



## The Exploitative Role of Patriarchy and Capitalism: An Ecofeminist Study of Daniyal Moenuddin's *Provide, Provide*

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### Abstract

This article is an ecofeminist critique of the short story *Provide, Provide* taken from Mueenuddin's (2009) collection of short stories *In Other Rooms, Other Wonders*. This study centers on how women and the environment are interlinked in terms of oppression in rural Pakistan. It examines how both land and women have been objectified by capitalism and male chauvinism that reduce them to mere objects that can be sold and owned. By analyzing the roles of the women portrayed in the text, one can observe how the patriarchal attitudes result in the prerogative of their bodies. This entails a situation where the individuals and communities are locked out from enjoying independence of actions, restricted economic liberty, and restricted access to education and healthcare services, among others. This exploitation also has negative impacts on the environment. The study pays keen attention on features, which relates real-life issues of ecofeminism and relates the way women and the environment are treated. This explains the way patriarchal capitalism impacts the marginalized communities. In the short story, *Provide, Provide*, these global concerns are depicted, and the importance of the dual analysis of gender and environmental oppression is underlined. The revealed results of the study help to enrich the developments of ecofeminist studies by illustrating how literary works can challenge and shed light on the interconnection between people and nature and gender prejudices. Altogether the study reveals how the dual forms of exploitation need to be addressed for sustainable and equitable development.

**Keywords:** Ecofeminism, Patriarchy, Capitalism, Objectification, Marginalization, *Provide, provide*

### Introduction

Rural Pakistan is characterized by extensive agricultural plains and a traditional way of life which hosts a considerable population of the nation. These people depend on the land for their livelihood mostly through farming as their main economic activity. The relationship of the residents with their land is complex and is not only economic but also has cultural and social aspects as well. Agricultural-based communities are cyclic by nature because their economic sources are rooted in the land, while the sense of culture and ancestry is also dependent on it. However, the invasion of

capitalist and patriarchal borders has disrupted this mutually beneficial relationship. With its conservative focus on profitability, capitalism utilizes land as a mere asset available to support financial gain as much as possible. This view has instigated the commercialization and industrialization of farming; processes that focus on the short-term economic returns. The process of industrialization has adversely affected the traditional practices of farming by introducing machinery in farming, chemical fertilizers, and monoculture. These alterations have led to degradation of the land, loss of biodiversity, and exhaustion of natural resource base (Drucza & Peveri, 2018).

Pakistani women, especially from the rural areas, face various forms of oppression, subordination, and domination within a patriarchal culture. These systems strengthen the notion that men must dominate both the land and the resources while women are subjugated. As a result, it is portrayed that women are property, and their choices cannot be freely made by them. They do not have access to education, healthcare, and employment sources, which only serves to prolong and strengthen their dependence upon the dominant group. Such gender inequality is underpinned by cultural practices and legal frameworks that fail to uphold women's rights and instead subordinate them. This is also evident where patriarchal forces escalate their management over women in the prospect of controlling the land (Drucza & Peveri, 2018). In her work, *Theorizing Patriarchy*, Walby (1990) describes patriarchy as a structure in which men keep women subordinate, subjugated, and exploited through practice and institutions. This is seen in the daily social suffering of rural women in Pakistan where they are subjugated to violence, allowed limited mobility, and economically dominated.

Fanon's (1961) masterpiece *The Wretched of the Earth* talks about how colonial powers took advantage of underdeveloped countries to derive wealth from their resources, causing harm to the colonies. This historical context is also applicable to Pakistan, where the exploitation of land and women in rural areas can be seen as a continuation of colonial practices. Although the economic systems have evolved since colonial times, they still contribute to the ongoing exploitation and marginalization of both land and women.

The environment has received a lot of attention lately because of the harm it suffers from. A lot of studies, ideas, and theories have been worked on to address these problems. In this regard, Patil (2001) mentions that there have been a variety of studies, ideas, and concepts for solving environmental problems. In this sense, literature has served as a medium to create consciousness of these matters and explain how environmental degradation has an impact on people, especially the worst affected ones in the process (Glotfelty, 1996). *In Other Rooms, Other Wonders* by Daniyal Mueenuddin is a collection of short stories. It narrates the experiences of different people in the rural and urban settings of Pakistani society.

