

## Mind-body Dualism: A Comparative Study of A Room of One's Own and A Talented Sister

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### Abstract

This paper aims to explore mind-body dualism in a comparative study of Virginia Woolf's *A Room of One's Own* (1929) and Elif Shafak's *A Talented Sister* (2007). For this purpose, Merleau-Ponty's counter to mind-body dualism, stated as co-existence of mind and body is applied to this research to find out its application and consequences in the lives of Firuze and Judith. The method of analysis is Resistant reading (Francis et. al., 2003) to interpret the new meanings as a result. The purpose of this study is to identify the mind-body relationship and its impact in both the texts. The results reveal that Firuze's stance as co-existence of mind and body secured her life in the form of marriage whereas Judith's view as primacy of mind over body dented her life badly as she was left with no option but to kill herself.

**Keywords:** Mind-body Dualism, Resistant Reading, co-existence, Comparative Study

## I. Introduction

Mind-body dualism is a philosophical notion suggesting that the mind and body are distinct entities, with the mind being immaterial and the body being material. This idea implies that, despite their interaction, the mind and body are fundamentally different in essence. Throughout history, the concept of mind-body dualism has been intertwined with societal notions of gender, reflecting and reinforcing beliefs about femininity and masculinity. Traditionally, masculinity has been associated with traits like intellect, rationality, and autonomy, which are attributed to the mind. In contrast, femininity has been linked to qualities such as emotionality, passivity, and sensuality, which are more closely tied to the body. This division has often led to the devaluation of the body and the elevation of the mind, implying that the mind is superior.

In discussions of gender, mind-body dualism has sometimes been used to justify the subordination of women. By depicting women as more aligned with the physical body and men as more aligned with the mind, this dualistic thinking has perpetuated stereotypes and supported gender roles that limit women's freedom and independence. Women have often been portrayed as being closer to nature and the body, while men have been portrayed as more logical and capable of transcending physical limitations.

It is important to recognize that these associations are social constructs and do not fully capture the complexity of human experience. Critics of mind-body dualism argue that it oversimplifies human existence and reinforces harmful gender stereotypes. They advocate for a more holistic perspective that acknowledges the interconnectedness of the mind and body, as well as the diversity of experiences within and across genders.

Elif Shafak's Firuze in *A Talented Sister* (2007) is the resistant version of Virginia Woolf's Judith in *A Room of One's Own* (1929). Judith depicts the traits of western woman who feels oppressed and marginalized in a patriarchal society. Judith's stance replicates the oppressed and marginalized woman of western society who asserts the power of mind over body to be free and independent. Whereas Firuze illustrates the features of Middle East Muslim woman who is considered suppressed due to religion i.e. Islam but actually demonstrates the opposite as free, sensible, mindful, educated and powerful woman who knows the mind-body relationship as in accordance to each other.

Some of the events in both the stories seem similar but resistant reading of the texts shows the sharp contrast as the character of Firuze breaks the stereotypes about Muslim woman as well as the independent, free and powerful Muslim woman is depicted through her character. Feruze was happy with her life at the end of the story which proved all the feminist concerns wrong imposed by west. However, Judith's

character represented the western woman who thinks male dominance has suppressed woman in that society therefore a woman must have money and a room of her own to be successful. The ending of the story proved this feminist stance wrong as Judith tried to do everything on her will but failed massively as she killed herself.

### **1.1. Thesis statement**

In, *A Talented Sister* (2007) by Elif Shafak, the harmonious relationship of mind and body sets the foundations of logic and reason for Firuze which results in happy, safe and secure life. Furthermore, the patriarchy is the support system for Firuze to get rational decisions and enables her to break the stereotypes over. Whereas the primacy of thought over being in *A Room of One's Own* (1929) by Virginia Woolf depicts the unsafe and insecure life in Judith's character. In addition, the absence of proper guidance resulted in irrational conclusion.

### **1.2. Research Objectives**

This study aims:

- To analyze the effect of mind-body dualism in both the texts through Protagonists Firuze and Judith.
- To examine how Firuze and Judith's stance about mind-body dualism differentiated their lives.

### **1.3. Research Questions**

Q.1. How the mind-body dualism effect the protagonists in both the texts i.e. Firuze and Judith?

Q.2. How Firuze and Judith's stance about mind-body dualism created differentiated their lives?

## **2. Literature Review**

Dualism, as a philosophical notion, proposes the existence of two distinct types of substances: physical matter and mental substance. When applied to the mind-body problem, dualism suggests that the mind (or soul) is a non-physical entity separate from the physical body.

