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Resistance against Patriarchal Norms in Charles Frazier's *Cold Mountain*

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Abstract

This research seeks to foreground women's resistance against repressive patriarchy in Charles Frazier's *Cold Mountain*. The novel abounds with rebellious characters like, Ada, Ruby, Big Tildy, Goat Woman, and others. Their actions and activities subvert the norms that are responsible for the repression of women. Out of them, Ada and Ruby deconstruct traditional gender roles by putting on trousers of Ada's father and openly involving themselves in hunting and gathering thereby, challenging and resisting patriarchal ideology and the gender roles. They also forge a certain kind of bond and involve in farming, which comes in opposition to the male pastoral tradition. They ultimately are able to maintain their life at their own. Similarly, Goat Woman debunks repression by discarding her husband; and by choosing to realize her individuality and subjectivity.

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I. Charles Frazier's *Cold Mountain* and the Issue of Women: An Introduction

This project explores the sufferings of women partly and basic thrust lies in exploring resistance against repressive mechanism of patriarchy in Charles Frazier's *Cold Mountain*. So, this project focuses on the sufferings of female and their sense of resistance against the existing patriarchal norms and values. In the novel, *Cold Mountain*, the female characters, Ada and Ruby establish a farming system which comes in opposition to traditional male pastoral tradition. And the other characters such as Sara, Goat Woman, Big Tildy and others establish comfortable domestic routine and celebrate their individuality and subjectivity and pursue their own course of life ignoring the norms and values of the patriarchal society.

The story of Inman lying in Virginia hospital, recovering from war wounds and his journey back to Black Cove intertwines with Ada's story. Ada is left alone to manage Black Cove farm following her father's death. The Black Cove farm is soon reduced to the state of despair. Ada is bereft and has no idea where she belongs or how she should earn living. When, Swangers, neighbors of Ada send a local young woman named Ruby, outspoken and resourceful soon moves in and begins to help Ada to overcome her circumstances. And the two of them from a close friendship attempt to survive in this harsh war-torn environment. Finally they establish farming system and a comfortable domestic routine. The novel also follows Ada's adjustment to a life of labor in harmony with nature. When Ada and Ruby's friendship blossoms they begin to realize their self knowledge and finally they are able to overcome the situation. So, the female protagonists' solidarity or bonding lies at the core of the novel. Their unity is a kind of threat to the contemporary patriarchal society.

As Mike Childs states, Charles Frazier was born in 1950 in Asheville, North Carolina and grew up in the mountains of North Carolina town. He is a best-selling

and award-winning. He received his bachelor's degree from the University of North Carolina in 1973 and his M.A in English at Appalachian State University in 1975. And Ph.D. in English from the university of South Carolina in 1986. Frazier's first work. Frazier used to teach at the University of Colorado but his wife convinced him to quit his job of teaching and he started to work full time on his novel and as a result, the novel *Cold Mountain* was published in 1997.

In 2006, Charles Frazier published his second novel *Thirteen Moons*, which deals with the story of one man across a country of change in America. Steeped in history, rich in insight, and filled with moments of sudden beauty, *Thirteen Moons* is an unforgettable work of fiction. Frazier's third novel, *Night Woods*, set in 1960s North Carolina, was published in 2011. Its heroine is Luce, who becomes the guardian of her murdered sister's twins.

Charles Frazier uses wide range of literary devices. Simile and metaphor are likely to be found on each and every page. Symbolism is also used at great extent. Stunning characterization, idiosyncratic dialogue and episodic structure are his main techniques. Apart from this biography, history, appreciation of nature, themes of displacement and exile, are his prominent literary techniques.

The novel, *Cold Mountain* is set around the fictional town of Cold Mountain in the Southern Appalachians. The people in the story run their farms in the old nineteenth century way, by hand and with animal power. The time is the mid-1860s, one of the most transformational periods of American history. It is toward the end of the Civil War. So, the people have developed full understanding about themselves. Women are becoming bold and strong enough. The people in this setting have been absorbed into the conflict and exhibit the uniquely Appalachian response to the war.

The farms in the setting have been devastated by the war and the women are more affected as a result they slowly begin to be resistive, strong and powerful.

Though the action of the novel is set in the time of Civil War and the war is essentially backdrop for events, it is clear that Inman's experiences as a confederate soldier have profoundly affected his understanding of the world and have resurrected his dominant spiritual anxieties. Many characters tell tales of hardship and despair, some of which are war stories. These tales help develop the theme of displacement and exile that gives the way to resistance. Frazier suggests that, though the war damaged Southerners personally but they were becoming more conscious politically. Moreover Frazier also introduces issue of slavery in the context of war, as a backdrop of central events. But more than this the novel is effective in capturing the spirit of two women, Ada and Ruby who are searching for self knowledge and their own identity. Although he touches up on the issue of migration as well as the trauma of Civil War, he gives political conclusion to the novel. Therefore, Frazier's work primarily deals with the search for self-realization and identity.

