

# Reflection of Women Deprivation in Pashto Folkloric Poems

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**Abstract:** *Honestly Pashtuns' communities have strict and ethnical (tribal) structure, in such communities, women's life is so hard. These communities are warriors made by men for men in which only men deserve full membership of independence, authority and right. In these communities, women obey men in all aspects. If there are not male children in family so women are inheritance to their descendants to marry her to elders, sell it for money (traditional marriage/compulsory marriage) or give her as revenge of a conflict. Young girls and boys cannot sit, state their love freely selected as wife and husband, it is such a big sin which its only penalty is death. Here the love sinful person is killed.*

**Keywords:** Pashtun Women, Deprivation, Folkloric Poems and Lindy

## 1. Introduction

Situations and events in Pashtun's life is different from other world, their life is influenced by their culture and customs and these traditions are dominant on their life; particularly about women, Pashtuns behave traditionally.

Sometimes they marry teenager girls to elders, sometimes old women to teenager boys. Even sometimes they give their daughters as revenge. In all above situations, the women's life is bitter.

In this case, Pashtun girls state and rise their critics and heart pain through lindy – a literary genre – and ask the community for justice and honesty and reveal the tensions against women in society, eventually they want to make people aware of their short comes.

### Picture of Women Life among Pashtuns Based on their Lyric Oral Speech

Having a step wife of my husband passed to me  
I do not care of hill fire  
(Saedi 1391: 70)

It is really hard for a woman when her husband remarries and brings the second wife in the same place. When a girl marries and goes to her husband's house and her relation is almost disconnected from her father family. All her hope and ambitions are toward her husband and he is her all capital, friend of her life, the solution key of her problems and her life secret keeper. It is the women nature that they do not accept the third partner between them and their husbands. If they tolerate it, it is due to their obligations not satisfaction.

For a woman fire of having another partner as her husband's wife is more burning and painful than the hill one. If any have experienced it, they are not blamed that they are not afraid of hill fire, because they have burned, suffered, annoyed and teased in such a fire that they forgot hill fire.

In above lindy the impacts and effects of having a partner beside you as your husband's wife shows their inner

situation and critically rise their voice with oh! And wai! By Which indicates their innocence to the others.

My face and my authority are strange  
My face be buried that is used by others  
(Shahin 1984: 496)

My love authorized is my father  
My hands are tied, and no one asks for me  
(DostShinwari 1385: 73)

Wedding is called the completed connection step between the boy (lover) and the girls (beloved) and it is a natural affair between them. Wedding is done differently in different countries usually based on their own cultures and customs. In some nations they really value the satisfaction of both sides, boy's and girl's. Before wedding their meeting and visiting is counted so important and many people believe that these talking and walking can lead them to a successful marriage since they already know each other well. But among Pashtuns, the situations and events are wise versa, they really traditionally behave with these issues. In some regions the boy and girl must marry without their own desires and satisfaction. They spend all their life dissatisfaction and unhappiness. They cannot select their life partner, particularly the girls are traditionally deprived from this selection. The girls can never dare to decide without or against their parents' decisions. Sometimes, it happens that an elder marries a teenager girl or an old woman marries a teenager boy and all their life is bitter.

That's why Pashtun girls rise their voice through lindy and want justice for society and reveal social misbehavior with them. They address community and ask: what kind of cruelty is it running on us? Wake up! Help us! Is there anyone hearing us!

Pashtun communities really are made from strict structure in which there are so many limitations for girls and women. Such communities and just warriors and warlords' communities made by men for men.

