

Fragmented Identities and Neoliberal Feminist Readings of Faiqa Mansab's Novel *This House of Clay and Water*

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ABSTRACT

This research explored the gender gap by examining how gender identities were destabilized within contemporary society. Faiqa Mansab's *This House of Clay and Water* was analyzed through a textual approach. Selected data were extracted from significant passages of the novel and examined to understand the representation of gender identities. The study found that patriarchal structures and questions of empowerment were major factors contributing to gender inequality and identity destabilization. Its significance lay in reassessing existing boundaries and perceptions of gender in society. The research evaluated imbalances in gender relations and the instability of gender identities while also examining the portrayal of women by self-proclaimed feminists as a critical issue. It further investigated the relationship between identity and individual action and argued that social limitations imposed on identity shaped identity-based inequalities. Situated within post-feminist literary discourse, the study concluded that individuals across gender positions participated in sustaining the gender gap, affecting the lives and experiences of all genders.



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INTRODUCTION

In the domain of male, female dominance of the 21st century, the gender gap is the middle term. It tells us how the relational gap is disturbed by different identities to perform the physical action. Additionally, it defines that gender orientation is roughly and frequently stated. Gender roles are claimed by the recurring occurrence of gender demonstrations. The connection gap in a society is expressed at public level for a specific period, and the site becomes the traditional sculpting. According to Fluvial (2017), current studies of identities are connected with the main problem of gap and period. Writers of modern times focus on the actual issue which the modern society is facing.

How gaps and identities are envisioned is the central aim of Mansab's (2017) *This House of Clay and Water*, Faiqa's debut novel, which premiered in May 2017 it was released by Penguin Random House India. This is the literary work. It announces a neutral search of gap in identities and the old feminists thought that females require strong support to operate in society. Boldness (2017) discusses the novel as: female gender in politics are not workable devoiding the main notion of females. Marked by Butler (1990, 2004), a few avant-garde and fragmented works are justified to better connect with the idea. Besides judging unconstructed equality with doctrine exams of women's politics and management techniques, she only aimed at facts connected with the construction of women's roles.

The delicacy of female presence has been overstated by women, who explained male as unrefined and sophisticated. The innovative plight of identities is made by problems connected to the umbrella term of genders. Their identities and duties in the community are unmanaged and have no effect on them. The aim of this study is to examine the balance of identities and their role that was

gained upward by the feminists of this century. Looking into the reality of the world, check how feminist thinking changed the presence of the other gender.

Against this background, the study examined the representation of fragmented identities in Faiqa Mansab's *This House of Clay and Water*. It also interpreted the novel through the theoretical lens of neoliberal feminism, explored how ideals of agency, choice, and empowerment shape the identities of female characters, and investigated the tension between individual empowerment and patriarchal socio-cultural structures. The inquiry centered on how fragmented identities are represented, how the novel can be interpreted through neoliberal feminism, and how it portrays the conflict between individual aspirations and patriarchal constraints imposed by society.

The relevant writing, which was checked, is involved in this topic. The chief aim of the study was to recognize the genders role and their undermining that how females thought had become relevant in the new community. In the inquiry of gap issues, how all types of genders live their life journey, is the second focus. The chapter's first part is to revise the study that directly checks the living procedure of male, female, and non-binary individuals in the context of the community, where they are limited and repressed. The middle part of the chapter is connected to the women's disuse in the modern community. The aim of females is expounded. The last part discusses the space that is found by the investigation is the central concept of conversation. To discuss the background of the study to the reader, the appropriate field study is looked before.

The aim of the investigation was to examine how the identity gap adds the differences to identities in the new community. The junction of identity, sexual preference, and profession is marked by Simpson (2014) in order to check how the man cottage squad applies the gap to balance the gender role. The balancing squad manage the tools ,in this the work of cabin crew as "paraprofessional is viewed.(p.292)

According to Mohsin and Taskeen (2018) and Iqbal (2024), terminology allows individuals to live in a proper routine. Every person wants to get a retreat in terms that define who they are. A genderqueer, people called them "hijra" and "kinner" in South Asia. Muslim country Pakistan and other lands are residence for new authors who are expertly steering the problems of transgender. New book of Roy (2017), "The Ministry of Utmost Happiness". The author of this Faiqa Mansab from Pakistan wrote it in 2017, tackles out the savageries technique, the genderqueer hero by the community framework in Lahore. The aim of the investigation is to evaluate Mansab's and Roy's analytical reactions to the dilemma of the genderqueer society in Pakistan and India. It also focuses on how vital the lexicons are to deprived squad. This investigation checks the old transitions that have befallen newly concerning female's chances as well as events of moral to prejudice and intolerance opposed to females. Many females meet the criteria of women's liberation; some were waivers or alternatives that are not eligible to define their firm stance.