This is evident in a particular story, *Provide Provide*, which may, therefore, be analyzed based on the principles of ecofeminism. It discusses issues of social injustice, particularly regarding economic status, gender roles, and the dehumanization of women and the environment. Mueenuddin helps to introduce the reader to the reality of the rural areas of Pakistan and the life in this region under the influence of capitalist principles which reflects the impact of such forces on his characters, particularly the female ones.

This research also seeks to investigate the nature of the ecofeminist perspectives in Mueenuddin's (1990) *Provide Provide* focusing on how the story unveils the link between the domination of women and the degradation of the environment. Thus, we expect that the analysis of this short story will provide us with the necessary knowledge regarding the ways in which literature may

assist in comprehending the interconnection between gender, environment, and socio-economic systems in Pakistan. This perspective emphasizes the significance of raising awareness on the oppression of both women and nature within the same lens to gradually reduce and eliminate inequalities in society thus making the world a better place to live in.

The violation and domination of land and women of the rural Pakistan can be understood from both capitalist and patriarchal perspectives. These problems are evident in Daniyal Mueenuddin's *Provide, Provide*, but there is not enough critique focusing on both aspects particularly on how both are oppressed based on the principles of ecofeminist standpoint. This research aims to fill this gap by examining how the male characters in the story mistreat the land and the female characters. It also explains how one's oppression feeds into the other one. From this perspective, it will also contribute to the scholarly conversation about ecofeminism and demonstrate the impact of patriarchy and capitalism on rural Pakistan.

The study seeks to answer the following research questions:

1. How does *Provide, Provide* depict the exploitation of land and women by patriarchal figures?
2. How do the leading characters in the narrative embody and perpetuate ecofeminist ideas?

### **Methodology and Theoretical Framework**

This study uses a qualitative research method, employing a literary analysis approach, to investigate ecofeminist themes in Mueenuddin's (2009) short story *Provide, Provide*. The analysis focuses on evidence from the text to understand how Mueenuddin portrays the relationship between women and the environment. Greenham's close reading techniques are applied to examine the story's structure, the development of characters, and the themes closely (Greenham, 2018). The study also incorporates Warren's (1990) theory of ecofeminism, articulated in her seminal work *The Power and Promise of Ecological Feminism*, as the theoretical framework to place the findings within broader discussions on the environment and feminism. By analyzing the text in this way, the research aims to uncover the intricate ways in which the story reflects and critiques the connections between ecological and gender-related issues.

Warren's (1990) ecofeminist theory is especially valuable for this analysis because of its focus on the paradigm of the connections between women and nature, which correlates with the topics discussed in the story at hand. In this framework, nature is often feminized and seen as something to be controlled, paralleling the subjugation of women. She further suggests that all issues that illustrate oppression of women should be studied and cared for to ease the problem of unequal treatment of women (Warren 2000, p. 1). Warren's (1990) ecofeminism or ecological feminism focus on the assertion that women and nature are oppressed due to a patriarchal and hierarchical worldview. She insists that all these frameworks rationalize the subordination of women and nature with the help of value-hierarchical thinking, value dualisms, and the logic of domination. Value-hierarchical approach positions human over nature and men over women charting ulterior dualism that seeks to rationalize domination over both. She focuses on a key perspective and argues that the problems our society is facing are a result of the ethical concepts we have created ourselves. This is why our environment and society are getting worse.

### **Analysis and Discussion**

This section includes analysis of the text, and several aspects related to ecofeminist critique under the theoretical framework.

### **Patriarchal Structures in *Provide, Provide***

Patriarchy refers to a society in which men control the leadership at the political level, moral high ground, and other privileged positions in society. The implications of such prejudice are not unique to gender disparities only (Peluso, 2023). This system not only subjugates women and other marginalized groups but also violates the sovereignty of nature and of the land. Patriarchy as a socio-political system entails the subjugation of women and other vulnerable groups in an analogous way with regards to the subjugation of natural resources and the environment. Both are seen as objects that can be used, owned, and subjugated. Patriarchal exploitation asserts power over women through oppression and subjugation. The land is perceived as something to be exploited and utilized for economic benefit on a short term basis devoid of human responsibility towards its use and preservation. These result in environmental pollution, destruction of forests, and unprofitable farming techniques that decline the soil fertility and diversity. The same mentality that supports the oppression of women and other minorities supports the oppression of nature, leading to a cycle of destruction that harms both individuals and the world (Kuleli, 2021).

