


**Prevailing Factors of Subjugation in Chan's *The School for Good Mothers***
<sup>1</sup>Huda Irshad Siddiqui & <sup>2</sup>Wajeeha Bakhtiyar

Department of English, University of Southern Punjab, Multan, 60000, Punjab, Pakistan

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\*Corresponding author: (H. I. Siddiqui)

Corresponding Author email

[hudairshadsiddiqui@gmail.com](mailto:hudairshadsiddiqui@gmail.com)
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**Abstract**

The current study aims to investigate the oppression and injustice in a dystopian society that subjugates the feminine figure in Chan's *The School for Good Mothers*. The objectives of the study are constructed as overlapping variables to oppress the protagonist of the story and a realistic portrayal of a despotic society where motherhood is violated. The research gap has been defined as the socially produced conventional image of a mother who is suppressed by society. The study attempts to underline the idea of an imperfectly perfect society that seeks perfection in mothers through the lens of an intersectional feminist theory of Kimberle Crenshaw, *Demarginalising the Intersection of Race and Sex* (1989), and *Mapping the Margins* (1991). The study is qualitative and interpretive to the text that identifies the prevailing elements of oppression as well as the emotional breakdown a mother experience. The cruelty of the system and inaccurate assessment of parental practices are the outcomes of the data analysis. The study will bring about a radical shift in society where women will be respected and valued, and the success or failure of a mother's commitment will no longer be determined by her actions.

**Introduction**

*The School for Good Mothers* by Chan is a powerful work of art. The book maintains a realistic portrayal of a dystopian society, broadening its perspective to include the difficulties of parenting, the denial of maternal rights, the pursuit of perfection, marginalisation, terror, and the search for one's identity. *The School for Good Mothers*, a thought-provoking dystopian novel, seems to be the ideal way to explain the tragic life of Liu, a Chinese American single mother who left her successful New York career to accompany her white husband to Philadelphia. She was too tired to deal with Harriet, her 8-month-old daughter's custody. She was exhausted from working so hard and experiencing postpartum depression, so she fell asleep at night and left her young daughter Harriet alone at home for a few hours. She was taken to a rehabilitation camp and "treated like a criminal" (p. 18) in exchange for this deed, where she was forced to hide her identity as a real mother and learn how to be a decent mother.

**Problem Statement**

Twitter tweets and hashtags are used to discuss racism, feminism, and online representation (Zimmerman, 2017). Additionally, it is believed that when complicated gender connections are explained and narrated within the framework of marriage, there are hints of intersectional feminism (Diallo, 2020). Gender and race are power structures that influence social media involvement in Europe. These barriers limit women, especially those of colour, transgender, and queer women's prospects for democratic participation in the digital public sphere (Galpin, 2022).

**Aim, Objective, and Research Questions of the Study**

The research aims to unveil the interrelated elements of discrimination that a despotic society uses as powerful tools to subjugate women. Whereas, the research objective is (a). to address the interrelated elements that *The School for Good Mothers* suggests to oppress the main character. The objective was tried to achieve through research questions i.e. (i). What are the overlapping tools that subjugate the feminine character? (ii). How does a repressive society maintain its power structure while transgressing the rights of a single mother?

**Literature Review**

The text of Chan's *The School for Good Mothers* is the study's exclusive source evaluated through an intersectional feminist analysis of Crenshaw's *Demarginalising the Intersection of Race and Sex* (1989) and *Mapping*

*the Margins* (1991).

Previous scholars examined how different forms of oppression contribute to discrimination against women. Below is a summary of all relevant earlier research that has been done to provide context for the current study's goal, objective, challenge, and research gap.

Zimmerman (2017) examined how fourth-wave feminists used social media to apply the concept of "intersectionality," which was first used by Kimberlé Williams Crenshaw. According to the research, feminists on Twitter mostly utilize the intersectionality framework to theorize tweets and hashtags based on the overlapping intersectionality variables of class, racism, age, ability, sexual orientation, and gender. The researcher agreed to point out that these overlapping intersectionality-related characteristics were used on various social media platforms to discriminate against and repress women. Fourth-wave feminists limited their messaging to hashtags that suggested the consensus of white women, but they still used modern technology to reach thousands of individuals at once. To argue that intersectionality was the potent political force used by fourth-wave feminists on Twitter and other social media platforms, the researcher expanded on Crenshaw's definition of intersectionality for the fourth-wave and provided analysis for using hashtags as critical dialogues on race, feminism, and online representation of women. The researcher highlighted the issue of fourth-wave feminists' use of intersectionality and social media in their struggle against sexism and racism, with a focus on the Twitter hashtag #solidarityisforwhitewomen. Furthermore, the study of the hashtag helped to establish fourth-wave feminism as a distinct movement. As a result, the intersectionality theory was suggested as a way to close the research gap.