In the context of social media platforms, the business entity, particular permit, countrywide sorrowful methods come to decrease a large feedback of women's idea of early maturation, purposed by Dean (2008). The difference in supreme authority is abbreviated overly. Investigating the junction of mold perspectives, and autonomy in the boundaries of Guantanamo Bay, where some prisoners are kept permanently, demonstrates strongly how army of America is clarified like a supremacy, not as the law of the whole country. Butler's existence in Europe during the assault on Paris, gives an opportunity to ponder the explanation of her theoretical and valuable heritage in her post 9/11 "text precarious life: the power of mourning and violence (2004)". Butler's previous writing can be explained as a transition to the more specific worldwide and political corporation in medicine.

RESEARCH METHODS

The study used a descriptive qualitative textual-analysis design. Faiqa Mansab's (2017) *This House of Clay and Water* served as the primary text, and significant passages concerning gender identity, patriarchal structures, agency, choice, empowerment, and identity instability were selected as the units of analysis. The passages were read interpretively to identify how gendered identities and their social limitations were constructed within the narrative.

The interpretive framework drew on women's liberation, post-feminist discussion, and the fourth-wave perspective developed in the literature used by the study. Rivers (2017) was employed to connect identity imbalance, community expectations, and behavioral constraints. The analysis

compared these conceptual categories with the selected passages and organized the resulting interpretations around the novel's representations of identity, gender roles, and social restriction.

RESULTS AND DISCUSSION

Faiqa Mansab wrote the novel *This House of Clay and Water*, writes about current problems of the community. The story of the novel *This House of Clay and Water* is the shadow of secret affairs, posted by the heroine, Nida, who justifies the rejection of the immorality all around. She founds some obligatory principles of identities that are in the middle of this story. Author write that a female's body is considered as man's private possession and is likely to be required and retained.

"Start of fourth wave; post feminism(s); Turning tides (2017)" is a subject by identity thinker Nicola Rivers, in which she discusses that identity is a type of spontaneous action. The initial section starts with the affirmation that women aren't the central part of women's liberation, as discussed strongly in accordance with the communities' patterns. Preferably, women's liberation is not a strong matter to discuss. The author connects with different merits in identity and gender, and the third identity consists of merit.

The Idea of Gap in This House of Clay and Water

21st century is much more convulsive and concerned with the gap constructed by the identities of the community. The idea of gap has been constructed through many elements that are the consequence of continuous thoughts of an innovative environment. While the impression of a gap has destroyed the person's ideas of identity. Now the participation of identity is present in constructing the gap. Like the aspects of matter, identity, and gap have the ability to change with each other, that had an effect on one another. By the post-women's liberation view, the incisiveness of one identity affects the ability of a second identity. By the situation, the well incensement of women's liberation portrays men as hard and immoral that push to the appropriation of male entitlement. According to Judith Butler, the gap is the outcome of the conversational gap between identities that has repressed those from blending mutually, it constructed the transparent peculiarity. In Nida's life, peculiarity exists. Nida's thought for the people around her, comprehend her feelings, but in every attempt, Nida became dissatisfied. Members of her in-laws' family even her husband can't understand her.

"I'd morphed, altered, nipped and tucked away bits of my personality for so long, I no longer recognized myself. I feared that one day, even if I wanted to, I would not be able to identify myself. I'd be forever trapped in an image of another's making, and there would be no escape because I would have forgotten to want to escape. (p.82)"

The Announcement of a Person's Identity

From some centuries, it has been observed that identities have forgotten their roles mutually. At there, a disgraceful flooding of an identity's role is to the next one. Post-women's liberation, the role of identity goes back to the modern community that pushes gender dilemmas. All the identities make contests mutually in a way to bring others to distinguish. Women are struggling for liberation from the grip of gynocracy; meanwhile, men are modified by gynocracy, as there is no male involvement in the story *This House of Clay and Water*. Sasha neglects her husband, "we hope to drown the murmurs of our paralyzed conscience by screaming about other peoples, sins." (p.20)