### **Harouni's Role as a Feudal Patriarch**

Through the interactions with the employees and family members, one can notice that Harouni's traditional and dominating personality is manifested and has an influence on his family and employees. "The men would be paid a portion of their wages throughout the year in wheat, which they preferred, saying that money might be spent, but as long as they had the monthly allowance of wheat their families would not starve (Moenuddin, 2009, p. 53)". He imitates the role of a commander at home and assumes an air of authority, demanding conformity to his decisions from his family members. "Harouni's children, seeing their inheritance bleeding away, said to their father, 'Jaglani's fleecing you. He's a thief. You should cut down on your expenses. If you must sell, for God's sake sell at a proper price. If I believed that Jaglani had cheated me,' said the father, I wouldn't believe in anything anymore (Moenuddin, 2009, p. 50)". This cultivates the feeling of domination, where his needs and desires overshadow the needs and desires of others. In the same way, Harouni has the same kind of social relationship with the workers and the tenants on his land as a patron. Although he provides for their needs, he demands obedience from them as well. This relationship highlights a power dynamic where he has a certain measure of control over them, and they are to obey him. "The old man thought that the people of Dunyapur, the village in the heart of the Harouni lands, revered his family, whose roots had been in that soil for a mere hundred years (Moenuddin, 2009, p. 50)". Also, through investing in industrial projects, Harouni's shows the exploitation of natural resources for monetary benefits. "Accustomed to having almost unlimited amounts of money, K. K. Harouni began selling blocks of land...with the sugarcane still standing, the hundred-year-old rosewood trees on the borders of each field thrown in for nothing (Moenuddin, 2009, p. 49)".

### **Jaglani's Rise to Power and Manipulation of Patriarchal Structures**

The manipulative nature of Jaglani can be seen through his actions and or interactions with people. He exploits the weakness of the farmers and workers of the country, feigning to show concern and equity while he is motivated by power wielded than anything else. "The men would be paid a portion of their wages throughout the year in wheat, which they preferred, saying that money might be spent, but as long as they had the monthly allowance of wheat their families would not starve (Moenuddin, 2009, p. 53)". Such actions rise from the patriarchal attitude that sees dominance and subjugation as more desirable than care and fair treatment. It is crucial to note that Jaglani maintains an ambiguous attitude towards ethics and loyalty, although these never extend beyond

self-serving . He rationalizes his actions based on the law and code of honor which include supporting superiors and maintaining order in society; however, this is not absolute or genuine. "'I have so much because I took what I wanted. Go away.' The (Zainab's) husband said, 'Take her and be damned with her,' but Jaglani ignored him. The next morning one of the farm accountants presented Aslam with some papers. Knowing the husband to be illiterate, and wishing to spare him further humiliation, the accountant assured him that the papers simply gave Zainab permission to live apart" (Moeenuddin, 2009, p. 59). Jaglani pretends to be completely loyal to Harouni though he is ready to make the most advantageous choices for himself. To achieve authority, he can be manipulative and even brutal, but he believes that it is essential for maintaining order in the feudal system; thus, he can view himself as a sane and honorable lord. "Jaglani had lived an opportunistic life, seizing power wherever he saw it available and unguarded, and therefore he had not developed sentimental attachments to the tokens of his power, land, possessions, or even men." (Moeenuddin, 2009, p. 68)

### **Value-Hierarchical Thinking**

The events in *Provide, Provide* take place in the backdrop of a society that was just coming out of feudalism but had not yet embraced industrialization. Feudalism was a system in which people were separated into classes with the authority and the possession of property being the nobles and land being the property. The lords, who owned the land, possessed significant control over the common people and laborers depending on the lords for food and shelter. Society was agricultural and the standard of living and one's wealth dependent on how much land one owned. But beginning late nineteenth century and early twentieth century, the different regents including those in the story started shifting towards industrialization. The nineteenth century saw new advances in technology, economy, social set up, and industrialization was much more evident.

