are the centre of everything and women are their puppets whose individual identity doesn't exist. They consider it their duty to keep women subjugated and suppressed. Thus, the novel *The Patience Stone* (2008) by Atiq Rahimi is the depiction of all those societies where women are exploited, violated and treated as an object.

In the novel, Atiq Rahimi has presented the exploitation of women at the hands of male dominant society by presenting sexual objectification. The element of objectification can be seen from the fact that the writer of the novel has left the protagonist unnamed to show her position in that society. She has no specific identity to be known from. The woman in the novel has been made equal to the status of an object; as objects don't have specific names/identities so as the women in the novel. She is just a being under the control of someone, working on commands. This namelessness of the protagonist shows the violation of the basic rights of a woman in a patriarchal society. It shows how women are objectified and reduced to the status of an object. Objectification occurs when a human being is made

less than a human and turned into a thing/commodity (Dworkin, 2000).

Nussbaum and Langton Framework of Objectification

Instrumentality

The concept of instrumentality states that The objectifying force treats the object as a tool of his/her own purpose (Nussbaum, 1995, p.57). Marriage is the soul relation of two persons but in male-dominant societies, marriage is just a means to fulfil the interests and purposes of a man and his family. For man, it is a means to fulfil his lusts and for his family, it's a way to find a servant in the form of daughter in law. In the novel, the woman is married to an absent man who is not present on the wedding day. They married her to his photo just to bring her to their home. She lives in a marriage without a man for almost three years and serves her in-laws. She is used as a tool for their purpose and has been reduced to the status of an object. Instrumentality can be seen in the novel from the following lines:

Can you imagine being engaged for almost a year and then married for three years to an absent man; not so easy. I lived with your name. I had never seen or heard or touched you before that day (Rahimi, 2008, p.15).

From the given reference it can be seen that the woman is used as a tool for the purpose of her in-laws. The woman in the novel is married by name. She is just living in the house of her husband whom she has not seen. It is actually a marriage to his family just to fulfil the responsibilities of a daughter-in-law.

The protagonist of the novel has an aunt who was married to an old man. Unfortunately, she was unable to conceive a child. She was considered useless when her in-laws came to know she is infertile. So her husband threw her away just like a useless object. Her husband sent her to his parents to serve them as a servant. The following lines show instrumentality:

After two years of marriage, my aunt hadn't been able to bear a child for him. I say for him because that's how you men see it. Anyway, my aunt was infertile. In other words, no good. So her husband sent her to his parents' place in the countryside, to be their servant"(Rahimi, 2008, p.43).

From the following lines, we can see that the aunt of the protagonist is used as a tool of childbirth by her husband and his family. When she is unable to fulfil their interests, they consider her useless. She is then left by her husband and used as a servant to serve his parents.

Denial of Autonomy

The concept of denial of autonomy states that "The objectifier treats the object as lacking in autonomy and self-determination" (Nussbaum, 1995, p.57). The protagonist of the novel is the representative of all those women who are dependent on men and consider them their only purpose in life. The woman in the novel is so much reliant on her husband that her breath is in rhythm with her husband's breath. She has no self-autonomy which can be seen from the following lines of the novel:

Sixteen days that I've been existing in time with your breath. Sixteen days that I've been breathing with you. Even without my hands on your chest, I still breathe like you. I can even inform you that while I've been away you have breathed thirty-three times and even now at this moment as I am speaking, I can count your breath"(Rahimi, 2008, p.04).

You know I live only for you, at your side by your breath (Rahimi, 2008, p.05).

This depicts the dependency of women in that society on men and how they don't have their own choice and purpose in life. A woman is objectified when her autonomy is snatched from her and she has been made so much reliant on her man that he even governs her breath. This is basically the Denial of autonomy. The woman in the novel has been so objectified that she checks his breath again and again as if his continuity of breath keeps her alive. She cannot live without the support of a man as an object has no value until someone owns it.

Inertness

The concept of inertness states that "The objectifier treats the object as lacking an agency and perhaps also an activity" (Nussbaum, 1995, p.57). The protagonist of the novel talks to her husband and discloses her emotions and feelings that she has been carrying in her heart as a burden for so long. She rewinds the time when she was not getting pregnant, her mother-in-law used to tease her for being barren

and made her feel unworthy and useless. A woman is usually judged by her ability to produce a child and a woman who is unable to conceive a child is considered useless and treated as an object of no use. The following lines from the novel show the element of inertness:

Your mother had decided I was barren and kept hassling me all the time"(Rahimi, 2008, p.33).

