

## POWER STRUCTURES AND SOCIAL DYNAMICS IN BAQIR'S BEYOND THE FIELDS: A CULTURAL STUDY IN BOURDIEU'S PERSPECTIVE

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### Abstract

*This research investigates the cultural experiences of people living in Pakistani society. This study aims to examine "Beyond the Fields" (2019) by Aysha Baqir using the lens of practice theory by Pierre Bourdieu in cultural studies and, this research probes to uncover the complex structures and social dynamics molding individual practices in the context of post-colonial Pakistan. The protagonist of the novel Zara, traverses social constraints, & the narrative illustrates cultural practices, power struggles, and inequalities. Within South Asia's sociocultural context, the current study delves into the complex discursive practices and power dynamics that have maintained gender-based oppression. Bourdieu's concepts of habitus, structures, practices, symbolic power, doxa, orthodoxy, heterodoxy, and social reproduction are involved in the theoretical framework. Bourdieu's theoretical framework provides a lens through which we discern how habitus is formed unconsciously from our surroundings, and how power dynamics and gender inequalities are part of the external structures. It is examined through different characters how the novel "Beyond the Fields" depicts the intricate social structures contributing to differences in individual practices. Protagonist Zara's journey from establishing her habitus due to society's structures is the main part of the investigation. Key concepts of Bourdieu escort the analysis, addressing emancipation social change & reproduction of the structures. This research's significance lies in enhancing readers' comprehension of Pakistani literature and carrying it out as a source for further study.*

**Keywords:** Cultural Practices, Gender Roles, Practice Theory, Structures, Habitus, Doxa.

### Introduction

This is the introductory chapter of this research article and sets out on an exploration to examine the intricate subtleties of the practice theory. Rooted in an attempt to comprehend and innovate, this article digs into the social dynamics & power structures in the novel "Beyond the Fields" (2019) by Baqir.

For understanding social dynamics and power structures in Pakistani society "Beyond the Fields" (2019) is a masterpiece. The protagonist of the novel Zara undergoes an interesting journey from her childhood to adulthood. Society has an impact on her journey. Her journey is molded by her behavior which is constructed by her society's structure—the novel talks about family dynamics and the intricacies of family bonds. Impacts of patriarchy through different men are represented, Tara's husband and father are the profound example of patriarchal hegemony. The novel focuses on the power of getting an education. Zara an enthusiastic girl wants to get an education but faces many hindrances from her fellow women in society. Zara's personal growth & empowerment show her journey towards resilience & inner strength.

Pierre Bourdieu (1930-2002) was a sociologist from France and a public intellectual. Bourdieu has made many contributions to general sociological theory. He is famous for theorizing the connection between culture and education & research into the convergence of class, education, and taste. He is renowned for pioneering the terms such as cultural capital, habitus & symbolic violence. All these terms fall under the practice theory. "In the case of sociology, however, we are always walking on hot coals, and the things we discuss are alive, they're not dead and buried"

(Bourdieu, n.d). Bourdieu's book "An Outline of a Theory of Practice" (1972) is a famous book in which he has given an introduction to the theory of practice, he has given many terms and examples to justify the theory of practice in this book. "Practices" is a subject that has importance in sociology & in many different fields of social sciences, and also in anthropology. Comprehension of practices can be applied to everything from everyday tasks to highly structural behaviors in formally created institutions. Anthropologists study a variety of practices, some are localized, while others are overtly generalized and apply to a broader social reality.

The contribution of practice theory in analyzing Baqir's novel is great. The lives of both the sisters Zara and Tara are analyzed by the use of Bourdieu's practice theory. Also, the influences of society on the lives of Zara, Tara, and other characters are analyzed using this theory. Power structures and social dynamics in society are also presented in the analysis of Baqir's book. In the 1980s Pakistan, varied power structures prevailed and all these power structures are wonderfully analyzed in the study of Baqir's novel, because that time was of martial law by General Zia Ul Haq, so many injustices were occurring to the women, law Hudood Ordinance was established. Even in that period, the elder women were also suppressing the younger girls, they did not think about them as living beings, and it was part of their legacy. Such problems are discussed and analyzed by using Bourdieu's practice theory.