The relationships between characters in the story clearly show the differences in social class. Harouni, who comes from a feudal background, looks down on the new industrialists and depends on Jaglani. His reaction to the success of the Waraiches, a family of new industrialists, was not a positive stance. "Harouni greeted the emergence of these people with condescension overlaying his envy." (Moeenuddin, 2009, p. 48)

This emphasizes the existing divisions between the classes. Harouni feels a mix of jealousy and contempt towards the industrialist, and he thinks that his wealth and status should automatically guarantee his success in their world. This is captured in his dismissive attitude: "Why shouldn't he play along a bit; how difficult could it be?" (Moeenuddin, 2009, p. 48)

His arrogance is not limited to his social circle, but also extends to the natural world, which he takes advantage of without thinking about the long-term consequences. He only cares about making money in the short term and doesn't consider how his actions affect the land and the people who rely on it. This lack of concern for nature and the working class shows that he prioritizes profit and status over the environment and the well-being of people.

Gender hierarchies play a crucial role in the story, especially in the portrayal of Zainab, who serves as Jaglani's housekeeper and later becomes his lover. Zainab's position exemplifies the limited control that women have within a patriarchal system. Although she finds some security through her relationship with Jaglani, her independence remains restricted. When she refuses to accept money from him after an argument, it demonstrates her resistance to being treated as a commodity:

“You buy me things and then later you’ll think you bought me. I was never for sale.” (Moenuddin, 2009, P 54)

The struggle for dignity and self-respect that she fights for can be seen in this statement, as it shows how society tends to judge a woman's value only based on her usefulness to men. One of the central aspects of Warren’s value-hierarchical thinking is the prioritization of men over women. Despite the vital role she plays in managing Jaglani's household, her worth is primarily assessed based on her connection to him.

### **Exploitation of Land as a Resource**

In the story *Provide, Provide*, nature is presented as a vital part of the rural scenery and traditional way of life, contrasted with the influences of modernization and economic exploitation. The story shows the natural surroundings, highlighting their beauty and liveliness. For instance, the fields are described as having "the sugarcane still standing" and "hundred-year-old rosewood trees" (Moenuddin, 2009, P.49) bordering each field, creating a sense of timelessness and continuity. These natural elements not only symbolize agricultural wealth but also represent the strong bond between the land and its inhabitants. With its detailed description of the village, including the smells of "dung and dust and smoke and of the mango blossoms in the surrounding orchard," the book shows a lively ecosystem where people and nature are intricately connected. However, this harmonious relationship is disrupted when industry and business take over. The sale of fertile land and old trees for quick money shows a lack of care for the environment and the cultural importance of the land. The story effectively shows the negative consequences of this exploitation, as traditional landscapes are destroyed for short-term profits, leading to environmental damage.

Moenuddin presents how land is seen not as a source of nourishment, but to make money. This reflects the ecofeminist argument about how patriarchal societies treat both nature and women. K.K. Harouni's control over the land represents the feudal system in rural Pakistan. Harouni's large estates, which he inherited and managed through intermediaries, represent a traditional hierarchical structure where owning land equals power and social status. As a member of the feudal landowning class, Harouni often distances himself from directly managing his lands. Instead, he relies heavily on his manager, Chaudrey Nabi Baksh Jaglani, to manage day-to-day operations. This reliance becomes clear when Harouni starts investing in industrial businesses. He neglects his agricultural property and trusts Jaglani to maintain control. “Caught up in these projects, he spent increasingly less time at his family estate in the southern Punjab, relying instead upon his manager, the formidable Chaudrey Nabi Baksh Jaglani.” (Moenuddin, 2009, P. 48)

Due to his poor management and financial difficulties, he made the unfortunate choice to sell these lands, which has left him feeling embarrassed. The quick and careless way in which the land was sold reveals his viewpoint of controlling the land, treating it as a simple item to be bought and sold, instead of recognizing its vital role in the environment. It highlights a significant lack of respect and a basic disconnection from nature, reducing its worth only to its monetary value.