All the female characters in the novel are maintaining their domestic life themselves without any help and guidance of male. Inman, the male protagonist who has escaped from hospital and in his journey back to Black Cove meets an old woman named Goat Woman who offers him shelter at her camp at mountains. The woman when nurses Inman's wound, talks about her life, Inman comes to know that the woman ran away from a loveless marriage and raises goat for company and sustenance. Inman identifies with Goat Woman but concludes that he could not live such an isolated life. In this sense also we can conclude that females are strong and bold enough than the males. Inman being a man, whom the contemporary patriarchal society regards powerful and strong, concludes that he could not live such life the

Goat Woman is living. But the woman seems comfortable and never cries for help. She also plays the role of provider to Inman that once he filled. Therefore this is very good resistance to the patriarchal ideology which presents female as weak and submissive.

More than that, the Goat Woman runs away from loveless marriage, leaving her husband behind. Generally patriarchal ideology tries to present female as submissive and devoted to husband but to the dismay of that very ideology, Goat Woman runs away from loveless marriage or she has sacrificed human relationship. So this is slap from the side of Goat Woman to the contemporary patriarchal ideology. More than this she even keeps goats for company and sustenance. She wants to be economically strong by keeping goats. In this way she has established her own economic structure and maintained domestic routine.

In his journey back, Inman meets to a kind and young girl named Sara, an eighteen years old widow. Her husband had died in battle but also she is living comfortably with a small son. Sara also feeds Inman and mends his clothes. So this story of her can be interpreted as act of bravery. So even such war torn environment Sara seems comfortable and does not cry for help. The contemporary male ideology characterizes woman as weak and powerless but to the dismay of this very ideology, Sara seems powerful, strong, and bold enough. More than this the Federal soldiers steal her hog, the only thing, that she and her baby have to live on but also she does not cry and become weak rather go on struggling. So she has become more conscious politically.

Big Tildy is a prostitute with whom, Veasey, a preacher and so called scholar spends a night with at the inn. Big Tildy is stronger and seems capable of overpowering most men. As a black woman, who is not slave, she does not conform

social convention. The patriarchal society wants females to follow its norms and values but Big Tildy never conforms its norms and values.

Ada Monroe is female protagonist. Roughly half of the novel is written from her perspective. Ada is highly educated, literate and intensely private young woman. Ada is urban girl from Charleston society, which represents strict patriarchy. She had gone to Black Cove to speed the recovery of her father from consumption. Her mother had died while giving her birth. Though Monroe seems protective to Ada, he rears her badly in the absence of Ada's mother. In the Black Cove she has experienced the hardships and left penniless in charge of the farm. But from strong bond of great support and love between Ada and Ruby, they are able to maintain the farm as well as their domestic routine. So their bond can be regarded as threat or challenge to patriarchy. During the course of the novel, Ada's character matures dramatically and ultimately she is able to overcome the circumstances. So, Monroe's death for Ada, for it propels her first into helplessness and then into independence. Symbolically, Monroe's death represents Ada's break from patriarchy.

Ruby Thewes, is both a role model and a friend for Ada. She is strong-willed, and practical with keen insight. Ruby's store of knowledge teaches Ada to look outward from herself and to interact with surrounding environment. Though uneducated and illiterate, she speaks plainly and insists on being treated like equal. Ruby in one or other way seems resisting contemporary male ideology. Ruby does not know about her mother and was brought up by her father, Stobrod Thewes. He was irresponsible who left Ruby at her childhood. But later when Stobrod comes for shelter at Black Cove at that time Ruby denies him to be there. It means that Ruby realizes her pathetic condition in her childhood and later rejects her father. As Ada develops into a strong friend and co-worker, the women's friendship becomes

increasingly sisterly and profound. Therefore, Frazier shows throughout the novel, how Ada and Ruby's relationship is based on terms mutual respect and understanding, despite their obvious differences. Though there lies differences in personality, there is similarity in their interests.

Patriarchy oppresses and suppresses the female characters and as a result of which they live a very miserable and difficult life. Their identity and freedom comes under crisis. When the situation becomes unbearable, they start to resist against it. The female characters in Charles Frazier's *Cold Mountain* make resistance against the hegemonizing interference of the male characters. Some of the female characters even ignore the norms and values of patriarchal society.

Ada who was grown up in Charleston and had been educated beyond the point considered wise for females. Even though she was highly educated, she moved with her father at Black Cove to speed his recovery from consumption. So in contemporary society, females sacrifice their talent, knowledge and freedom for the sake of males in one or other way. They are not free to live their life in their own. In this novel too, though Ada was much talented, she sacrificed her talent for her father and after his death, she is in the state of despair which narrator mentions in this manner:

She had grown up in Charleston and at Monroe's insistence she had been educated beyond the point considered wise for females. She had become a knowledgeable...she was filled with opinions on art and politics and literature, and ready to argue the merits of her position.

But what actual talents she Claim? What gifts? (27)

In the above lines, narrator describes the futility of Ada's skill and talent. Ada was well educated but obliged to go with father at Black Cove. She was not free to live her life in her own. But at present when she has to manage Black Cove farm she laments

over her skill because to manage a farm needs more practical knowledge. But gradually with the friendship of Ruby, she learns all about the farm and farming. And Ada decides fully to live in Black Cove till her death.