Women all over the world are facing marginalization, especially women in South Asia who are the victims of this marginalization. Through her novel "Beyond the Fields" (2019) Baqir has contributed to women's empowerment in the best possible way. "Raise your words, not voice, it is rain that grows flowers, not thunder" (Rumi). The article "My Voice: Aysha Baqir '95 on #Me Too and the Asian Women" which appeared in the fall 2019 issue of Alumnae Quarterly, tells us about a discussion on the condition of women represented in "Beyond the Fields" (2019), and it also tells us about the Baqir's contribution in the society.

This discussion tells that Ayesha Baqir has contributed to the most sensitive issue of society by speaking through her novel and its characters, Zara, Tara, Omar, Amma, Abba, etc. According to the World Health Organization, almost one in every three women worldwide has faced sexual as well as physical abuse by their parents, as well as partners & faced non-partner sexual violence. She says that I got to know about this truth during my research, which I was doing for my book. This realization pinches me whenever I perceived that such women were not just from my country Pakistan, but also from the other countries of Asia. It raised the question of why they are kept silent until now. Speaking in the initial days of the movement #MeToo, Baqir says I contemplated the difficulties Asian women encountered whenever they speak out against the abuse and rape. In many Asian communities, patriarchal norms give priority to family honor above individual rights. This type of cultural context aids in describing why most people were at first dubious about joining this movement. Women probably seek support locally, but due to the legal barriers and discrimination justice is hard to obtain.

The novel talks about the condition of people living in the society as inferior, because they have no voices, especially women are under oppression and elderly women make themselves and their daughters inferior, because of the culture of Pakistani society. On the other hand, peasants are also considered inferior because they also have no rights on their own lands. Landlords have control over peasant's lands and make them voiceless. Even Zara's sister Tara gets raped by the landlord's guards and gets no justice. Tara's parents get her married to an owner of a prostitution center. Even her parents do not check her after getting her married to a father of 3 children, who is an owner of the prostitution center. These things show that in 1980 Pakistan most of the society especially rural

areas was poor. And the reason for their condition was their own rituals. Zara tries to speak, she has a spark to rebel against set norms, even she recalls her Nani's saying "Dreams were like fireflies. We had to grasp them, catch them. Otherwise, they would fly away. And it would be dark again". (Baqir, 2019, p.76).

Through the application of Bourdieu's theory of practice to "Beyond the Fields," this research aims to contribute to the analysis of how the characters' habitus, the field they navigate, and the forms of capital they possess (or lack) impact their lives and choices. This approach can provide a deeper understanding of the power structures, constraints, and inequalities faced by the women and peasants in the story, as well as their strategies for navigating these challenges.

### **Statement of the Problem**

The statement of the problem for this research is to investigate and unveil the underlying social dynamics and complex power structures in society contributing to differences in individual practices in the novel. This study seeks to address the gaps in the current scholarship by employing a theoretical framework of Cultural Studies, integrating the insights of Pierre Bourdieu, to provide a comprehensive and nuanced understanding of the novel's portrayal of cultural practices in the postcolonial Pakistani context.

### **Research questions**

- How does the novel "Beyond the Fields" by Aysha Baqir depict the intricate social structures that are contributing to differences in individual practices?
- How does "Beyond the Fields" by Aysha Baqir illustrate Bourdieu's theory of practice in cultural studies?

### **Significance of the study**

The research is significant as it highlights Pierre Bourdieu's concept of practice theory and critical insight into the selected fiction of Aysha Baqir through these Concepts. Thus, this research has established that knowledge enriches the reader's understanding of literary pieces and can supplement novel values of literary interpretations. It creates reference material and provides scope for further study.

### **Literature review**

This literature review is divided into 3 sections, each section talks differently and gives a comprehensive detail. In the first section of this literature review evolution of the theory is discussed, as how it has evolved. In the second section I have discussed and elaborated the reviews on primary text and in the last section of this literature review gap is addressed, and how this can be covered. Each section contains a comprehensive detail based on its purpose.