Jaglani's role changes from being a loyal manager to taking advantage of Harouni's weaknesses. As Harouni's business ventures start to fail and he faces financial instability, Jaglani takes advantage of the situation to gain more control. He exploits Harouni's urgent need to sell land at low prices in order to maintain his liquidity: “Accustomed to having almost unlimited amounts of money, K. K. Harouni began selling blocks of land, sold it with the sugarcane still standing, the

hundred-year-old rosewood trees on the borders of each field thrown in for nothing.” (Moeenuddin, 2009, P. 49)

Jaglani's exploitation is conducted in a systematic and calculated manner. He manipulates land sales for his own advantage, often buying the land himself through intermediaries or selling it to his associates: “He sold to the other managers, to his friends, to political allies. Everyone got a piece of the quick dispersion. He took a commission on each sale. He became ever more powerful and rich.” (Moeenuddin, 2009, P .50)

The justification of unethical behavior, wherein he believes that he is merely taking advantage of Harouni's incapacity and lack of oversight rather than betraying him, exemplifies his adherence to a belief that ecofeminism seeks to dismantle.

### **Exploitation of Women as a Resource**

“He would give the husband a job... but these women were unclean and crude” (Moeenuddin, 2009, P. 48). In the narrative of *Provide, Provide*, women's bodies are unmistakably treated as currency for economic favors. This practice, deeply ingrained and profoundly dehumanizing, is manifested through the protagonist, Jaglani, who uses his economic power to exploit the women around him. For example, Jaglani provides jobs to the husbands of women who offer themselves to him sexually. The exchange shown in this story illustrates how women's bodies are treated as commodities. They are seen as objects to be bought and sold, reducing their value to mere tools in a society that values them only for their physical availability. This commodification strips them of their human rights, freedom, and identity, and instead makes them items that can be bartered for some artistic benefit. In this regard, it should be emphasized that this exploitation is not unique but is a part of social normative. This norm equates a woman to a house help whose role is to satisfy the sexual needs of men and at the same time provide for her family's needs.

The story demonstrates this in good measure by depicting how Jaglani abusing these women using some utterances that are humiliating calling them ‘unclean and crude’ yet exploiting their vulnerability to enrich himself. This commodification is also an enormously powerful protest to gendered injustice in the culture in which women's bodies become objects of life in a culture that effectively guarantees them very few avenues to power. The economic exchange of women for labor and reproduction again points to the sad world where women's bodies are traded to be used. By ascribing them as mere victims of poverty, and ‘sex symbols’ for men, the dark side of the world is depicted where women's bodies are used as bargaining chips to secure the survival of their families. This illustrates an oppressive cycle that is rampant and very destructive.

The theme of oppression is made apparent through Jaglani's treatment of his wife in the story. Their marriage is portrayed as loveless and unequal, revealing the widespread and systematic subjugation of women. It is evident that this is not a partnership of equals, but rather a relationship where Jaglani exerts control and dominance. He sees his wife as a mere tool for his sexual satisfaction, as indicated when the story states, “He had two sons by his wife, and he continued to sleep with her when he needed release, though he didn't find her attractive.” (Moeenuddin, 2009, P. 51)

The way Jaglani sees things, as we can tell from this statement, is practical and focused on usefulness. It shows that he views his wife not as an equal partner with her own wants and needs, but rather as an object whose only purpose is to fulfill his physical desires. The fact that he

continues to use her despite not finding her attractive highlights a significant lack of emotional connection and mutual respect, which are crucial aspects of a healthy and supportive relationship. This dynamic serves as a clear representation of her oppression, where her personal dignity and autonomy are completely disregarded. Her presence in Jaglani's life is more of something he owns and allows her to be present in his life on his terms. This is a classic example of how the male oppression is systematic and how the worth of women is devalued and disregarded in the rigorous male social order, how their worth and freedom are continually challenged by this oppressive order. Though she has given birth to two sons and performed her "role" as a wife properly, she is not appreciated or valued for her services. This supports an argument that in the given oppressive environment, a woman's value is determined by her ability to be useful to men specifically as wives and mothers.