### **2.1. Mind-body dualism**

The mind and body appear on first view to be very distinct entities, but yet they interact most strongly in some as yet unknown manner. The nature of these two entities and their interaction poses the mind-body problem. (Taylor, 2010)

#### **2.1.1. A new-look at mind-body dualism**

According to Taylor (2010,) the Mind-Body problem, dating back thousands of years to ancient thinkers like Plato, Aristotle, and Buddha, remains an enigma. It revolves around the apparent disparity between the mind and the body, which seem to be fundamentally different entities. Despite the advancements in physics and physiology, the question of how these entities interact to produce thoughts, emotions, and physical actions remains unanswered. This longstanding issue continues to intrigue philosophers, with the hope that a resolution would shed light on the nature of humans' existence. Numerous solutions have been proposed over the years to tackle the

Mind-Body problem. Dualism suggests that the mind and body are distinct, yet this raises the challenging question of how they interact. Idealism posits that only the mind exists, with matter being a manifestation of it, but this struggles to explain the complexities of the physical world. Another perspective is reductive physicalism, which argues that only the body or matter exists, but this fails to account for the richness of human experience. These varied approaches highlight the complexity of the issue, with some offering intricate and nuanced explanations. One of the key debates within the Mind-Body problem is the nature of consciousness. While the mind comprises conscious and non-conscious components, the latter, such as unconscious emotions and automatic responses, are easier to explain as they are tied to brain activity. The challenge lies in understanding conscious experiences, which seem to be distinct from purely physical processes. This aspect of the Mind-Body problem, often termed the “hard problem,” underscores the difficulty in reconciling conscious experiences with physical phenomena, emphasizing the gap between consciousness and brain activity.

### 2.1.2. The traditional approach about mind-body dualism

The traditional approaches to the Mind-Body problem - the core concepts of dualism, idealism and physicalism, together with the numerous varieties in between involving mixtures and modifications.

Dualism posits the existence of two distinct entities, the mind and the body, which can be traced back to ancient Zoroastrianism around 1000 BC and are found in various forms in Buddhist philosophy and modern religious beliefs. This concept can be seen as either substance dualism, where the mind and body are made of different substances, or function dualism, where they share the same substance but have distinct functions.

There are several interpretations of dualism, each offering its own explanation for how the mind and body interact. Interactionism suggests an unknown form of interaction between the mind and body. Epiphenomenalism considers the mind as a passive result of bodily functions, lacking independent power. Parallelism proposes that the mind and body operate in parallel, synchronizing their actions without direct influence. Occasionalism suggests sporadic connections between the mind and body to produce their observed effects. (Taylor, 2010)

### 2.2. Finding Gap

Virginia Woolf's *A Room of One's Own* (1929) is considered a classical feminist text which portrays oppression of western women in a patriarchal society. Whereas Elif Shafak's rewriting *A Talented Sister* (2007) depicts the empowered Middle East Muslim women in a society where there are set roles for men and women. The studies on both the texts reflect different views of the researchers.

Malik, W. A. (2013) has investigated Elif Shafak's *A Talented Sister* using Gilbert and Gubar's concept of “female anxiety of authorship” and tragic fate in Firuze's journey of life. The Study found Firuze, a restrained poetess whose creative skills are silenced. The unfavorable social conditions restricted her to the roles set for women.

The conclusion stated that lack of control over her life ended in a tragic fate of her life.

Hasan & HamaSharif (2020) applied Feminist perspective on Virginia Woolf's *A Room of One's Own* (1929) to examine the suppressed position of women in a patriarchal society. This study is reflection of Virginia Woolf's stance on feminism as equal rights in education and writing career were demanded. The conclusion restated the need of women rights in education, writing career and financial independence equal to men.

Mohammadi (2021), has done a close reading analysis from Feminist perspective on Virginia Woolf's *A Room of One's Own* to scrutinize women's problems such as: financial independence, social acceptance of their talent, suppression of women's voice. The research concluded that Woolf's stance "Room of One's Own" is symbolic for larger issues as privacy, leisure time and financial independence, are reflection of the countless discriminations between men and women. The existence of these discriminations put women as second-class citizen and it will remain same until these inequalities are resolved.

Bukhari (2019), has done a comparative study on Virginia Woolf's *A Room of One's Own* and Doris Lessing's *The Grass is Singing* to reflect women as other. This research is qualitative and has used Michael Foucault's concept of Panopticism on *A Room of One's Own* and Louis Althusser's concept of Ideology on *The Grass is Singing*. In conclusion, it is proved that women are under patriarchal norms and positioned as other. Furthermore, their talent is also ignored because they are marginalized as compare to men.