While Bourdieu is not the first, who talked about practice theory. Many theorists before him, talked about Practice theory. Nothing exists in a vacuum, everything has its origin and over time, evolution occurs in that specific thing. Bourdieu is one of them who has given his own perceptions about this theory. He is the part of the evolution.

Hegel's book "The Phenomenology of Spirit" (1807) highlights its varied nature and its prominent contributions to history, philosophy, and social theory. Hegel describes the book as an "exposition of the coming to be of knowledge" (Hegel, 1807). This book captures the essence of Hegel's exploration of human consciousness and the evaluation of self-awareness via various stages. This book makes development in concepts like ethical life, Aufhebung, absolute idealism, and dialectic.

His emphasis is on the thing that freedom, which is a modern idea, is not just a random thing, it is rooted in history and how societies have developed over time. He discusses the need for practical reason in ensuring that societies function properly, it includes considering what works and what does not work in particular circumstances. Furthermore, he strongly believes that, despite potential paradoxes, free societies are capable of resolving their conflict. Hegel's "The Phenomenology of Spirit" is an asocial theory, philosophy, and history that tells us why we are so attracted to freedom; it can also tell us much about modern society. It is the same as using special eyewear that helps you look at the world with a new perspective.

Overall, Hegel's book offers a treasure's comprehension of the practical dimensions of social interactions and human existence, making prominent contributions to the theoretical framework of practice theory. Through its examination of dialectics, freedom, consciousness, and recognition, Hegel's work provides a rich foundation for comprehending the complexities of social life and practice.

Capital: A Critique of Political Economy, in German it is named, *Das Capital: Kritik der politischen ökonomie* (1867). This work is typically known as *Capital*. Marx in "Capital" (1867) dives deep into the world of capitalism, looking at how people work, trade goods, and interact economically. Marx in "Capital" (1867) zooms in on the essence of capital itself, focusing on its self-expansion, or what he calls valorization. Marx explains that capital takes two main forms: money and means of production. However, these forms only scratch the surface, at its core, capital is the ever-expanding value. The chain of capital, which consists of the three interrelated processes of distribution, consumption, and production, is fundamental to Marx's theory. Capital is put into production, value is extracted during distribution from access labor, and realized value is brought full circle via consumption, which keeps capital growth going. Marx's comprehension of capital, which lights up the clash embedded in capitalism, basically incorporates the complex social relationships & procedures that support economic systems along with the material assets.

Maximilian Karl Emil Weber (1864-1920) was a German jurist, political economist, sociologist and historian. Weber's "Economy and Society: An Outline of Interpretative Sociology" (1921) book is an outstanding sociological treatise. This book leads us on an engrossing voyage via the intricate nuances of human civilization. Weber reveals a deep comprehension of moral principles, social systems, and the mysterious causes behind human conduct throughout its pages. Interpretive sociology is fundamental to Weber's approach. Interpretive sociology is a lens by which Weber seeks to expose the underlying motives and subjective meanings that underlie human behavior.

However, despite not introducing the term "practice theory" Weber's analysis of social actions and institutions is consistent with its basic principles. Weber unveils the goal-oriented, intentional character of individual actions within specific socio-cultural contexts, via his topology of social actions & analysis of financial behavior. Weber's thorough analysis of bureaucracy and its organizational structures accentuates the entrenched behaviors in the institutions of bureaucracy even more. Moreover, Weber masterfully traverses how religious beliefs impact economic behaviors & attitudes in his seminal work "The Protestant Ethic and the Spirit of Capitalism" (1904) which subtly addresses the main questions of practice theory.

Because of its thorough perceptive observations and empirical study, "Economy and Society" is viewed as a remarkable attainment in the field of sociology. His lasting impact extends well beyond intellectual walls, his enduring analysis of power, bureaucracy, and the intricate interactions betwixt institutions as well as cultures have influenced scholars in varied fields. Weber is not the



founder of practice theory, his exploration of motivations, social phenomenon, and institutional structures resembles the practice theory.

All these theorists did not develop a theory of practice as Pierre Bourdieu did. Their thinking and ideas help in creating the theory of practice. Bourdieu's work builds upon and synthesizes many of such earlier ideas, leading to the development of a distant approach to understanding the rules of everyday practices and shaping social life.