The character of Zainab is also important in proving how women are victims of unfair treatment in the story. Zainab is introduced through her brother Mustafa's appeal to Chaudrey Jaglani to provide her with a job as a housekeeper. Even this simple request from Mustafa shows just how little power women have in such matters – Zainab's future is determined by the men close to her without her consent. Her life is marked by a series of events that emphasize her subjugation and the power dynamics that determine how she lives. Zainab was previously married to Aslam, but their marriage was not a loving and respectful partnership. On the other hand, their relationship was affected by manipulation and control, which led to her being exploited. Jaglani cleverly used his social and economic power to cause the end of her marriage, all because of his ardent desire for Zainab. "That's grounds for divorce. I suggest you divorce her for being barren" (Moeenuddin, 2009, p.59).

"I have so much because I took what I wanted. Go away" (Moeenuddin, 2009, P.59). By cleverly controlling the situation, he caused Aslam and her to separate, revealing his ability to disrupt and influence the lives of those around him. Jaglani's actions were motivated by his belief that Zainab belonged to him, a belief rooted in a sense of entitlement and dominance. This not only disrupted Zainab's life but also highlighted the vulnerable position of women in her society, where their destinies could easily be changed by the whims of powerful men.

Zainab by contrast knew how to please him. She wore no scent but bathed always before he came home and wore attractive clothes (Moeenuddin, 2009, p.57). Once Zainab got divorced, Jaglani didn't provide her with the security or respect she had hoped for. Instead, their relationship was characterized by an imbalance of power, with Jaglani having all the control. Zainab's life became a constant effort to please him and maintain his favor. She would meticulously prepare herself before he came home, always making sure she was clean and dressed attractively. Zainab was aware of her vulnerable position, which is clear when she refuses Jaglani's money. He views her as an item that can be purchased and manipulated, disregarding her explicit message that she does not want to be treated as a mere commodity. "You buy me things and then later you'll think you bought me. I was never for sale" (Moeenuddin, 2009, P. 62). Despite being in an exploitative relationship, she shows unwavering determination to maintain her dignity and independence.

"She couldn't stand the city, the dirtiness, the bad food, the lack of friends or family. Her husband doesn't send any money, because he wants to starve her out and force her back to his home" (Moeenuddin, 2009, P. 52). Zainab's suffering goes beyond her relationship with Jaglani and includes her previous marriage, which was also characterized by mistreatment and control. Her ex-husband, who was employed as a peon in a bank through Jaglani's influence, failed to create a



supportive and nurturing environment for her. Zainab escaped from Rawalpindi because she couldn't bear the harsh living conditions, which consisted of uncleanliness, poor food, and a lack of friends or family. Her husband's response to her departure was to withhold financial support, trying to "starve her out" and coerce her into returning to his home.

“The villagers! They knew the first night. They leave me alone because they’re afraid of you. It’s nice, it’s a proof of just how much they do fear you. If you dropped me, they would call me a whore out loud as I walked down the street” (Moenuddin, 2009, P. 62) Due to the villagers' fear of Jaglani's revenge and the possible economic disadvantages they may face, they choose to stay silent, prioritizing their financial stability over Zainab's honor. Zainab herself acknowledges this cruel truth - that the villagers were aware of her relationship from the start but opted to turn a blind eye because of their fear. Moreover, the fact that Zainab's own brother remains silent shows this act of betrayal, since even familial ties are disregarded in favor of economic interests. She finds herself at a crossroads: remaining in the relationship leaves her vulnerable to exploitation; while ending it would lead to public humiliation and social isolation.