### 2.3. Research Gap

The selected stories have been explored through Feminist perspective by portraying suppressed women under patriarchal norms. This study has done Resistant reading of Virginia Woolf's *A Room of One's Own* and Elif Shafak's *A Talented Sister* through mind-body dualism to get the new interpretation of the texts.

### 3. Theoretical Framework

The relationship of mind and body is deeply rooted in Greek Philosophies of Plato and Socrates and developed in a new form through Rene Descartes treatise on scientific method (1979). Descartes, a seventeenth century French philosopher, has the famous dictum "I think therefore I am" which establishes primacy of thought over body. (Francis et. al. 2003, p.179)

The duality of mind and body was influential until the work of Maurice Merleau-Ponty, who considered "a subject who knows because the body knows." He rejected the notion of primacy of thought over body and developed the idea of co-existence of mind and body as: "I think my body and my body thinks me." His claim sets the foundation of collective working of mind and body as the both are not separate rather in relation to each other. Merleau-Ponty's "work rejects the Cartesian duality of mind

and body, and its implicit identification of subjectivity with mind, for a notion of subjectivity as the lived body.” . (Francis et. al. 2003, p.184)

The idea of co-existence of mind and body is applied to this study to analyze its impact on the lives of Firuze and Judith. Furthermore, how this notion effects them in taking critical decision in their lives.

#### 4. Methodology

The method of analysis used in this study is Resistant Reading. “A Resistant reading of a text rejects the mainstream or compliant reading, and instead performs a reading that implicitly or explicitly challenges that reading and the meanings it generates. Here resistant refers not (or not only) to social values in themselves, but (also) to the reading practice in which they are encoded.” (Francis et. al. 2003, p.118) This method authorities the reader to read the text by resisting the conventional meaning of the text, instead challenging it to reconstruct the new interpretation. “The reading which challenges the ways in which texts are conventionally read; the address is to the text via its commentators. The practice involves locating the conventional reading of the text, which inevitably suppresses some of the meaning-making possibilities of the text, and explicating some of those meanings to produce a different understanding of that text.” (Francis et. al. 2003, p.126)

The method employed to this research is Resistant Reading as it rejects the conventional reading which suppresses the meaning-making process and elucidating those meanings to produce the new interpretation of the text. For this purpose, the text has been read closely to resist the mainstream reading as well as to get the evidences from the text to generate the new understanding. The resistant reading of the texts highlighted different aspects of Firuze and Judith life such as:

- Unconventional education
- Family as support system
- Dualistic Elements in Firuze’s Life
- Reversed Stereotypes: Co-Existence of mind and body
- Judith’s stance: Primacy of mind over body
- Endings

#### 5. Analysis:

Firuze, the genius sister of Fuzuli, portrays the character of a mindful girl who thinks logically, finds reasons of happenings around her , gets guidance from family in every matter of her life; therefore lives a satisfied and safe life. The basic reason of her satisfied life is the co-existence of mind and body in her life as well as the connection with religion is her strength to move forward in her life. However, Judith, the talented sister of Shakespeare, depicts the character of an irrational, selfish and careless girl, who has given primacy of thought over being, neglected the needs of the body; hence tragically ended herself.

The analysis is sub-categorized in terms of different aspects of life depicted in the texts.

### **5.1. Unconventional Education:**

Judith and Firuze both are talented and gifted girls of sixteenth century when women were restricted to get education and have career as men but the conditions were favorable inside the house as both the sisters explored their talent and family was not against it. The right to education and career in writing was denied by the society for women at that time. The texts show that both the characters were extra-ordinary in their talent without conventional learning. Virginia Woolf writes it in way: "She was as adventurous, as imaginative, as agog to see the world as he was." (Woolf, 1929, p. 127-128) Judith was imaginative and adventurous like her brother although she wasn't sent to schools, even then she was genius. The same kind of talent was shown for Firuze as well. As it's written in the text: "This Firuze is a whiz kid, an explorer by nature, bent on learning, bubbling with ideas...Imagination flows out of her sentences like water through the arches of an aqueduct, always fresh, always free" (Shafak, 2007, p.32). Firuze's genius is reflected in the text as it says that she was an expert in imaginative exploration of nature with free flow of ideas unique and new every time.