Varied reviews on Baqir's novel tell us about the scope of this book. According to Koi Kye Lee (2019), the debut novel of Aysha Baqir "Beyond the Fields" represents Zara's journey from Bahawalpur, a village in Punjab, to the city of Lahore, he undergoes a journey to rescue her sister, Tara, from a harrowing fate. The theme of family bonds, social inequality, and grief especially for women in Pakistan's agrarian society is presented in this novel.

Rakhi Dalal (2020) writes about the novel "No Men for One Day, What if there were no men for 24 hours?". The reluctance of independent, educated women to walk alone highlights enduring social constraints, even in ostensibly progressive societies like 2020. This fear reflects deeply ingrained social norms as well as underscores the pervasive challenges women face globally, especially in oppressive systems. In this novel small village in 1980s Pakistan is presented in which women have no place in society.

In the last section of this literature review, I will be discussing or describing the gap, which will be discussed thoroughly in this research. By conducting a cultural study from Bourdieu's point of view, I can fill in the gaps in the literature review about social dynamics and power structures in Baqir's "Beyond the Fields" by delving more deeply into the intersections of symbolic violence, social reproduction, and cultural capital in the context of the book.

The non-appearance of the research on the novel "Beyond the Fields" via the lens of Bourdieu's sociological scaffolding gives a notable gap in scholarly investigation. By focusing on this undiscovered area of study, I aim to shed light on the complicated social dynamics that are implanted within the text, unveiling layers of different meanings as well as social importance that have not been explored. My aim for fulfilling the gap in this literature review is to contribute to cultural studies. No research according to cultural studies has been done on "Beyond the Fields", I feel the need to contribute to this field as a researcher. This research will be very helpful for the future researchers.

### **Theoretical framework**

Bourdieu's, "An Outline of a Theory of Practice" (1972) talks about how privileges and biases in society can mess up anthropological and scientific work by taking no notice of social factors. It says that anthropologists, by remaining disengaged, might miss out on the real complexity of social stuff, turning it into just communication.

Bourdieu (1972) offers a new perspective to comprehending society, he aims to viaduct a gap amidst individual choices and rigid structures. He initiates a concept named the habitus, habitus is primarily our inner compass molded by our upbringings and experiences. It directs us towards how we should act & react in varied situations. In Baqir's "Beyond the Fields" (2019) Zara's father dominates the household, "male domination is so rooted in our collective unconscious that we no longer even see it" (Bourdieu, 1998). I have discussed this whole idea in this research, and it represents how the characters' internal compass is shaped by their upbringings. According to

Bourdieu (1972), society is not just a blend of structures or is not solely molded by an individual's free will. Rather, according to him society is a mixture of both the structure and human agency. According to Bourdieu (1972), white lies and collective beliefs are not intentionally crafted to deceive others by some controlling groups. Instead, they arise from the social environment of people who live in that environment. This is influenced by what Bourdieu calls the “habitus” which is basically the collection of habits and attitudes we pick up through our experience and upbringings.

“parallel-cousin marriage can be seen differently,..... Firstly it can be seen as an ideal form of marriage....., secondly, as a moral duty..... On one hand, there is genealogical interpretation, and on the other hand, there is an economic and political interpretation.....”.  
(Bourdieu, 1972, p.43)

Bourdieu puts forward a theory of how we do things that tries to bridge the gap between seeing everything as purely subjective or objective. He wants to explain how the larger systems around us, our attitudes and habits, and the things we do are all connected in a kind of back-and-forth relationship.

By the concept of ordinary stuff, Bourdieu (1972) means that the actions we undertake daily even without giving them much thought, such as saying hello to someone or cleaning our teeth. These actions are deeply ingrained in us, even though we become unaware of such actions that we are engaging in them. As in the novel “Beyond the Fields,” (2019) characters do everything as part of their routine, Zara’s mother does not support her daughters, she only focuses on her son Omer’s education. By the concept of extraordinary Bourdieu (1972) means the things that bring us out of our daily routines. These are special items that shake up social norms, they are not the things of everyday routine. In the study of the novel “Beyond the Fields” (2019) I have discussed that Zara does extraordinary things, she educates herself and frees her sisters at the cost of her virginity and still lives a contented life.