From these lines, it can be seen that the protagonist is reduced to the status of an object.

When objects don't work properly, we replace them with another object of the same function but when a woman is replaced by another woman because of her inability to produce a child, it shows that firstly, she is judged by just one thing that is to produce a child and secondly, that she is treated as an object. The same has happened to the protagonist of the novel. Her mother-in-law wanted to replace her just because she couldn't produce a child and by doing that she was making her feel that she is not worthy enough to be kept in the house. The following lines from the novel show inertness:

Your mother was dying to see you take another wife (Rahimi, 2008, p.33)

Everyone thought it was me who was infertile. Your mother wanted you to take another wife. And what would have happened to me? I would have become like my aunt (Rahimi, 2008, p.66).

Fungibility

According to Martha Nussbaum Fungibility means "The objectifying force treats the object as interchangeable with objects of the same type and/or with objects of other types" (Nussbaum, 1995, p.57). The woman in the novel is used as a substitute for her sister by her mother-in-law. We use alternately when we cannot have something but one human cannot be used as a substitute for another. Every human has his/her own worth and position. When a human is substituted by another human, they are treated as an object. Fungibility in the novel can be seen from the following lines:

Your mother, with her enormous bust, coming to our place to ask for the hand of my younger sister. It wasn't her turn to get married. It was my turn. So your mother simply said, No problem, we'll take her instead! Pointing her fleshly finger at me as I poured

the tea. I panicked and knocked the pot over (Rahimi, 2008, p.27)

It can be seen from the above reference that the protagonist is treated as a mere object which can be easily exchanged with another woman. As an object is needed for a purpose so is the woman to fulfil their interests. Her mother-in-law had no concern about anything related to them. She just wanted an object for their interest in the form of a daughter-in-law.

Violability

Martha Nussbaum states that violability means "The objectifier treats the object as lacking in boundary, integrity as something that is permissible to break up, smash, break into" (Nussbaum, 1995, p.57). The reference below shows how the aunt of the protagonist was reduced to an object. She was left by her husband and then her father-in-law used to use her for his lust which was her violation. It was also the violation of a relationship between a father and his daughter-in-law.

After two years of marriage, my aunt hadn't been able to bear a child for him . . . Day and night (Rahimi, 2008, p.43).

Violation of the protagonist can be seen from the following lines when her brother in laws used to ogle her.

Your brothers have always wanted . . . They spied on us too, at night . . . (Rahimi, 2008, p.26).

Ownership

According to Martha Nussbaum framework of objectification ownership states that "The objectifying treats the object as something that is owned by another, can be bought or sold, etc." (Nussbaum, 1995, p.57). The father of the protagonist had quails which he loved a lot more than his wife and seven daughters. The love that his family deserved was only in the fate of quails. He use to take them for a fight and place bets on them. He was as proud of them as a man feels proud of his children. But when he would lose, he would beat his wife and daughters in anger. He would give his daughters in bet. From the following lines, the feature of ownership can be seen in the novel:

"He had no money left to honour his bet, so he gave my sister instead. At twelve years old my sister

was sent to live with a man of forty" (Rahimi, 2008, p.29).

From the above lines, it can be seen that the father of the protagonist objectified his daughters and would sell them on losing bets on quail's fight which were just birds. He preferred animals over a woman which shows the objectification of women in patriarchal societies like Afghanistan.

Subjectivity

Subjectivity means The objectifier treats an object as someone whose experience and feelings (if any) need not to be taken into account (Nussbaum, 1995, p.57). Subjectivity in the novel can be seen from the following lines:

You never listened to me, never heard me! We never spoke about any of this! We've been married for more than ten years but lived together for only two or three"(Rahimi, 2008, p.26).

She is living in a marriage that has no soul connection, no expression of feelings nor any communication. It is a marriage of just a physical bond. Her feelings and emotions were not given any importance neither by her husband nor his family so she is objectified by both of them. Marriage is a relationship which requires not only a physical connection but is more importantly based on the connection of souls. A successful marriage requires love, respect, understanding, compromise and trust; the lack of any of them makes it hard to live in harmony. Lack of attention to the feelings and emotions of a person is basically objectifying that person which happened to the woman in the novel.

The following lines also depict how she is deprived of any emotional support and has no one to listen to her. Her own husband didn't give any attention to her feelings and emotions and thus she is objectified by the way her inner condition was neglected.