The absence of conventional education in both the texts is not a matter of significance as both the sisters had talent equal to their brothers. The reason behind their talent was that both the girls had access to books inside the house that shows the families were not against education of their daughters rather the education beyond the boundaries of houses was prohibited. As per the text: "She reads the works of other poets, especially the Iranian Hafi z and the Turkish Nesimi." (Shafak, 2007, p.35) The access to books is evident from the text as well. She used to read her brother's poems as well. It written in the text as: "She also adores her brother's poems, one of which she came across today and instantly memorized:

All that is in the world is love

And knowledge is nothing but gossip" (Shafak, 2007, p. 35)

Her brother's stance of knowledge sets the bases for her to think logically instead of believing on assumptions/ preconceived notions that education / knowledge is everything. The availability of books for Judith is also mentioned in the text: "She had no chance of learning grammar and logic, let alone of reading Horace and Virgil." (Woolf, 1929, p.128) She couldn't go to school but education inside the house was not restricted.

### **5.2. Family as Support System:**

Firuze had support and guidance of her family at every moment of her life. The father's presence is not there in the text but her brother and females of the house guided her to develop the balanced relationship of mind and body. "She endlessly tells these tales to her mother, grandmother and aunts...The elders in the family shake their heads in unison and say, "Girl, you have an imagination deeper than the oceans" (Shafak, 2007, p. 32). The family of Firuze is loving and caring as they listen to her

infinite tales. They also appreciate her for the craft in the form of tales. Another quote from the text shows guidance from the family: "From now on you have to watch how you behave. You cannot run around or skip rope. You cannot talk loudly or giggle. You are a woman now" (Shafaq, 2007, p.34). After having her first menstruations, she was told by her mother that now you are not a girl any more, you have become a woman and you have to behave in accordance. This was to make her realize about the requirements/ needs of body which can't be overlooked rather it made her aware that woman's physical strength is not equal to man. Firuze's brother is equally supportive and caring as the text depicts it in different quotes:

"Hey, little sister, what are you doing?"... She hands her poems to him, the smile on her face as tight as an oud string. "Read them, will you?" He does... A shadow crosses Fuzuli's face as if he were suspicious." (Shafak, 2007, p.36-37)

Fuzuli's way to addressing her sister shows the nature of their relationship as close, loving and caring. As Firuze gives her poems to her brother to analyze them which Fuzuli does without any objection. At last Fuzuli appreciates the poems when Firuze disown them by saying the poems belongs to neighbor's son but Fuzuli suspects because he was well aware of Firuze's talent but he kept her secret and didn't hurt her ego rather he left the matter on Firuze will to reveal the truth. These quotes sum up the behavior of families which is affectionate and caring in nature and doesn't reflect any oppression by the family.

Judith was also loved by her family but she felt harshness in their words as well. As it is mentioned in the text: "They would have spoken sharply but kindly, for they were substantial people who knew the conditions of life for a woman and loved their daughter." (Woolf, 1929, p.128). Judith's family was aware of the conditions for woman that's why they wanted to protect their daughter but kindness was missing in their words. Although they loved Judith but they didn't do the counselling of her daughter. The lack of guidance compelled Judith to give importance to mind over body. The only reality, she considered was the strength of mind and neglected the weakness of her physical strength different from man.

The text also reveals that Judith was lacking support from her mother and brother as there is no evidence in the text of their presence and support. "Indeed, more likely than not she was the apple of her father's eye." (Woolf, 1929, p.128) The above mentioned quotation reflects the absence of Judith's brother and mother. As the text says that she was the apple of her father's eye, reveals that the only support was the father which indirectly portrays that the hold / control of the house was with him. In other words male dominance inside the house is evident here.

Firuze has got extended guidance from her family as she expresses her wish of getting education in madrassa (school) to be a poet, to her nanny (the caretaker), who, in response tells her the story of watermelon and walnut told by Nasreddin Hodja. The story provided the reason to convince her about the different set of rules for man



and woman. As she relates the story with Firuze: "Who has ever heard of a female poet? There is a reason why God made everything as it is and we'd better respect that reason, lest we want watermelons raining on our heads." (Shafak, 2007, p. 36). This suggests that different roles of man and woman pertain to the reason that everything in this world is positioned for certain reason therefore one should not challenge the position rather accept it to safe guard ones selves. The challenge can result in the form of "watermelons raining on our heads". Judith's actions showed the absence of guidance and challenged notion of her approach to value mind over body which turned in nightmare for her. The text also show it in the following way: "She stood at the stage door; she wanted to act, she said. Men laughed in her face." (Woolf, 1929, p.130). Women in sixteenth century were limited to specific professions, theatre was not meant for them but Judith opted for it by giving primacy to thought over body therefore she had paid the price for it. As written in the text she was made fun by men for selecting acting and theatre as career because she challenged the conventional position of women in that society as well as she overlooked the bodily needs of a woman and she never anticipated the outcome such harmful due to unequal physical strength of a woman to man.