To digitally alter men and women of color in institutions, Charitonidou (2021) examined how these representations were made in architectural plans. Digital media was significantly influencing the propaganda of specific organizations. Furthermore, the fundamental components of online platforms that might help their users comprehend the representation of various groups at primary sources of the institutes and show materials were graphic diagrams. When creating digital curation techniques, the intersectionality theory was used to analyze the problem of discrimination based on race and gender. The racial and gender prejudice experienced by women and men of color in the digital humanities and other fields was brought to light by Kimberlé Crenshaw's theoretical framework. The 1991 paper *Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color* by Crenshaw was used as a theoretical framework to examine the aforementioned inequality in architectural drawings that use digital technologies. The investigator evaluated the literature about Crenshaw's claim that discourses intended to address one identity rather than both result in discrimination against women and people of color. The investigator brought to light the controversy surrounding the books *Race and Modern Architecture: A Critical History from the Enlightenment to the Present* and *Black Architects Archive (BAA)* by Jay Cephas. The latter sought to dismantle racial discrimination by showcasing the accomplishments of Black architects throughout history. When assessing sources that were made available online, the main issue was how to address the difficulties presented by digital curation techniques amid preconceived assumptions about race, gender, class, ability, sexual orientation, and other categories of difference.

Meklash (2022) used an intersectional feminist interpretation of two poems by American poet Audre Lorde, *Power and Litany for Survival*, to explore the realities of black women in the country as marginalised subjects and how they differ from men of colour. Under the auspices of Kimberlé Williams Crenshaw's essay, *Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Colour* (1991), the researcher emphasised fundamental concepts of intersectional feminism, including the internal differences among women of colour, identity complex, identities as allies, and the interconnectedness of oppressions. To address the three dimensions of black women's complex identities of race, gender, and class, the researcher looked at the intersections of oppression brought about by the distortion of women of colour as both collective and individual identities in the poems *Power and Litany for Survival*. It sought to draw attention to the many and unique identities of black women, as well as the artistic, social, and political roles they play. Publications highlighting the roles of the black woman as a mother, a poet, a fighter, a survivor, and an outsider sister were to be the main focus. The study emphasised how black women's status as the point where race and class collide serves as a barrier to success. Lorde stated the marginalisation of people who did not incorporate the poetic shift in their writings instead of adhering to the old poetic style in both poems. An analysis was conducted on the metaphoric language employed in both poems to convey the anguish, trauma, and social injustices experienced by black women. It mirrored Crenshaw's notion of the absurdity of viewing black women's lives from a single perspective by searching for racial and class components that could be exploited to undermine the creativity and metamorphosis of the black lady poet. The artist intended to draw attention to the problems that black women experience as a group, such as violence against them and their children, racial hatred, dread, and forced silence, by highlighting the intersections between her multiple subjective identities as a poet, mother, and survivor. Therefore, adopting a viewpoint theory finds expression in lessening the tension between them by highlighting the experiences of women of colour and how they differ from those of men of colour.

Many earlier studies have examined how women of colour experienced racial discrimination as a result of

interconnected oppressive systems (Carastathis, 2014) and how social media use in Europe was influenced by race and gender as hierarchical structures that subjugated women (Galpin 2022; Zimmerman 2017). Several variables were taken into consideration when analysing the injustice of law-abiding institutions in India repressing women and non-heteronormative women in Poland (Agnes 2018). The assessment also revealed that women and men of colour were digitally altered in architectural drawings at these institutions (Charitonidou, 2021). The poems *Power* and *Litany for Survival* were also studied to address the three facets of black women's complex identities: class, gender, and race (Meklash, 2022). The problem of social, physical, and economic suppression of women in both public and private spheres, as well as the discourses of white people to create discrimination and manipulate them in architectural drawings, were evaluated through the lens of Crenshaw's theory of intersectionality in the essays *Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics* (1989) and *Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Colour* (1991) and Nancy Fraser's feminist critique of Habermas' public sphere, *Rethinking the Public Sphere* (1990).