As the novel is set towards the end of Civil War, a transitional period at that time all the women were conscious about their right and choice. At this time women developed hatred towards male biased attitude. In the like manner after the death of her father, Ada developed negative attitude towards him. The narrator says:

She thought of her father in the dream and of the dark figure in the well. Though she loved Monroe deeply, she realized she was oddly affected by his appearance in her visions. She did not want him coming for her, nor did she want to follow him too immediately. (59)

Ada instead of seeing God like image in her father sees ghost like image, it is only because of sense of hatred that she has developed towards father. She does not like her father coming repeatedly in her dream nor does she like to follow him too immediately. So, this kind of hatred towards father by his own daughter can be interpreted against the patriarchal norms and values in general.

In the patriarchal society, guided by the male ideology, females are not free to select their partner. They are compelled to follow what their male relatives say. But in the present novel the female characters are not so submissive and cowardice rather they are bold and strong enough having their own consciousness. In this sense, in the novel, *Cold Mountain*, the author writes:

It was not until Ruby was nearly grown that it occurred to her to wonder what kind of woman her mother had been to have married such a man as Stobord...her mother seemed to have been wiped nearly clean from the state of his mind. (104)

There lies the generation gap between Ruby and her mother. Ruby is well aware about the male domination and exploitation but her mother and the women of that time were not aware about it and not free to have their choice as a result Ruby's mother happened to get married with an irresponsible and drunkard man, Stobord. So, in the above lines Ruby tries to figure out the image of her mother and concludes to be submissive to her father. More than this she concludes that her mother had not free choices and she was totally wiped by Stobord. So Ruby is more conscious about male domination and does not like her mother's relation with Stobord. So Charles Frazier has employed such character like Ruby who is on the verge of resisting patriarchy and its ideology.

This novel has received much critical appraisals since its publication. Different critics have viewed it from different perspectives. Some critics have called it a Civil War novel, a historical novel, a tragedy, a love story, an epic and a post-pastoral novel. Others have interpreted this novel as adventure story, a narrative of quest, and a fusion of naturalism and romanticism. Critics have also drawn comparison between *Cold Mountain* and other literary works. Most often the comparison is made with Homer's *Odyssey*. Apart from this some of the critics delineate feminist perspective in the book. All the female characters in the novel are vitally important as they illustrate the contradictory representation of complex social structure.

Many critics have raised different issues in the book and completed their researches. Martin Crawford one of the critics interpret this novel as historical fiction. He states:

Undoubtedly, a work of fiction, of imagination, composed with an intense poetic sensibility, deserves some leeway in assessing its

historical legitimacy. Charles Frazier, however, encourages us to read *Cold Mountain* as history. Although many of the novel's main characters invented, Inman himself is based in one of Frazier's ancestors, W. P. Inman, whose story, the novelist learned from his father. Frazier also briefly incorporates into his narrative a number of real historical figures, including the notorious Haywood Country Home Guard leader, Captain Robert Teague, whom the fictional Inman kills in the climactic shoot-out. (183)

In this way Crawford gives historical taste to this novel. He argues, although, a work of fiction is made up with intense poetic sensibility and imagination but it sometimes blends imagination with history. Therefore he appeals to read this novel as history. The hero of the novel, Inman is based in one of Frazier's ancestors, W.P. Inman. More than this, there are many historical details, the country Home Guard leader, Captain Robert Teague whom Inman kill, is a real historical figure, in the time of Civil War he was charged with rounding up the deserters. He also represents the assumed authority of the army whose crimes are justified in the name of war. Thus, he gives historical twist to the novel.

Another critic, John C. Inscoe focuses up on female characters and their bonding for survival and livelihood. He opines:

Given our celebration of Southern women's fortitude and resourcefulness...Ada's very frailties and her obliviousness to even the rudiments of mountain life make her so compelling character. Her Charleston upbringing and her father's own apathy toward farm management leave her bewildered, musing to herself as to "how a human being could be raised more impractically for the demands of an

exposed life.” She is not alone long as she teams up with a local woman, Ruby, who is in all respect her opposite. Unschooled but with a vast reservoir of physical strength and native know-how that ultimately assure both women’s survival. (332)

In the above passage, the researcher critically analyzes Ada’s state of despair and her overcome of circumstances when she comes in contact with native girl, Ruby who is more practical and resourceful. Ada who is an urban girl does not know much about farming and its management. Not only that her father himself was not sincere in farming which leaves Ada into the state of despair and bewilderment and she lament over her own upbringing because her father raised her impractically. In this sense Ada develops sense of hatred towards her father. But the researcher focuses on how she is able to overcome the situation when she teams up with a local girl, Ruby. Though Ruby is unschooled she is more practical that ultimately leads both women’s survival and livelihood. It means to say that, when women team up and share common interest, they are no longer weak and can overcome any kind of circumstances.