### **5.3. Dualistic Elements in Firuze's Life:**

The presence of dualistic elements in Firuze's life enabled her to think logically and act wisely. She has longing for worldly knowledge i.e. poetry: "Poetry to her is true prayer, soul, addressed to a force far higher and mightier. If there were no poetry, Firuze believes, God rising from the depths of her would be too lonely." (Shafaq, 2007, p.35). Poetry for Firuze is a way to connect to God as well as to infer the reality as she tried to get answers from her elders about uncertain things in her life to reach to a logically conclusive end. But at the same time being a Muslim she believes in life after death as she imagines herself in paradise.

"One of her favorite pastimes is to close her eyes and imagine herself donned in fine silks, jangling crafted bells on her ankles as she walks by streams of the coolest waters, picking juicy fruits from the trees, each bigger than an ostrich egg." (Shafak, 2007, p.33)

Her profound imaginative skills enabled her to imagine herself in Paradise having fruits of the next level in a peaceful place near cool waters. This imagination reflects that poetry was not the only passion she had in her life rather to be placed in Paradise in life after death was also her wish which helped her to think and act sensibly. Judith's lust for writing career was worldly as she had taste for theater like her brother. It is evident from the text as well: "She had the quickest fancy, a gift like her brother's, for the tune of words. Like him, she had a taste for the theatre." (Woolf, 1929, p.130). This quotation from the text reflects the approach of Judith towards life as she was inspired by the theater and wanted to excel in that field without anticipating the possible outcomes, positive as well as negative.

The other dualistic element in Firuze's life was dream and reality which strengthened her reasoning to get to a suitable conclusion. As per text:

"Dream is Firuze's bosom buddy, her best friend. While they play, laughing and joking as they skip about, Reality watches them from a distance with eyes narrowed to slits...Firuze can play with Dream for a while longer. But she'll be a woman soon and then she'll have to part ways with that adored playmate of hers." (Shafak, 2007, p.33)

Dream is closer to Firuze as her best friend but reality is also near to them. The dreamy world is not a far off place rather reality's glance on them reminds her of actual world. The process of coming out of dream into reality was a difficult one for Firuze to accept it as she had to change the course of her action but she managed to overcome that difficulty. This aspect was missing in Judith's life as she didn't ponder over her thoughts and actions and therefore she faced consequences.

#### **5.4. Reversed Stereotypes: Co-existence of mind and body:**

The first stereotype broken in Firuze's case as Muslim women are considered caged inside the patriarchal house.

"But no matter how strictly they supervise her, they can't stop her from running up to the second floor and pressing her nose into the latticed windows. She stays there until the holes leave marks on her face like chicken pox, inhaling the smell of the wild herbs carried by the wind from the valleys afar." (Shafak, 2007, p.34)

The above mentioned quotation shows that Firuze like other Muslim women is not caged inside the house rather she observes the outside areas of her house freely from inside of the house. The boundary of the house is not to confine Muslim women inside the house but to protect them from evils of the society.

#### **5.4.I. Institution of Marriage:**

The second stereotype broken is about institution of marriage as it is considered oppressive because it bounds women to fulfil the responsibilities of wife and mother by neglecting their own selves. Here again the stereotype is broken and seeing is believing as neutral observation proves false. "Firuze is married off to a clerk eighteen years her senior." (Shafak, 2007, p.37) Firuze got married to an elderly person and this reflects that she was forced to get married as well as she is not happy after marriage as she is oppressed. But this notion proved wrong as Firuze had a happy life afterwards because she never visited the place where she used to keep her poetry and which was the only breathing space for her. "The hen coop is her room. This place, with its sharp odor and noisy residents, is her only breathing space. Under the feeding bowls, inside a velvet box, she keeps her poems." (Shafak, 2007, p.36) Before marriage this kind of affection reflects the close bond of her with this place due to the placement of her poems here but this turned the opposite after marriage as she never visited this place again. "As she leaves her house, she does not pay a last visit to the hen coop. She doesn't care. Not anymore." (Shafak, 2007, p.38) She was satisfied and

happy with her marriage life that's why she never visited that place. This also reflects the notion that she had no regrets about her life before and after marriage.