"When death becomes an escape, when it becomes attractive, the purpose of life is fulfilled. To teach one its futility, its worthlessness, that is the purpose of life. Incongruously, its value lies in having imparted that lesson." (p.190)

The Inconsistencies in Identities in the Story

River has claimed the identities struggle, gender is expressed through the gender role that we observe in community "we are all like that abandoned stranger, who adopt each other, use each other and stand by each other for as long as we can." (p.39), there, Faiqa asserted, Faiqa is involved in searching for shelter every time and she find that shelter in Dargah. Through Sasha's character, the author has implied that the view of men's harassment is under women's control. Sasha's husband has lack of wife's attention.

"In nights' thought, I couldn't help but weave the golden cloth of my dreams. Each stitch from heart to thought, and thought to heart, was painful to bear, even if it was joyous at times. Because each thread was fraught with the fears of being broken midway, lost, and never found again. (p.197)

The identity limitations of males, females, and cisgender individuals

The limitations of identity have been highlighted by many views that are conventional in the community for some years. Women's liberation is observant of the claims and liberation of females. In the history of women's liberation, it extends the anxiety of females all the time, regardless of their jobs and responsibilities. The incarnation of reality in "*This House of Clay and Water*" is that whole identities are passionate about parity in justice and honor in the community. This is the trial of Faiqa Mansab to highlight the problems that are thought to be illegal to discuss. This story of Faiqa expresses the troubles of life, peoples become executed by the connected persons.

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The Rebellion of Gender Roles

The present time is the era of rebellion against roles. Like the previous writings are connected, it has been worked for the search of reality of these rebellious roles, pushing to the confusion and affected condition of roles in the current community. An identity is not allowed to modify the life cycle of another one. "It was hard to break habits, so carefully constructed, so jealously guarded. What would I break them for?" (p.37)

Lines announced by Nida that express the woman's weakness in the current community." This woman is an enigma. She is like the dream you follow within a dream. She makes no sense." (p.31). Sasha selects the independent life and also the part of women's liberation, but it is shown that she gives himself to males' hands just to affect him. Women are pressured in men-aligned communities; that extra generalization of liberation pushes them to their effects." Nobody thinks of protecting others from themselves. It's the people who claim the concern and love who damage us the most." (p.95)

The Description of the Current Community

Written work is the mirror of community; it shows the aspects of community, and the person can easily see the condition of the community through different views of writing. It's viewed that the literature is the world of ideas for the ideal thinkers. To observe the Mughal Durbar's life, Ghalib's poetry expresses the reflection of that period. If anyone is fascinated by the barbaric survival of 17th-century England, then the writing of wordsworth is well to be looked. Author Faiqa Mansab has expressed the continuous thinking of the community and the effect of the believes of person's life. It is considered that thought of the author is fast then other normal person, and it is also the cause of Faiqa Mansab's discussion of the current condition of Pakistan community. "Nobody thinks of protecting others from themselves. It's the people who claim concern and love who damage us the most" (p.95). It expresses that one person creates trouble in others' lives, as no one thinks about the inner conflict. Like the novel's persons who will not show their pains and problems because they are the cause of their problems.

CONCLUSION

The story's analysis of text justifies how the current community has maintained the identity limitations in males, females, and cisgenders. The limitations and boundaries of identities of the 21st century are created by the new English-speaking community. The major problem of our community is discussed in *This House of Clay and Water*. It has been thought that because of a person's physical surroundings, all identities face different issues. They just pass through the movement of life instead of enjoying it. This investigation discusses the problems of identity limitations that are concerned with males, females, and cisgenders, which are entrenched in the community. Like the demonstration, Nida announced that males have control over females in the community. Males treat females like their personal belongings and don't have any uncertainty about females' emotions and wishes. All of the limitations that have created the current community's turbulence are that Faiqa wants to engage. That's observed that gender rebellion happens in the present community. Sasha, enjoying the independence, disregards home and chills out with a male outside. Her wish for royal life has a reason for the crack in the household that affects her child and her husband's life. Not to express, Bhangies has an inadequacy, though, because of the irregular delirium that has been created.

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