Thus, structure shapes human behavior, structures create habitus. Habitus is a term used to describe the internalized attitudes, routines, and thought patterns that people develop as a result of their socialization. Habitus is a main and crucial concept in Bourdieu's theory.

The environment is what people see and act upon as a collection of mental as well as practical filters that habitus imposes upon their cognitions and behaviors. It affects all of their decisions, preferences, and actions. Habitus helps us understand why we do things in a certain way every day due to how we are raised and educated, and the class of society we belong to. For example, a person who grows up in a working-class family may develop a habitus that emphasizes practical knowledge, thrift, and co-operativeness. Practices are the visible behaviors, actions, and routines that people perform in certain situations. Even those structures can be impacted by habitus. Bourdieu (1972) argues that practices are neither coincidental nor systematic. For example, a person's habitus together with the social conventions of the place in which they live influence how they will dress, eat, and so forth.

Bourdieu’s theory highlights the interplay between such components as well as how these components work together to sustain social life & the continuation of inequality. All the above-mentioned concepts are part of these three elements.

Doxa describes the accepted and unquestioned standards, values, and ideas that permeate society, such as the basic beliefs and methods that people embrace without question. In this research, through the characters of “Beyond the Fields” (2019), different women with typical ideas and beliefs, are discussed.

The term orthodoxy represents the officially recognized or approved ideologies within a community. For example, religious dogma, academic paradigms, or political ideologies can be termed as orthodox. I have discussed the religious orthodoxy in the analysis of the novel, because the time that is presented in the novel is 1980, at that time martial law was imposed, and in the name of Islam, Zia up Haq was imposing strict laws on women.

Another term heterodoxy is a contrast to orthodoxy. Heterodox beliefs are alternative beliefs that are against the prevailing beliefs. In “Beyond the Fields” Zara represents heterodoxy. She is an exception in this novel. Zara, like the other girls of her society who accept their fate as part of the habitus and structures, does not accept her surroundings and becomes the voice of the marginalized.

Symbolic capital and modes of domination are keys to understanding the power functions in society. “symbolic capital” means the status, social value as well as acknowledgment ascribed to particular connections, cultural activities, or connections. It includes every type of symbolic and cultural asset that groups or people own.

To sum up, the theoretical framework that has been presented here offers a strong basis for comprehending the phenomenon being studied. Through the integration of fundamental ideas from various fields, this framework provides a thorough perspective for examining and interpreting empirical data. This framework helps a researcher to enhance their understanding and make advancements in understanding society.

### **Research Methodology**

“Research methodology is different from a research method because research methods are the tools used to gather your data” (Dawson,2019). Here the research methodology is textual analysis.

In Gabriele Griffin’s book “Research Methods for English Studies” (2013) Belsey has given textual analysis as a research method. In the chapter “Textual Analysis as a Research Method,” Belsey contends that in every discipline textual analysis is important because through it hidden meanings of the text can be uncovered. I have uncovered the hidden meanings through close perusal of the primary text. “Titian’s Tarquin and Lucretia” is a common text, and in English, maybe it seems unconventional to choose a painting, but with the painting, a detailed examination can be possible. The text “Titian’s Tarquin and Lucretia” (1571) is less familiar, so with the analysis of this text, fresh insights can be given. Research methodologies’ interdisciplinary nature can be highlighted and the study of art through this book can enhance the author’s comprehension of the text analysis. Many questions arise from Tarquin and Lucretia's analysis. In “Titian’s Tarquin and Lucretia” (1571) the location of light & composition gives rise to where our commiserations lie and nudity emphasizes violence in place of eroticism. “Tarquin and Lucretia’s” preliminary analysis gives us an understanding of feminist politics. While relying on external knowledge textual analysis can be closely examined. For valuable insight secondary sources help, but for maintaining originality secondary sources should sparingly be used.