One of the contemporary critics Kristine Van Tassel gives feminist perspective to the novel, *Cold Mountain*. She interprets the novel eco feminism and new agrarianism. She is focusing mainly up on Ada and Ruby, the female farmer in the novel. She is particularly interested in the Frazier’s *Cold Mountain*, where female farmers assume a central role in the portrayal of new, ecologically based agrarianism. She states:

Ada is an urban woman. She finds herself, after the death of her father and the departure of her farm hand, alone on a farm about which she’s knows practically nothing. It is through farming that Ada undergoes a profound encounter with the particular place in which she finds

herself...Ada has the benefit of mentor, the illiterate but intelligent and extremely self-reliant, Ruby who appears at her door one day, offering to help her run the farm. Ada's growing knowledge of the natural environment around her must be seen as a reflection of Ruby's intimacy with nature. (91)

Here, the researcher suggests that, after the death of Mr. Monroe, Ada is left into the state of despair. Being an urban woman, Ada practically knows nothing about farming. But when Ada comes in contact with Ruby, a local girl who is illiterate but intelligent, they are able to manage that very farm. When the two women are united, Ada goes through profound change and learns all about the nature and farming. As the women work together Ada becomes more familiar with her surroundings. Therefore, because of the unity between these two women their livelihood is possible and comfortable.

Furthermore, Ava Chitwood interprets the novel, *Cold Mountain* as an epic. She titles the research as "Epic or Philosophic, Homeric or Heraclitean? The Anonymous Philosopher in Charles Frazier's *Cold Mountain*." She argues that the novel is framed on the Homer's *Odyssey*, because the hero goes on epic adventures after the war. Chitwood writes:

Homer's *Odyssey* is the story of a soldier making his way home from war, first with companions and then alone. He encounters monsters, witches, and strangers; some seek to help, and others to delay or destroy him. His destination and goal are a place and a woman, a remote island kingdom and a wife patiently waiting...In *Cold Mountain*, Inman is returning home from war, sometimes in company, more often alone, through places familiar and frightening, beset by

people and monsters. Inman's destination is also remote and isolated location; his goal a woman he hopes is waiting. (235)

The above passage shows epic quality in the novel, *Cold Mountain*. As in the Homer's *Odyssey*, the hero is on the way home from war and meets many dangers and difficulties. In the like manner, Inman who is returning from war meets many difficulties. So, these qualities of the epic, Inman returning to home which lies in remote island, meeting many difficulties on the way and others make the novel epic like. So, the critic, Ava Chitwood exemplifies epic quality in the novel.

All the critics discussed and researched the novel and reveal varying argument, but my area of research is hitherto unexplored. This paper argues that, the female characters in the novel, though partly dominated, subvert the traditional stereotypes of femininity. By decentering traditional gender roles, they not only resist the mound of patriarchy, they also realize their self and subjectivity.

Feminism as a broad movement embraces numerous phases of women's emancipation and aims to understand women's oppression in terms of race, class, gender and sexual preferences and its effort lies in changing it. It no longer seeks to abolish the systems, status and societies. It aims to realize the total self-actualization of the individuals. It is against the inadequacy, injustice and violence which the males have created.

Feminism refers to all those who seek to end women's subordination. It is an aggressive conscious feeling of woman who began to reject the passivity. The main aim of the feminist movement was to develop women's personalities. So, it studied women as people who were either oppressed or suppressed or rejected the freedom of personal expression. All women writers who struggle against patriarchy to gain their womanhood were gradually considered feminist. Feminist stepped forward against

male dominance in order to enhance women's rights and to secure women's emancipation. In these aspects Troil Moi, a feminist says, "The word feminist and feminism are political labels indicating support for the aims of new women's movement" (135). She further makes clear that "Feminist criticism, then, is a specific kind of political discourse, critical and theoretical practice, committed to the struggle against patriarchy and sexism, not simply a concern for gender in literature"(204). Here, she focuses on the nature of feminist criticism which concerns gender differences and its social, institutional and personal power relation between the sexes.

Feminism is concerned with marginalization of women, who are reduced in the state of secondary position. Feminism comes into practice as an attack against female marginalization as our society and civilization is pervasively patriarchal, it is male centered and controlled and is organized and conducted in such a way as to subordinate women to men in all cultural domains; "familial, religious, political, economic, social, legal and artistic"(Abrams 89). It is civilization as a whole that produces this creature-which is described as feminine. By this cultural process, the masculine in our culture has come to be widely defined as active, dominating, adventurous, rational, and creative, the feminine by systematic opposition to such traits has come to be identified as passive, acquiescent, timid, emotional and conventional. That's why feminism is committed to eradicate the ideology of domination and discrimination.

The first blow on patriarchal structure was first given by Virginia Woolf in her *A Room of One's Own* (1928). She believed that women had always faced social and economic obstacles to their literary ambition. She was also very conscious of the imposed limitation of her own education. In this book explores deeper concerns- men's anger to women, misunderstanding between the sexes and above all

psychological conditions under which women are brought up. Her writing often explores the concepts of time, memory, and people's inner consciousness and is remarkable for its humanity and depth perception. Woolf contends in *A Room of One's Own*, "The history of man's opposition to women's emancipation is more interesting than the history of emancipation itself." In this way she analyzes women's oppression as long run history.