“Tell the accountants to put her on salary, and put the old woman wherever they will” (Moenuddin, 2009, P. 50). The male characters in the story often use language that highlights their power and dominance. For example, consider Jaglani, whose speech is marked by a powerful sense of control and authority. He effortlessly gives commands and makes decisive choices about the fate of others, leaving no room for hesitation. The excessive use of ‘I’ and ‘my’ in the dialogues of Jaglani demonstrates the value he gives to his subjectivity and his pride over his authority and possession. It also reflects and reinforces for the readers that he is the master and lord over the village and lands: “I have so much because I took what I wanted. Go away.” (Moenuddin, 2009, P.59)

In her interactions with Jaglani, Zainab maintains a respectful and submissive demeanor. She addresses him formally as "Chaudrey Sahib." This level of formality and the distance she keeps indicate that she is aware of the power dynamics involved. Zainab's speech, for example, is characterized by a soft and obedient tone. Her conversations are often brief and concentrate on matters related to the home, emphasizing her position within the family. When Jaglani summons her, she answers in a way that underscores her gentle demeanor and the close, yet subservient, bond she shares with him. "In my room," she replied, speaking in her gentle voice, which he liked so much.” (Moenuddin, 2009, P.64)

### **Land and Women: Interconnected Exploitations**

The connection between females and nature is intertwined in the title where one ‘provide’ relates to what is taken out from the nature and the second ‘provide’ sums up what is expected from women. This forms negative feedback on the unhealthiness of such exploitation as it degrades not only the land but also the women. The story also highlights the futility of these demands, illustrating that such exploitation leads to ruin and decay. This aligns with ecofeminist critiques, which argue that patriarchal greed and the drive for endless productivity result in environmental destruction and social disintegration.

The story demonstrates the close connection between women's roles, nature, and household chores. Zainab's wish for a buffalo and her participation in making ghee and butter symbolize traditional responsibilities tied to nature. These actions are in line with the principles of ecofeminism, which

often associate women's labor with environmental care. Unfortunately, patriarchal systems frequently ignore and restrict the significance of this work.

Jaglani's control over the environment, such as his efforts to maintain order on the farm and protect the crops during the monsoon season, represents a larger theme of humans' power over nature. This power is evident in how he carefully manages all aspects of farming, making sure everything is done under his watchful eye. When the monsoon comes, he takes measures to safeguard crops from disastrous flooding, signifying his capacity to harness external forces. This manner of managing the land not only makes it productive but also underlines his dominance in molding and utilizing the environment to satisfy his wants and needs.

Likewise, it is possible to understand that the main character has great power and influence in many aspects of Zainab's life while they are together. He decides what kind of work she should do around the house; he makes decisions whether she should be financially independent or not; he decides whether she should be allowed to move her body as she desires. Zainab's submission and passive behaviors of obedience align with the ecofeminist viewpoint that women's subjugation is connected to the domination of nature. Women and the natural world are portrayed as objects that can be controlled and exploited by the male authority for the purpose of benefits or personal satisfaction. This interlocking oppression is based on existing power relations within society, which implies domination and control over others, especially women, and the earth. The story also shows that this control is not only physical but also psychological and economical, which strongly supports the analyses of patriarchal structures by ecofeminism.

Chaudrey Nabi Baksh Jaglani lost his land and his partner Zainab as his battle with cancer progressed. At first, he managed the disease with determination and persistence, though later he noticed severe symptoms. But his health declined quickly, and he became incapable of administering his affairs or of safeguarding his property. Realizing that he would not survive much longer, Jaglani's primary worry was to ensure the political succession of his son Shabir instead of focusing on his property or Zainab's rights. While his condition was getting worse and he was losing consciousness all the time his capacity to monitor transactions was reduced; in total, he owned twenty squares of land and other valuable property. Suffering from excruciating pain and extreme illness, Jaglani could hardly sit up and he needed the constant attention of his family members who were more interested in benefiting themselves than fulfilling his last wishes.

## **Conclusion**

Through the narrative, the sexism and patriarchy and breach of women's rights are depicted as being upheld and as unsustainable. The fact in the story of Mueenuddin is that the urge and desire of a patriarchal man is murderous and serves no end. This aligns with the stand of ecofeminists who argue that the crises of feminism and ecologism have the same root cause, that is, the patriarchal system. In analyzing the ecofeminist perspective as presented in *Provide, Provide*, this research stresses the fact that it is crucial to have a general understanding of oppression. It also describes how social and environmental issues are related, so that solutions may address the root causes of injustices that lead to degradation. The conclusion of the analysis stresses the importance of incorporating the perspectives of ecofeminists into broader discourses around environmental justice and gender.

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