The difference is that the writer tentatively attempts his answers to things that the text suggests rather than passively accepting what others have said, that is not to say the original response doesn't take this form at all. In this way, instead of defeat by pure subject sanity, questions raised in a piece of writing are answered within the piece; though much thought is needed because implications for a reader or viewer have yet to be worked out. Proper purposes involve understanding the other person's situation and leaping over one's own in favor of another's. When using gap geography to interpret his emotional responses without calling upon anyone, this kind of Fundamental Author Person-Action makes something in English that Caribbean readers could

mix up without hesitation with what they were raised upon. Different points of view could provide apprehension that all the perusals are equal and traditional cultural criticism tries to address this problem. However, by emphasizing the representation of text and targeting the audience this issue can be reduced.

This text emphasizes the textual analysis rather than applying preconceived notions to the text. Tarquin and Lucretia's painting represents many interpretations such as not rape but rather permission of one's body leading to infidelity, rape and retaliation, or rape and agreement under duress. So my methodology for textual analysis is according to Belsey's representation of the textual analysis.

### **Textual analysis**

This textual analysis is based on Baqir's novel "Beyond the Fields" for analyzing social dynamics and power structures that are prevailing in society. Using Bourdieu's theory of practice, an investigation of social structures and power dynamics unfolds. Pierre Bourdieu's composition lights up the complex interplay between human beings and their environment, highlighting the different methods in which structure, practice, and habitus intersect to form behavior & perpetuate social hierarchies.

Baqir puts in the power structures through these lines "And when the bus engine growled....., I hunkered down on my seat....."Down, jaahil!" the bus driver roared". (Baqir, 2019, p.9). This passage highlights the power structure through gender inequality. A bus driver is a male and Zara is female, in society, men are considered superior, and the driver uses bad language to portray his dominance. In society, men's role is structured as superior which is why it becomes a part of their habitus to demean women based on their structured roles. So, the driver is using such insulting remarks as jaahil, because it is a part of his habitus. Bourdieu's concept that the external structure of society and the internal cognition of man work hand in hand in a culture that is portrayed here. In Women's Rights and Human Rights article by United Nations Human Rights, (2014) is written about the protection of gender rights

"Non-discrimination and equality between women and men are central principles of human rights law. Both the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights prohibit discrimination based on sex and guarantee women and men equality in the enjoyment of the rights covered by the Covenants" (p. 29).

The protagonist of the novel Zara, develops her habitus through her upbringing in Pakistani society, where the familial expectations, social norms as well as traditional gender roles dictate her anticipated role or value as a girl. Zara's parents want her to marry at a young age according to the social expectations and her obedience to her parents' wish shows the deep internalization of the norms, regardless of her inner turmoil. "Amma had declared I was old enough..... Amma and Abba wanted me married "the sooner the better," (Baqir, 2019, p.10). These lines truly present Bourdieu's thoughts on habitus "The habitus is the source of these series which are objectively organized as strategies without being the product of a genuine strategic intention.." (Bourdieu, 1972, p.73).

Structure plays an important role in the external institutionalization and shaping of individuals' choices and actions. Baqir puts in her book through the dialogues of protagonist Zara "She had shown me off to aunties wanting 'good girls' for their nephews.. But they said I wasn't 'white'



enough... And I didn't have much of a dowry" (Baqir, 2019, p. 10). This passage shows that economic inequality, class as well as cast, and patriarchy play a prominent role in governing Zara's opportunities as well as options. Zara constantly faces pressure to conform to the social expectations, her mother presents her in front of different matchmakers, and she faces rejection due to her dark complexion. Society wants girls who bring a dowry to their in-laws, and this is a deeply ingrained social expectation in the minds of the people. Zara gets rejected because her parents are unable to fulfill the demands of the people who come to see their daughter for marriage. All these things show the structural forces on Zara's life trajectory. Here the interplay between individual agency and social structures is evident.