The socially constructed stereotypical position of a mother who is unable to acquire approval from society has been identified as the gap. Her identity is built on a multitude of overlapping variables, which leads to exploitation and repression.

### Methodology

The current study documents the injustice and brutality of a dystopian society while suppressing the feminine character of a mother, Liu, through an intersectional feminist interpretation of Chan's *The School for Good Mothers*. A single mother's social and economic rights were violated, and she also faced psychological trauma and emotional breakdown. The study is qualitative and interpretive to find the text that identifies the intersecting factors (race, gender, class, ethnicity, identity, law, financial status, appearance, language, parenting, abuse, imagery, and disability) of suppression and violence against basic rights.

### Theoretical Framework

Based on an intersectional feminist analysis of Crenshaw's *Demarginalising the Intersection of Race and Sex* (1989) and *Mapping the Margins* (1991), the current study examines how oppression intersects, revealing the brutality of a dystopian society while suppressing the feminine character of motherhood. Chan's *The School for Good Mothers* is the subject of this analysis. The so-called patriarchy attempted to weaken the resolve and fortitude of a single mother who endured adversity and difficulty to raise her daughter, who is eight months old. In addition to experiencing racial prejudice due to her Chinese American nationality, a host of other factors also actively contributed to the oppression of the mother's character.

#### Intersectional Feminism

The concept of intersectionality was introduced to the field of legal studies by black feminist academic and legal scholar Crenshaw (1989), who noted that the experiences of marginalised people are complex (p. 139). Using the concept of intersectionality, Crenshaw illustrated how many people's experiences are shaped by the interactions of systems of oppression such as race, class, gender, and others. Crenshaw developed the concept of intersectionality while researching the gender and racial inequalities faced by black women. Crenshaw brought attention to the way feminism prioritised granting privileges to white women, which eventually resulted in the marginalisation of people who experienced other forms of repression. Crenshaw concluded that there were many ways in which black males and white women might encounter prejudice and that the experiences of black women were essentially similar to those of these groups (p. 149). Crenshaw gave rise to the word intersectionality by citing her own experiences of seeing black women persecuted not because they were black women, but because they were women (p. 141). The intricacies of how gender, race, and other forms of power are used in politics and academia have a significant impact on intersectionality, as explained by Crenshaw. The Oxford Dictionary (2015) incorporated the term "intersectionality," which was first used by Crenshaw in 1989, as its importance in the area of women's rights grew. Using the idea of intersectionality, Crenshaw tried to make feminism more inclusive and give voice to women of all racial backgrounds, socioeconomic statuses, religious beliefs, identities, and sexual orientations. Because of this, intersectional feminism considered the range of ways that individual women encountered oppression.

#### Crenshaw's Theory of Intersectionality

Crenshaw used the term "intersectionality" in two outstanding essays on the development of feminist thought that were released in 1989 and 1991. *Demarginalizing the Intersection of Race and Sex* (1989); *Mapping the Margins* (1991): *Intersectionality, Identity Politics, and Violence against Women of Colour*; A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory, and Antiracist Politics. At first, the oppression of black women in society and the interactions between many layers of oppression were the main topics of Crenshaw's theory of intersectionality. Crenshaw expanded her approach to include a wide range of social identity components. Fourth-wave feminism was most likely to employ these social identifiers: class, caste, gender, race, sex, handicap, religion,

nationality, citizenship, appearance, and body shape. Crenshaw arranged an intervention with two objectives in each of her two essays and identified instances of marginalisation functioning inside institutionalised discourses that reinforced pre-existing power relations and endeavoured to dismantle them. The researcher provided a strong demonstration of how antiracist and feminist discourses created and justified marginalisation. Using clichéd instances, Crenshaw outlined the complex ways in which the legal system has historically defined the limits of racial and sexual discrimination. She also provided other examples of the anti-discrimination strategy that stifles the prospect of institutional change, abridges awareness of and support for racism and patriarchy, and opposes movements that threaten the viability of real solidarity.