#### **5.4.2. Social Life:**

The other stereotype broken here is that Muslim women are confined to their houses therefore they are away from social life but Firuze's story depicted the different aspects of social life as its written in the text: "She endlessly tells these tales to her mother, grandmother and aunts." (Shafak 2007, p. 32) The presence of grandmother and aunts reflects the extensive social circle which is part of norms and values of Muslim society. "With drums and tambourines they sing on her henna night. The women first dance and laugh with joy, then their faces crumble, awash with salty tears." (Shafak, 2007, p.37) The festive and gathering on events is part and parcel of Muslim world as its evident form the text that Firuze's wedding ceremony reflect get-together of women. Hence, Middle East Muslim society for women is not oppressive rather it reflects freedom and independence in every aspect of life. The other instance of social life with neighbor is also present in the text: "One of the neighbors came calling the other day. The poems belong to her son." (Shafak, 2007, p.37) These lines show that neighbors are also part of social circle as Firuze referred her poems to one of the neighbors' son.

#### **5.4.3. Private Space:**

Another misconception about Muslim women is that they don't have space or privacy in their houses but the reversal of this is there in the text: "Those who hear the soft tinkering from her room think she has risen to pray. They don't know that in a way she has." (Shafak, 2007, p.35) Firuze had her private space as she was having her own room in which others don't interfere. This side of the picture has reversed the misconception as Firuze was free and independent as a Muslim woman.

#### **5.5. Judith's Stance: primacy of mind over body:**

Judith on the other hand decided her destiny against her parents will by challenging the norms and values of the society. Her father begged her to get married and have a secure life but she didn't pay attention to her father's concern and decided against it.

"He begged her instead not to hurt him, not to shame him in this matter of her marriage. He would give her a chain of beads or a fine petticoat, he said; and there were tears in his eyes. How could she disobey him? How could she break his heart? The force of her own gift alone drove her to it" (Woolf, p.129).

Judith's own words mattered most to her as she chose her writing and acting career over marriage. "She made up a small parcel of her belongings, let herself down by a rope one summer's night and took the road to London." (Woolf, 1929, p.129). She ran away from her home by taking all the belongings with her to take the less travelled road but couldn't succeed as her decision was opposed directly by men as she got the response in the following way: "The manager—a fat, loose lipped man—

guffawed...no woman, he said, could possibly be an actress.” (Woolf, 1929, p.130) The access to her desired career was denied by men because her actions were lacking reasoning.

#### 5.6. Endings:

The institution of marriage is accepted by Firuze and lived a safe and protected life after marriage as the notion of guardianship is must for women in Middle East. The concept of guardianship is there to provide protection physically as well as financially. The woman is free inside the house to rule her state according to her desire as well as she is away from evils of the society. “Still today there remains a rule in place: Male writers are thought of as “writers” first and then “men.” As for female writers, they are first “female” and only then “writers.” (Shafak, 2007, p.39) Elif Shafak’s view suggests that the different set of rules for men and women indicate that these differences are because their duties and responsibilities differ in nature as well as their physical strength.

The aftermath of Judith’s decision dented her badly as she was left with no option, neither the career nor the institution of marriage. Rather it proved a nightmare for her as she paid the price for her wrong approach and decisions towards life.

“She found herself with child by that gentleman and so—who shall measure the heat and violence of the poet's heart when caught and tangled in a woman's body?—killed herself one winter's night and lies buried at some crossroads where the omnibuses now stop outside the Elephant and Castle.” (Woolf, 1929, p.131)

Here the author, Virginia Wolf’s feminist stance is reflected that male dominance has suppressed women to get the desired education and career in writing. But actually Judith failed to achieve her goals because she was not having the support of her guardian i.e. father/husband, hence proved the wolf’s stance wrong and faulty.

#### 6. Conclusion:

In conclusion, the relationship of mind and body is revealed as different point of views of Firuze and Judith. The difference in view has strong impact on their lives as well. Firuze’s stance as co-existence of mind and body helped her to resolve curiosities in her life. Furthermore, her actions showed logical and mindful approach towards life. she preferred marriage over her writing career and as a result secured her life. Whereas Judith’s stance as primacy of mind over body damaged her life as she neglected her physical needs and gave importance only to her thoughts. She ran away from her home and preferred her career over marriage which proved wrong as she faced consequences alone. At the end, she was left with no option but to kill herself.

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