Look at Pashtu of Pashtuns  
They sell their daughters and sisters  
(Shahin 1984:299)  
For an elder with much love

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They touch their black hair; I want to laugh  
 (asmatiwardak 1369: 101)  
 That night is earthquake  
 When an elder touches a young girl hands  
 +++  
 That day is dooms day  
 If an elder hug a young girl  
 (Shahin 1984:154)

There is a tradition among Pashtuns which stands against women promotion and that is high amount money which the girls' fathers ask from the boys want to marry their daughters. They have odd criterions for their daughters which mostly they value the amount of money the boy has to pay to the girls' fathers for his daughter. In this case, mostly they (girls' fathers) oblige their daughters to marry with elders without their own desires and wants. They (poets) simulated the situation of such girls to doomsday where it really passing so hard. Since the needs and their rates are different based on age. The needs of a young girl are quite different from an elder; while the needs of a young boy (usually teenager) are quite different from an old woman in all aspects of their lives. If we do not consider these differences, in fact we endanger all their lives. One of the most usual impact of this cruelty is their resorting to self-burning and suicides or fleeing from home. This article is written in the format of liny –a Pashtu Literary Genre – in which the women voice is reflected. They rise their voice for help, empathy, sympathy, freedom and decision making.

The heavy dignity of Pashtuns  
 I take my hand to my mouth and speechless  
 (Azmon, 1389: 171)

Pashtu in Pashtuns' national life, grace, dignity, majesty, braveness and almighty are criteria in which Pashtuns are weighted (Gorbaz, 1390: 155- 154).

In Pashtuns' Pashtu there are braveness, manhood, hospitality, revenge, generosity, forgiveness, independence, freedom, sincerity, friendship, honesty, empathy, sympathy, sacrificing, competition, grace and high humanity degree. If they do not own the above qualifications, we do not call them Pashtun. If they Have all above qualifications, we call them Pashtun. The girls tolerate all those hardships due to considering qualifications above not to override their families' values dominant in society.

Hey! Adolescent! You should be brave  
 My father is cruel and put me in fire  
 (Atmankhil 1394: 84)

When no one hears them and do not take care of their feelings, so they call their lovers to hear them and take care of them and save their lives. Since he is the only door left to knock. My father is so cruel and do not care of happiness and sadness, and all my life will be in pain and troubles.

Do not get angry on me, mom!  
 You spent it, and I am spending now  
 (Elham, 1379: 37)

Here she calls and addresses her mother that you have spent your time and life either with happiness or sadness. Now let

me not to experience the bitter time you spent. You understand well the pain and hard moments in life. Why do not help me not to experience bitter life and bitter moments in my life.

My mother in-law is good not bad  
 She counts bread on the tandoor (oven) for me  
 (Shahin 1984: 266)

In Pashtun communities, there are certain traditions that before wedding they respect, showing good behavior and smiling to brides; however, after wedding they are converted to a situation that do not follow behaviors they had before wedding. They compel their own desires on them to do all the housework lonely. Here in above poem, they (the girls) tried to reflect their pains and sufferings ironically through lyrics which indicates realities in Pashtuns' communities. Here they condemned unreasonable behaviors running in society.

Look at the braveness of the jealous  
 Out he is chicken, inside home he is zealous  
 (Shahin 1984: 352)

Here she describes ironically her husband misbehaving and abusing at home, and counts all these misbehaving disgraces. She blames him that out of home he is so fruitless and chicken awkward, but inside home he shows up and call him so brave and shows his braveness on us and children. If you are really brave, show it to those who are strong as you not with your wife. There is also a famous proverb in our culture says (outside fox, inside lion) means you act like fox outside so chicken; but inside on weak women and children you act like lion.

I sacrifice myself to your drunk eyes  
 You leant staring from cow  
 (Mangal 1393: 64)

Here she says to lover that I am ready be sacrificed for you; but still you looking and behavior is like animals. You were not such cruel, why do deserve me such cruelties. Human nature is to be kind to each other and I try to be so kind with you. Why are you not so?

What does jealous know about love?  
 If you feed him, they sleep till tomorrow  
 (Otmakhil 1396: 84)

Here a wife has kidded her husbands love and simulated it to feeding and indicated lack of her husband's love with her. The poem says that he does not what love is, just feed him and let him sleep. He prefers eating and sleeping; not the needs that his life partner (wife) has.