Simon de Beauvoir, an existentialist feminist critic and writer of France, strongly opposed the tendency of viewing women as second sex born to assist their male guardians. She believes that existence always precedes essence. Beauvoir objects to men's attitude to discriminating between sexes as "self" and "other" "men being the former and women the latter. In the feminist world, a subtle and radical critical mood was launched by Simon de Beauvoir with her book entitled *The Second Sex* (1949). Through this book Beauvoir established the principle of modern feminism. She focuses up on pitiable condition of women in patriarchal society stating that where a woman tries to define herself, she starts by saying "I am a woman; no man would do so...man defines the human, not women" (Seldon 134). It reveals the fundamental asymmetry between the term masculine and feminine. She argues that "Men define the human, not women. Woman is in a lopsided relation with man, he is the one, she is the other" (Seldon 135). In the book, the problem Beauvoir emphasizes is that woman perceive man as self (as subject) and themselves as other. And she explicitly exposes the condition of woman so that they could realize their existence. She says:

Women have been essential as the one born. To be a wife or a mother.
But she is stripped off motherly rights because motherly rights
overpowered by fatherly rights. A wife's duty is to be in the bed to

gratify the husband lost but the husband is not aware whether he is gratifying the lost of his wife. (145)

Therefore, the woman is inessential in the eyes of men who want to accept her as “other”. She strongly refuses the notion of female essence prior to individual existence and attacks the patriarchal myths of women that presume the false essence.

The present research has been divided into three chapters. The first chapter presents an introduction to Charles Frazier, a brief outline of the present study and a critical review of literature. The same chapter presents feminism as the theoretical tool to interpret the text. The second chapter aims at providing the theoretical methodological reading of the text briefly with both textual and theoretical evidences. It attempts to examine the characters’ resistance to the patriarchal codes. This part serves as the core of the present research. The third chapter concludes the ideas put forward in the earlier chapter, focusing on the outcome of entire research. The logical conclusion will be summarized as the proof that the novel has forwarded the radical ideas of resistance to patriarchal norms and values by highlighting the whole research.

II. Female Solidarity and Resistance in Charles Frazier's *Cold Mountain*

The present research work entitled female solidarity in Charles Frazier's *Cold Mountain* explores the female's condition and their consciousness for their position in the society. Though the female characters in the novel are suffered from patriarchal norms and values but they are conscious for their roles and identity in the society. The moment the female characters realize the cause of their pathetic condition in the family in particular and in the society in general, they acquire the sense of resistance against the contemporary male dominated society in America. The major female characters such as Ada, Ruby, Big Tildy, Goat Woman and others try their best to construct the world which lacks all kinds of hierarchy between male and female and they are ultimately able to create their domain of freedom and emancipation.

Ada and Ruby's togetherness and collaboration testifies women's bonding in the novel. The story in *Cold Mountain* is woven against the backdrop of Civil War. Ada is Inman's pre-war beloved who awaits his return, undergoes a different, though equally challenging struggle in Black Cove, her father's farm at the base of Cold Mountain. Having been raised in Charleston, Ada is tightly bound to her father, Monroe, a representative of the strict patriarchy governing the Old South. When Monroe dies and leaves Ada alone in the Appalachia, she seems doomed as her crumbling society. But with the help of Ruby, a local girl who has raised herself in the hills, Ada turns the farm an enigmatic burden into a self-sufficient enterprise. Learning the lesson from Ruby, Ada realizes superficiality of her former life and gain the deeper strength and resolve needed to be a capable and strong farmer. Charles Frazier reshapes the Southern belle and pastoral romance by creating a heroine with both external grace and internal grit and offering a female friendship as strong and enduring as the traditional love between man and woman.

Ada develops an intimate relationship with Ruby and essentially outgrows herself as belle and becomes strong, able, independent woman. So, when she forges friendship with Ruby, a local girl, that challenges plantation romance ideal relationship that between husband and wife. Their growing intimacy becomes threat for patriarchal ideology. So, ultimately Ada's quest fulfills in Ruby's friendship. And her rejection of conventional rules leads her to self-actualization. More than that Ada and Ruby's bond and their farming system at Black Cove is a challenge to the male pastoral tradition.

Throughout the history, women have been devalued as inferior, passive, emotional, weak, and powerless, where as men have been regarded with the prestigious positioning of superiority, rationality and powerfulness. Though there is not such natural rule and characteristics to prove hierarchy between men and women, patriarchal ideology from ancient to the present assumes woman as the "other" of man's "self". Male supremacist ideology taught and directed women to internalize gender biased assumption that, they are of less value and they are genuinely inferior and unequal to men.