Her mother shows authority over her children Zara, Tara, and Omer, especially on her daughters. Zara, Tara, and Omer's attempts to hide their actions reflect the learned responses towards the authority figures as well as familial expectations because their mother asks them about their absence from the house in anger, "Zara?". "You went out?" Amma's voice tightened with anger. "Haven't I told you and Tara a thousand times not to?... Do you want to ruin our family name? Where is Tara?" "We're here. Sorry Amma," called Omer, bounding in" (Baqir, 2019, p.35) in this type of strict environment, most children learn to hide their actions from their parents because it becomes the part of their habits to hide the things from their parents so that they can avoid themselves becoming victims of their anger. This is a part of the social structure that girls are not allowed to go outside of their houses. They are denied the basic freedom and rights. The minds of the elder women who are in authority like Zara and Tara's mother, discriminate against their daughters because their minds have been structured in this way since childhood.

Different theorists have given their ideas on authority. According to Max Weber, authority can be seen as a power, that is used to get command over certain areas

"This concept is a social event.., and even emphasizes that its use is in the form of social authority. Weber uses the terms "autoritat" (authority) and "herrchaft" (sovereignty, power) for authority. The concept that should be preferred in terms of being suitable for the purpose is "herrchaft" because this word represents more the emphasis on sovereignty..." (Tortop, et al., 2016, p. 427). Social dynamics and power structures that are created due to the habitus of the people living in the society are presented in these lines, "Bari Masi, had barged into our house yesterday... she had frowned. "Where is your mother? Has she left you alone?" (Baqir, 2019, p.37). Bari Masi is an elder lady of the village and believes that girls should not stay at home alone because she is in power and has her own beliefs as all the other women in the society, that is why she shows her authority over Zara even though she is standing in Zara's house. It was also the time of Zai-Ul-Haq's regime and at that time girls' rights were neglected. She represents the power structure, that whoever will be in power in society, will dominate the ones who are not in power as Zara, Tara, and most of the other girls. This thing that girls are inferior and elders can treat them according to their own will is deeply ingrained in the minds of the elder women who are in power, because external structures shape internal thoughts, and this practice is prevailing in society.

Through the social and familial environment of Zara and Tara, Pierre Bourdieu's concepts of collective beliefs and white lies that are constructed through structure & habitus are brilliantly illustrated. These lines "As soon as we learnt to walk, Amma set us on chores...." (Baqir, 2019, p.39) alludes to the habitus that constructs the collective beliefs. Here collective beliefs are shown through Amma's actions, she thinks that girls come to this world just to do house chores. She distributes the house chores among her girls Zara and Tara. Amma's imposition of house chores

is a type of power, and such kind of power is sustained via “white lies”, an understanding builds via this process that, this kind of labor is necessary and natural.

In Baqir’s narrative, education is not an important part of individuals’ lives in the protagonist’s village. It is evident that the denial of education is objectified in the individuals’ minds, especially the restriction on girls’ education is implemented. When Majjo Phupphi enters Zara’s house, “I stopped while walking in. With a piece of paper that was rolled,... Phupphi was wailing”(Baqir, 2019, p.60), she asks Amma to read the newspaper, but suddenly Zara grabs the newspaper from Phupphi’s hands and starts reading it “I took the leaflet,....., Phupphi shook her head and then Phupphi’s gaze swayed towards Amma. Are you training her to read?” Phupphi grasped Amma’s arm” (Baqir, 2019, 61). Majjo phupphi looks at Zara with suspicion, because it seems like Zara has broken the traditional expectations. Majjo Phupphi’s action of gripping Zara’s mother’s arm and suspicion about informing her father shows an effort to fortify the social norms of women’s ignorance, embodying the protagonist’s education even as a lawbreaking against patriarchal control.

Here, in this objectification and embodiment, Majjo Phupphi is representing the power dynamics of society. Because Majjo Phupphi and all the elder women are in power over the younger girls, that is why the women in power like Majjo Phupphi are not permitting the girls to get an education. Power is so objectified and embodied, that even though Zara is not Majjo Phupphi’s daughter still Phupphi is dominating her, and her mother is giving lame excuses to her and strengthening the prevailing power structures in society.

Amma’s response to Majjo Phupphi showcases the embodiment of external objectification. “She is just teasing you.” (Baqir, 2019, p.62), Zara’s mother’s response when she tries to draw away Majjo Phupphi’s attention and reduce Zara’s potentialities shows nuanced incorporation of resistance. Amma showcases the defensive role, protecting Zara’s burgeoning ability to read and write from the punitive patriarchal constraints while negotiating Majjo Phupphi’s power dynamics. Amma’s suggestion to showcase gender objectification. Even society along with Amma denies education and literacy, but still Amma and Majjo Phupphi prioritize Omar’s education because he is of male domain.