The Chinese immigrant Liu, the main character in *The School for Good Mothers*, was stressed by her responsibilities as a professional woman and a single mother. She experienced racial discrimination and was suppressed for being too Chinese. In addition, she is one of the victims of maternal mental health, becoming despondent and overwhelmed by her single motherhood and child custody battles. Liu leaves the house and Harriet for a few hours due to postpartum sadness and illness. Instead of acknowledging the pains and difficulties faced by single mothers, society attempts to shape them into idealised figures, maintaining that mothers should be perfect and that their primary purpose in life is to care for their children, not themselves. Liu is subjected to all forms of discrimination and violence in society due to her class, gender, ethnicity, identity, and handicap. In the context of Kimberle Crenshaw's intersectional feminist theory, which is presented in *Demarginalising the Intersection of Race and Sex* (1989) and *Mapping the Margins* (1991), the current study aims to analyse various forms of discrimination, cruelty, and repression directed towards a female figure, Liu.

Crenshaw arranged an intervention with two objectives in each of the articles. She sought to expose and dismantle the marginalisation that was taking place within the institutionalised discourses that upheld the status quo in power relations. The researcher provided a strong demonstration of how antiracist and feminist discourses created and justified marginalisation. Using familiar situations, Crenshaw outlined the complex ways in which the legal system has historically defined the limits of racial and sexual discrimination. The researcher also provided other examples of how the anti-discrimination movement opposes movements that threaten the viability of maintaining genuine solidarity, limiting the likelihood of institutional change and limiting knowledge of and activism for racism and patriarchy.

All oppressions that are related to the ways that a person's race, class, gender, and sexual orientation are entwined in their daily lives are held together by the concept of Crenshaw's intersectionality (Bell, 2018, p. 16). The relationship between a person's racial privilege and their membership in a specific group makes it possible for discrimination against them to occur. It is a technique for social classification used to further separate people into the dominant culture and create a linked and overlapping discriminatory system (Crichlow, 2015). In the book *An Intersectional Feminist Approach to Moral Responsibility*, Ciurria (2020) makes an effort to discuss intersectionality as a means of combating marginalisation and dealing with various forms of prejudice within the framework of feminist philosophy (p. 2). According to Ciurria, feminist philosophy is an analytical framework that strives to challenge patriarchy and inequality (p. 30).

### Data Collection and Analysis

Using the text as a point of reference, the evidences are taken from Chan's literary work *The School for Good Mothers* to disclose the prevailing interrelated factors of exploitation.

#### Race

The Crown Prosecution Service (CPS), a UK criminal court system investigated Liu “like a criminal” (p. 18) for the crime she committed by leaving her daughter, Harriet alone for several hours to get a file from the office. The receptionist, described as an “elderly white woman” (p. 7) who stared across her body, the alleged patriarchs of the CPS, “towering, white and deep broad chested” (p. 22) in their typical Philly pronunciations, displayed odd gestures at Liu. The social worker, who had no regrets for frequent cancellations even “compliments Susanna's paisley silk peasant dress, her gold bracelets; with Frida, Susanna's hug is fierce and unyielding as ever” (pp. 58–59). It depicts a prejudiced opinion about a Chinese immigrant single mother with a lower socioeconomic status in society. Also, Liu attempted to speak with the neighbours several occasions, but “they either change their path or avoid her” (p. 13). Liu recalled when they moved to Philadelphia. “She used to get teased by Gust for keeping track of the number of Asians she spotted in a week” (p. 72).

Liu searched for someone who looked like her but was met with bigotry based on race and ethnicity. Liu was the only Asian mother in the camp, where mothers were arranged according to age and race. Because she is Chinese, white mothers have shown her a great deal of hatred and discrimination. A white mother makes Ching Chong noises in her ear. Another knocks her silverware to the ground. Someone at the next table refers to her as the uptight Chinese bitch; Desire and mischief are being crushed out of them, tripping and name-calling, endless dirty looks (pp. 101–116).



### Financial Status

Rather than recognising the terrible existence Liu had experienced as a single, low-income mother, the state saw the abandonment of a child as a major crime done by a mother. It was ironically advised to acquire “a pet, not a child” if she wanted to be able to leave the house whenever she wished (p. 16). It was further claimed that Liu had hurt her daughter on purpose. She was questioned about why she hadn't brought her daughter. What mother wouldn't realise that the child had to accompany her anytime she needed to leave the house? Even though Liu may have saved her daughter's life if she had been more cautious, the state was still convinced that Liu had intentionally hurt her daughter. “Damage doesn't have to be deliberate or malevolent. Close monitoring can prevent all accidents” (p. 178).