The women in the contemporary society want to reclaim equal status as men but they are compelled to accept otherness and in the society. Their independent success is in contradiction with their femininity. Assimilating these facts, Simon de Beauvoir proclaims:

The women of today are not women at all... In sexuality and modernity, woman as subject can claim autonomy, the men of today show certain duplicity of attitude which is painfully lacerating to women; they are still requiring her to remain inessential with man there is not break between public and private life...where as women's

independence and success are in contradiction with her femininity, since the truth woman is required to make herself object, to be the other. (276)

The difficult and dominated life of woman is always in the state of otherness and they are inessential object for males with no importance. Therefore, because of growing consciousness women of today are resisting such subordination. The male dominated patriarchal society regards women as weak and powerless who can not stand at her own. There lies the long established hierarchy between men and women in patriarchal social milieu since the beginning of human civilization. So, the patriarchy never sees potentiality in women that they are strong and capable enough as the men are.

Because of the domination and exploitation by males, women are becoming conscious about their actual condition in the society and gradually they are becoming more strong and powerful. In this sense, the narrator describes Ada's actual condition in her home at Black Cove after her father's decease, and how she is becoming powerful and capable enough to cope with:

A half-moon stood high in the sky. The night was dry and only a little cool. Ada unrolled that shawl and wrapped it about her. She had of course, never spent a night in the woods alone, but she found it less frightening than she would have thought, even after her troubling dream. The moon shed a fine blue light on the woods and fields. Cold Mountain was visible as a faint smudge of darkness across the sky...she felt no need to hurry to the house. (59)

That is the given statement indicates that how women are becoming strong, powerful and capable in the society. In the beginning Frazier presents Ada as a stereotypical Southern belle who would more likely die rather than root hog if left alone on a farm.

Even Ada admits her weakness and wonders how a human being could be raised more impractically for the demands of an exposed life. At first after Monroe's death Ada even can not live in the house and goes to the Swangers, her neighbors. She sees ghostly image of her father which troubles her much. She being an urban lady from Charleston society, had never spent a night alone in the woods but ultimately she is obliged to live alone there and she seems to be less frightened and feels not worry about the house. Ultimately she lives her life in her own and establishes new farming system. So, rather than returning to Charleston Society which represents strict patriarchy, she decides to live till death at Black Cove. Though cultured and fair, Ada essentially outgrows herself as belle and becomes strong, able, and independent woman. In fact, once she moves to Appalachia and subsequently loses her father her significance as Southern belle is diminished, and she becomes heroine of the female pastoral tradition.

Before Ruby appears and makes possible Ada's transformation into a heroine of the female pastoral tradition, Ada is helpless outsider, alone on the farm she has inherited from her recently deceased father. We first see her at odds with her food source, a garden that should be grow and flourished with vegetable but is instead breeding weeds:

She looked off across the yard to the kitchen garden where the beans and squash and tomatoes bore vegetables hardly bigger than her thumb despite the fullness of growing season. Many of the leaves were eaten away to their veins by bugs and worms. Standing thick in the rows and towering over the vegetables were weeds that Ada would not name and had neither energy nor the heart to fight. (24-25)

Ada is obviously no gardener, but even if she were, she would be incapable of preparing the harvest, for cookery. After her father's death, she realizes the pathetic condition of her and the farm and further regards she has not energy to fight the entire situation. But the moment she bonds with Ruby, she is capable of overpowering all the circumstances.

So, crucial to Ada's success however, is Ruby Thewes, a local girl, who as her name suggests is hardened but valuable. Ruby has fended herself in the hills since her father abandoned her as a small girl and thus becomes earth mother for Ada by teaching her mountain lore, gardening techniques, and methods of canning and preserving food. Ruby teaches Ada how to tame the mountain landscape that is taking over her father's farm. So, Ruby is an equal partner in their attempt to revive the farm. In this combination Frazier highlights female friendship which is based on cross-class and cross-regional bond between the low and highlands, a reconciliation that is not however sealed by marriage as in the pastoral, but in a female friendship. Frazier shows throughout the novel how Ada and Ruby's relationship is based on terms of mutual respect and understanding despite their obvious differences. This very female friendship and their solidarity can be interpreted as threat to patriarchy.

After the feminist movement, women are more conscious about male domination and exploitation and to get victory over that very domination and exploitation, they have started joining the sisterhood and establish female friendship. And their growing intimacy which is based on common interests becomes a kind of challenge to patriarchy. In this context Beauvoir argues:

A woman supported by man is not emancipated from the male because she has a vote; if custom imposes less constraint up on her than formerly, the negative freedom implied has not profoundly modified

her situation; she remains bound in her condition of vassalage. It is through gainful employment that woman has traversed most of the distance that separated her from the male; and nothing else can guarantee her liberty in practice. Once she ceases to be a parasite, the system based on her dependence crumbles; between her and the universe there is no longer any need for a masculine mediator. (641)

Many women are aware of the male domination and exploitation, and they have developed the thought that until and unless they are not emancipated from the clutches of male, they are no longer in the state of independence. And their belongingness to males puts women in the chain of domination. This is the reason females have developed friendship between females and that very bond between them can guarantee their liberty and freedom which no longer requires masculine mediator for their survival.