Doxa is represented in Amma’s speech. Through her speech traditional roles of gender are represented. “Zara!”..... Amma said, “Love and pranks would not help you in the house of your in-laws” (Baqir, 2019, pp.85-86). It is part of the Doxa, that women are anticipated to obey their in-laws as well as husbands.. Women are expected to fulfill their responsibilities without question. Amma represents this system of belief as natural.

Orthodoxy illustrates the approved or officially recognized ideologies in a society. In orthodoxy, some powerful groups create authority and hegemony over the subordinates. In Baqir’s book, landlords’ illegal authority over peasants’ land represents their position as a dominant group because they belong to a dominant class which is economically dominant. Landlords and departments who control the prices of crops and suppress the farmers because they are in power. In Baqir’s narrative, “How was your meeting?” “waste,” “our landlord blames the department as corrupt, and they utter that the landlord is a fraud. They tempted us into the scheme which is ‘double the yield’... We cannot do anything.” (Baqir, 2019, p.47). This situation illustrates a battle against the dominant class. Abba including peasants are grappled with a system in which orthodox narrative is fostered by the landlords and department. They also trap the farmers in a “double the yield” scheme. This thing legitimizes and supports the domination that landlords and departments have over the peasants. Yet the landlords and department work to sustain the prevailing power

dynamics, but the allegation of deception by both the department and landlords is seen as an internal dispute among the dominant groups. Farmers are grappled by the orthodoxy. Pledges of enriched yield, give a lure of independence on the ones who command the prices and markets. Such dependence fortifies the prevailing power structures and makes it intricate for the peasants to escape the situation. Abba's description of meetings as nothing but a waste shows the fruitlessness of endeavoring to change or resist the presiding narrative because power holders leave the farmers powerless and continue to control terms.

Zara showcases heterodoxy by challenging the orthodoxical position of virginity. Zara places herself on a steel bed in doctor's clinic. After that, suddenly, she experiences an emotional and psychological reaction, palpable by a reminiscence of feeling helpless and trapped in the middle of the fields, (Baqir, 2019, p.252). All these things trigger a perception of desire as well as resistance to autonomy and lead to the sudden resolution to surge, shove the arm of the doctor away, and peter out of the doctor's room. Such actions of defiance showcase heterodoxy, daring the authority as well as command of medical organization. It also challenges the orthodoxical concept of virginity. By using the notion of heterodoxy, it is evident that Zara acts as a declaration of individual agency & a dare to the controlling power structures, illustrating the conflict between personal autonomy & institutional authority.

In the end, the analysis of Baqir's novel via the lens of theory of practice by Bourdieu unveils the profound as well as far-reaching association of Bourdieu's concepts when it is implied beyond the conventional field. Analysis that I have done, has represented that Baqir's insights and experiences expand Bourdieu's theory, presenting a rich comprehension of the social dynamics and power structures in action in complex and diverse environments.

### **Conclusion**

In the analysis of the novel "Beyond the Fields" by Baqir, we get to know that she has masterfully presented the complex power structures and social dynamics, that describe the rural society illustrated in the book. Concepts of habitus, structure, practice, doxa, orthodoxy, heterodoxy, symbolic power, and material power by Bourdieu are especially insightful in analyzing the characters' habitus and the social structures that compel and permit their acts. Through these concepts, I have analyzed the characters' behavior and the impacts that shape the characters' choices. For example, we get to know that Zara's decisions as well as interactions are deliberately determined by the cultural norms and social economic circumstances of their rearing, reflecting the continued impressions of habitus and structures on the individual agency. Various symbolic, economic, cultural, and social capitals play an important part in the power and social dynamics in the novel. In the analysis of this novel, the higher tapestries of power structures and social dynamics are analyzed, through the deeply comprehensive Bourdieu's perspectives. In this research, the sociocultural truths are critically examined & the enduring influence of power or inequality in molding human experiences is also represented.

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