### Law

Throughout, Liu expressed regret and addressed it “a fault” (p. 8) but the state did not intend to label it as an error but a liability that the mother had neglected to fulfil. It was a “hideous negligence in assessment” (p. 20). The fact that they brought legal action against her and used “the tracking device” to observe her behaviour for a few days was extremely demeaning (p. 23). All they cared about was her private life. They were interested in seeing how she ate, slept, and even breathed. The material from the video recordings was to be used to assess her inner sentiments and mental condition. “Frida's work computer is also accessible to them. She shouldn't talk about her case on the phone” (p. 25).

Liu was brought to the rehabilitation camp, where mothers facing various charges were housed. Even though the moms weren't in handcuffs or under the control of armed guards, they were nonetheless handled like detainees or criminals. Liu acknowledged herself as a prisoner rather than a mother as the harsh law became the master of her behaviour.

### Disability

Despite the long-standing stigma associated with the topic, women who are most likely to experience postpartum depression are neglected when it comes to maternal mental health issues. Since the birth of Harriet, Liu was severely impacted by postpartum depression. She made every effort to face her fears, but her inability to succeed in marriage and raise a child without assistance turned her life into an impending disaster that prevented her from moving past the suffering she was going through. Therefore, without taking into account her physical and mental health, society stigmatised her as a lousy and careless mother. “I'm not attempting to justify her sleeplessness, Harriet's ear infection, five sleepless nights, or frayed nerves. I am aware that what I did was very inappropriate” (p. 40). In case her insomnia worsened, she had to take beverages and Unisom. “When she can't sleep, she does stomach crunches and leg lifts for hours” (p. 25). Liu was so restless that she was unable to focus on her work.

Based on her past experiences it was evident that she occasionally struggled with sadness and anxiety, she was nonetheless questioned about whether there was any evidence to support the possibility that she was having an unstable episode or psychotic break, or if she was currently abusing drugs or alcohol. It was to be expected that the law misinterpreted her.

### Language

Liu faced discrimination because of cultural and linguistic barriers. She frequently talked Chinglish and lacked fluency in Mandarin. Consequently, she was questioned about keeping Harriet distant from her ancestry. Liu came under fire for raising Harriet bilingually since she spoke to her parents and daughter more in Chinglish than in English. “Were there any problems with culture? Was Harriet receiving multilingual education? When Frida stated that she is solely skilled in Mandarin, what did she mean? That she converses with her parents in Chinglish? Wasn't that a significant aspect of Harriet's ancestry?” (p. 39-45).

### Parenting

In terms of parenting, a mother and father have equal responsibility for raising a kid, but in Liu's situation, this was not seen that way. A general perception of society about mothers is that they are more accountable for their parenting duties. Every day, Gust would check in with Harriet to see whether she had learned any new language or mechanical skills. Liu did not enjoy the annoyance she felt when Harriet could not explain. Although she was “gaining a firmer hold or identifying a new aspect in a book” (p. 7).

Because of custody, the toddler Harriet was starting to exhibit a different attitude. Her visits alternated between Liu and Gust regularly. The state held Liu accountable for Harriet's violent behaviour. Liu was also held accountable for raising Harriet in Chinese culture rather than according to “American Standards” (p. 42). “Regarding disruption, etiquette, orderliness, cleanliness, bedtime, loudness, screen time, compliance, and violence, how does she feel?” (p. 45).

In addition, mothers were expected by society to demonstrate their love for their children by cooking with accuracy and ease. This illustrates the stigmatised role that society has given mothers, with the exception that she is the one who needs to cook because it is her holy duty. “The mothers discover that one of the purest expressions of love is cooking. She is the heart of the home, and the kitchen is its center. Craft and attention to detail are crucial, just

like in every other area of mothering” (p. 151). Since she was not inclined to cook, Liu could see how dejected she was. She thought of herself as “a bad mother because she dislikes cooking. Her knife skills require improvement, which makes her a lousy mother. Her approach is aggressive” (p. 152).

### **Gender**

The program aimed to normalise gender stereotypes and prejudice against women in society. Mothers of boys and mothers of girls were trained in separate buildings. Depending on the age and gender of their children, mothers were given certain jobs to complete. Even if tasks could be challenging, they couldn't consider giving up or else they would have to deal with the penalties. "Even though the effort may be challenging, the mothers must resist the urge to give up. The state is providing funding for them. The fence is powered by electricity" (p. 76).