The patriarchal mindset in the society wants to keep females under their restricted rules and regulation and the females are obliged to live under their grace being dependent to male. But the moment they realize their pathetic condition, females slowly seek for independency by establishing a female friendship. In this sense, Ada and Ruby make a strong bond between them and they no longer need males' help and guidance:

Ruby had not spent a day of her life in school and could not read a word nor write even her name, Ada thought she was in her spark as bright and hard as one struck with steel and flint. And there was this: like Ada, Ruby was a motherless child from the day she was born. They had that to understand each other by, though otherwise they

could not have been more alien to each other. In short order, and somewhat to Ada's surprise, they began striking a deal. (63)

Both Ada and Ruby are motherless child since the day they born. Therefore, they were shaped in the mould of patriarchy. This is the reason they understand each other. In the beginning Ada believed that she needed manhood for work but the moment she comes in contact with Ruby, she is enormously cheered by her and finds her capable of any and all farm tasks. Slowly and gradually their friendships is developed and maintain their life in their own by involving in farming. So, Ada and Ruby's friendship challenges the male pastoral in which little time is dedicated to female friendship outside of superficial circles.

Ada and Ruby devote themselves in order to survive on Ada's neglected farm during the dislocation of Civil War. So, their relationship is not based fashion and gossip like in aristocratic society but on survival therefore they are able to forge a bond between them. So, when Ruby, the wise mountain girl becomes friend of Ada and drives her like a mule until she succeeds and they do not remain separated. In the end they become fused, understanding each other's thoughts and predicting each other's actions, building a synergy so that they function more as one woman than two.

Generally, patriarchy regards woman as object of beauty which is pretty enough like doll and pleases them much. Throughout the human civilization patriarchal ideology prefers woman to be as beautiful as picture, which puts on fancy clothes and dresses up in well mannered. So, patriarchy views woman as beautiful object ignoring subjectivity and individuality in her. It further describes female body to be supple and slender which is not loaded with fat. That is to say, this very ideology of male dominated society wants woman to be beautiful and submissive to the patriarchy itself. As Simon de Beauvoir says:

Woman is required by society to make herself an erotic object. The purpose of the fashion to which she is enslaved is not to reveal her as an independent individual, rather to offer her as a prey to male desires; thus society is not seeking to further her project but to thwart them. (506)

Thus, the given statement shows that the patriarchal ideology in the society wants woman to be an erotic object that is not to reveal her independency and individuality but offer her as prey to male desires in the society. It means to say that in the male dominated society females are said to be beautiful and erotic object to quench the thirst of male desires.

But Ada is such a bold character who stands in the against of that very ideology and does not follow norms and values of the contemporary male dominated society. As the narrator describes:

She ran her fingers through hair...and then let it fall loose below her shoulders. She had abandoned both of the current hair styles-either gathered all around and swept into two big rolls that hung from the side of woman's head like the ears of a hound, or pulled tight to the scalp and bunned at the back like a mud-tailed horse. She no longer had need or patience for such updos. She could go about looking like a mad woman... and it did no matter, for she sometimes went up to a week or ten days without seeing another soul. (30)

That is, the given statement shows that, Ada is not on the way of following patriarchal norms and values which wants woman to be pretty and beautiful by decorating herself. Since Monroe's death, her hair has been increasingly full of farm debris, and she loses her patience for the updos of high society. She realizes that she could go

about looking like a mad woman in a book plate and it did not matter her. She sometimes went up to a week or ten days without seeing another soul. Physical appearance so important to Southern lady of her time becomes minimal concern for her. And the image of Ada with loosed hair full of leaves is one of her steps towards freeing herself from the constraints of society. By letting her hair down and exhibiting a lack of concern for her appearance, she shows that she is turning her eye from Charleston and focusing them on farm, which blind to braid and curls. In this way, Ada's appearance of madness is methodologically designed to resist and go against patriarchy and its norms and values. Moreover in another context the narrator says about Ada and her negligence to her appearance: "she went to her chest of drawers for clean under dress and found none, laundry having been neglected for some time" (30). So, Ada has been much neglecting to her beauty and pretty appearance which patriarchy strongly wants to be presented in woman. But to the dismay of that very ideology Ada seems ignoring the idea and appears to be mad and unmannered only to go against patriarchal ideology and its norms and values.

Similarly, in the male oriented patriarchal society woman are presented as an object and the means of fulfilling male's desires. Females are victimized mentally, physically and sexually. They are always victim of male gaze sexual harassment. So, patriarchy gives torture to woman in one or other way as a result they become conscious of their own condition and start to revolt and resist against male domination and exploitation. So, Rosemary Tong realizes the patriarchal domination and views the cause of it. She states:

Patriarchal ideology exaggerates biological differences between men and women, making certain that men always have the dominant, or masculine and women always have the subordination or feminine ones.