Do not cough dear, keep silent  
 My mother wake up of your coughs dear  
 (Elham 1379: 31)

In above poem, she shows the picture of love hidden from their mothers. They show hidden love here. She avoids her friend not to cough to wake her mother up.

My father does not give me (let me)  
Go and conjure my father  
(Elham 1379: 29)

Here she says that her father is not satisfied of their love and do not let them marry; so she convinces him to find a solution even if it is conjuring or charming her father.

I am scalded to knee  
I stand by ash of your isolation  
(Shahin 1984: 163)

Here a lover claims of separation fire she tolerates in her heart. Here I am burning in fire like Sitay (in Indian language says to woman puts her to the fire in which her husband is being burned). Here the poet wants to express her inner situation and pain she has of her husband. She shows her husband that his separation and isolation is as hard as scalding in water.

Order you breathes while dying  
Rivals are happy that my love dies  
(Shahin 1984: 398)

Losing soul is a moment which someone is dying; in this case, the lover says to his beloved to breathe slowly and get breathless slowly. Because the rivals get happy when they hear you are dying so do not hurry to die.

Tomorrow you accuse kill me  
If you deny instead of accepting  
(Shahin 1984: 494)

Here she calls her lover that tomorrow they kill me due to our pure love; do not deny our love because of fear, and to say the realities of our love. She does not care to be killed of her love; however, she insists on her pure and clean love although leading her to death. Since her love is based on honesty and sincerity. She proves her love is pure love not trick, lie and ambition.

Because of loyal less of my friend  
I am burning in fire  
(Shahin 1984: 298)  
Sightsee happily in India  
I keep these black eyes for you  
(Shahin 1984: 152)

Here the grace picture of Pashtun girls has been imagined and indicated their loyalty to their lovers. Here it says that although they are far from each other, she calls her friend to travel to India freely without being concern of me. I will keep all my beauty just for you. I wait for you and I sit for you; without you I will look no one with my beautiful eyes. They are just for you, and I do keep your grace with my tolerance. If a lover is obliged to leave Afghanistan for India because of his beloved to work and find an income, position and making a living his beloved also understands him and cope with all this bitter loneliness and put a stone on her heart. Although this separation and disconnection is quite hard for her she tries to tolerate.

You broke your promise  
I strongly am standing on my promise  
(Shahin 1984: 160)

Here Pashtun girls are standing on their promises and call their partners (lovers) that although you broke your promise I still am standing on my promise and waiting for you. Pashtun women are so famous for their strong promise and standing on their promise honestly even if they lead them death.

My dear friend who you are far from country  
I forgot your color I am waiting for your letter  
(Binawa 1387: 88)  
God bring you in my dream  
I forgot your color, I just call your name  
(AsmatiWardag 1369: 153)  
I hope your Indian trip is short  
My black hair got white  
(Shahin 1984: 361)  
I do not take your neck by hand  
I give my passenger friend to God  
(Shahin 1984:278)

## 2. Conclusion

Lifestyle and living way is different among nations around the world. In Afghanistan, different nations and ethnics (tribes) are living in different forms. Among all, Pashtuns' life has their own beauties and troubles. In all aspects of their lifestyles, Pashtuns have different behaviors against women; restricted, limited, authorized and preventive approaches in which women do not and cannot see them in those pictures. Pashtuns women are suffering from all these limitations, restrictions and other obligations.

Nowadays, those Pashtuns live in central areas (cities) understand the value of women and urge their wants and desires. They not follow those traditional rules dominant in rural areas among Pashtuns. They let their women to decide about their future. They let them be free in all aspects and be owner of their all rights.

It is also mentionable that even in rural areas, people try to gradually farewell with all those rules and customs against women and their rights; day by day, the situations on women are changing positively.

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