Mothers were subject to stringent rules and restrictions regarding attire, meals, responsibilities, surveillance cameras, inflexible dolls, and phone call termination; in contrast, men were granted more latitude concerning rules. They had fewer guards and could wear casual clothes instead of uniforms. They received perks regarding food and visitors, and they were permitted to retain pictures of their kids. Moreover, there were no robots to assess their behaviour or cameras to record it. It stated that moms were subject to more laws and restrictions than fathers. Fathers were lacking cameras. “There are no robot babies or blue goo to contend with. Also, no cleaning team, but brain scans, monthly therapy, no chat circles, and no expulsions. No dead dolls, but a few malfunctions” (pp. 82-200).

### **Identity**

Following her divorce, Liu has been leading a sad existence. She had no one with whom to discuss her emotions or the pain she was experiencing inside. Her pals were lost. She discovered that her neighbours harboured racist views. She had relished the duty that came with becoming a mother. She was consequently tortured for her identity and forced into isolation. “She doesn't regularly receive guests. After the divorce, she lost contact with her friends in New York, hasn't tried to find new ones, and spends the most of her evenings alone with her phone” (p. 25).

### **Conclusion**

The current study is based on an intersectional feminist reading of Chan's *The School for Good Mothers*, which shows how the oppressed mother Liu experiences the cruelty and injustice of a dystopian society while still denying her femininity. To oppress the protagonist of the book and present an unrealistic picture of a dystopian society that violates motherly rights, the study develops the research objectives as overlapping variables. This highlights the negative effects of oppression and violence on a mother's character. The data analysis leads to the severity of the system and the incorrect assessment of parenting practices by society, which in turn incites a rebellion. A mother's emotional and psychological anguish can turn her from good to bad, and this is a legitimate response to injustice that makes a mother stubborn. Even when she was shown by society to be a horrible mother or a criminal, all of her duties, deeds, and emotions were scrutinised in her quest for perfection to prepare her to be a good mother. The text identifies overlapping causes of suppression, violence against a single mother's social and economic rights. In addition to this, the psychological trauma and emotional breakdown she faced are also revealed by qualitative and interpretive study of the text.

It seeks to expose the ironic picture of a society that has taken control over a single mother while highlighting the injustice, inhumanity, and oppression of her dominant role as a single mother in a dystopian society through the intersectional feminist theory of Crenshaw, *Demarginalising the Intersection of Race and Sex* (1989), and *Mapping the Margins* (1991). It also examines how tyranny and violence shape a mother's personality. Class, colour, gender, ethnicity, and disability are examples of intersectional identities that lead to the oppression, alienation, and violation of a single mother's rights. It discloses the painful state of mind that a mother experiences when raising her child by herself.

### **Findings, Suggestions & Recommendations**

The study unveils a few noticeable findings i.e. (i). It declares a prevailing role of society that utilize race, gender, financial status, language, law, and disability as powerful tools to repress, alienate, and breakdown a single mother. (ii). It discloses the painful state of mind that a mother experienced when raising her child by herself. (iii). In parenting, a mother and father share equal responsibility for raising a child, but a mother is more accountable to society as it solely holds mothers accountable for all misdeeds. (iv). The program's main goal is to promote gender inequality and the stereotypes that women play in society. (v). Mothers are being played maliciously and victimised by society to maintain its power structure.

It is suggested that the society has imposed stereotypes on women, allowing them to be judged by others, and has created a variety of discriminatory practices by favouring men on the grounds of caste, class, race, gender, social and financial status, language and others. The current study challenges society's brutality to ignore inhumanity and calls on moms to seek social justice and equality in their role as Liu. The study represents a radical shift in societal norms towards treating surviving mothers with respect and decency. Society would no longer determine if a mother's efforts were successful or unsuccessful for them to achieve greatness in their roles. Social standards never meet or exceed

expectations. They cannot be held back by a fear of criticism or condemnation from others.

The present study provides future researchers with the opportunity to explore more areas of research gaps. They could create fresh research questions and hypotheses with the help of the research. Future researchers can use the current study's data analysis as a reference. Because mental states and social conditions are linked, the current study suggests using socio-psychology as a theoretical framework to diagnose the social contexts in which feelings and behaviours emerge and how these factors affect social interactions.

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