Oh my sang-e Saboor, I've so much to tell you She moves back. Things that have been stored up inside me for a while now, we've never had the chance to discuss them. Or- lets be honest you've never given me the chance (Rahimi, 2008, p.42).

Reduction to Body

According to Rae Langton, reduction to the body

occurs "when one treats an object as identified with its body or body parts" (Langton, 2009, p.228-229). The reference below shows how her body was seen as an object of lust and a sexual toy by her own brother-in-law who used to spy on her and ogle her. She was judged by her body and body parts.

Your brothers have always . . . They spied on us too, at night . . . (Rahimi, 2008, p.26).

Reduction to Appearance

It happens "when one treats it primarily in terms of how it looks, or how it appears to the senses" (Langton, 2009, p.228-229).

Silencing

It occurs when one treats it as silent, lacking the capacity to speak (Langton, 2009, p.228-229).

The woman in the novel has stacked her feelings on her heart which were not listened to by anyone as she was a woman. When her husband becomes comatose and while she is taking care of him, she gained the strength to speak and finally one day she busts out all that was lying inside her.

From the following lines of the novel, the silencing of women can be seen:

And the voice coming out of my throat is a voice buried for thousands of years (Rahimi, 2008, p.65).

When she finally gathers the courage and confesses everything, she is completely silenced by her husband forever. Here the character of the protagonist is objectified.

Effect of Objectification on the Lives of Women

The way the protagonist was carrying a sea of emotions and secrets in her heart shows the fear of patriarchal norms in the heart of a woman which makes her suffer for her whole life but she never speaks. And a person who doesn't speak suffers mentally. The woman in the novel was suffering mentally because of the objectification she was confronting. She was unable to express what she was feeling and what she wanted so it all piled up as pain in her chest which she was carrying. That pain and suffering were making her suffer more. When her father was treating his daughters like objects and was giving more importance to the quails, she became mad and set the quail free to a stray cat. She stayed

there to watch the cat eating the quail. She felt happy because the one who snatched her rights was dying mercilessly. It shows the effect of objectification that harms a person mentally. The effect of objectification on a woman's life can be shown by the following lines from the novel:

I felt so frustrated and desperate that I started licking the floor like a fly, licking up those few drops of blood from my father's quail that had dripped onto the floor (Rahimi, 2008, p.30)

The above lines show the frustration that the protagonist had against the quails that she even wanted to suck the blood out of them as revenge for what they snatched from her-her father's love.

The fear of rejection by patriarchal society directed her to a wrong path where she chooses to have a baby with someone else secretly just to save her marriage. The following lines from the novel present her choices that were affected by patriarchy and the process of objectification which defines a woman by her body and body parts: Everyone thought it was me who was infertile. Your mother wanted you to take another wife. And what would have happened to me? I would have become like my aunt (Rahimi, 2008, p.66).

The following lines show that the fear of becoming like her aunt who suffered throughout her life because of her inability to become a mother made the protagonist opt for the wrong path to save herself from the harshness of society. Objectification affects the lives of women so much that they start justifying the norms of society to be accepted.

The process of objectification of women makes women internalize this concept of society and they start seeing and using their selves as an object to survive and to be accepted. This further lets society marginalize them.

Conclusions

The findings of the study reveal that the protagonist of the novel *The Patience Stone* has been objectified. She is objectified by her father, husband and other male characters of the novel except her father-in-law. She has been objectified by society as a tool of sexual desires for men and as a servant for the family. While living in a patriarchal society she is governed by men. Man is the centre of everything in a patriarchal society. He treats women as an object and not human beings. Patriarchy is a system which objectifies women. Man is the objectifying force while the woman is the objectified one. The woman is a subordinate and helpless being under the rule of men in the patriarchal system. Her basic rights are robbed by patriarchy. The protagonist faced objectification in childhood against quails, in adulthood- at the time of her marriage, in married life- by her in-laws and husband and at last by that soldier but she was so much silenced by a society that her sufferings reached the zenith of patience and finally exploded in the form of confessions of feelings and secrets. She has been silent all her life and when she speaks and confesses her feelings that become the cause of her death she perfectly depicts the objectification of women and what consequences they face when they disobey men and speak for their rights. Thus, a woman is a sufferer in a patriarchal society. She is reduced to a mere object which could be used, governed, violated, neglected, owned and interchanged. It is concluded that the features of objectification given by Martha Nussbaum and Rae Langton are present in the novel *The Patience Stone* written by Atiq Rahimi and objectification of women takes place in the novel.

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