This ideology is powerful...that men are usually able to secure the apparent consent of the very women they oppress. Men do this through institution such as the academy, the church, and the family, each of which justifies and reinforces women's subordination to men, resulting in most women's internalization of a sense of inferiority to men. (65)

Here, for Tong, in the patriarchal society, females are categorized or victimized as other and the society gives them secondary position. So, in the society, the social institution such as academy, church and others themselves allow men for the domination and subordination of woman. Social institutions are responsible for male domination over female. As a result females too realize and internalize their sense of inferiority to men. So, to liberate female from long run domination, this hierarchy should be dismantled.

In this way, male dominated patriarchal society goes on dominating and victimizing women both physically and mentally. They are attacked by men in various ways. But the moment, the burden of domination is much to carry on females want break from strict patriarchy. Here, the narrator talks about a battle between a hen and a rooster and forwards how a hen wants to escape from rooster. Here, symbolically hen stands for woman and rooster for man in particular and entire patriarchy in general, which presumes full authority in him. The narrator says:

...At that moment, though, the red hen came bursting through the leaves, her wings partially opened and trailing in the dust. She hopped onto a limb near Ada's head and sounded of with an agitated gabble. Immediately, behind her came the big black-and-gold rooster that always frightened Ada a little with his ferocity. (28-29)

Here, the rooster which attacks and victimizes a hen symbolically stands for men in particular and whole patriarchy in general. And the hen represents female under male domination in the society. The rooster constantly follows the hen and intends on treading her. But the agitating hen goes on escaping from the attack of rooster. So, the agitating hen symbolizes that female too in the society are in the stage of agitation because of excessive male domination and exploitation and this is the reason they are seeking a clean break and escape from patriarchy like the hen is escaping from rooster. In another context the rooster goes to the extent of attacking Ada. The narrator mentions:

She shifted about onto her knees and waved her hands and said, shoo! When she did, the rooster launched himself at her face, twisting in the air so that he arrived spurs first, wings flogging away...the rooster dug at her with a spur and hung it up in the folds of her skirts. She burst from the bush with a great thrash and rose to run, the rooster still attached to her skirt at knee level. The bird pecked at her calves and struck again and again with the spur of his free leg and beat at her with his wings. (29)

The rooster's attack to Ada stands for the victimization of woman under the patriarchal society. So, it justifies that females are always victim of male gaze and sexual exploitation and that is the reason females are seeking break from patriarchy. Here, Ada's subsequent battle with the massacred rooster, who attacks her when she is desperately searching for eggs under the boxwood, represents her break from patriarchy. With his golden helmet of feathers, the rooster is barnyard equivalent of a plantation sire. When Ada stumbles up on him in the hedge, he is about to showcase his male dominance by preparing to tread a hen. Upset to Ada's intrusion, the rooster

launches himself at her face, twisting in the air so that he arrives, spurs first, wings flogging away and manages to slash her wrist with her spur. Pursuing her as she tries to escape, he seizes her dress again and again showing his male dominance, and strike at her legs. This scene proves that the maleness that had once guided and protected Ada, now attacks her and runs for off. Though a product of patriarchy, she is wounded and slighted by it. And this is the reason she wants break from patriarchy.

In patriarchal society, females today have finally recognized that the world they have described is not the whole world because its central concern is social distinction between men and women. Therefore it is committed to destroy the ideology of suppression and oppression. The females reject the centuries of male dominated culture in which women were only valued for the work, they produced, they do not accept the cultural and traditional images of women as petty, irrational, silly, weak or even powerless. Rather they affirm their capacities to the capable, strong, intelligent, successful and ethical human beings. They also reject the attitude that regard the traditional masculine characteristics of aggression, power, and competition as good and desirable and the feminine characteristics of compassion, tenderness, and compromise as weak and ridiculous. They believe that the majority of attitude and beliefs regarding women are false and wrongheaded, based on ignorance and myth. It has now become necessary to replace ignorance with knowledge and myth with reality which is created by women.

Through out the history, the male oriented society has not positive attitudes towards the females in the family and other social activities in the society. In the patriarchal mindset, females are considered as weak, emotional, and secondary class human beings than the male. The society have defined women and attributed them with negative stereotypes like irrational, weak, powerless and timid. So, this type of

female inequality has existed for thousand years. Males are regarded as more perfect and capable of leadership. But on the other females are considered to be imperfect and weaker sex. Therefore, it became central to the patriarchal male dominated society. While analyzing how the long run history is biased to females, Simon de Beauvoir argues:

One is not born, but rather becomes, a woman. No biological, psychological, or economic fate determine the figure that the human female present in society; it is civilization as a whole that produces this creature, intermediate between male eunuchs, which is described as feminine. Only the intervention of someone else can establish an individual as an other. (273)

So, the society mediated by the patriarchal ideology regards female as the other and it is culturally conditioned. Her identity is gendered one that has been shaped by the patriarchal culture with the continual biases to the females. The otherness of woman in the contemporary society is biased. Patriarchy describes woman as feminine who is weak and powerless.

But such kind of male biased attitude has been subverted by Ruby. The patriarchy views woman as timid but Ruby is not afraid patriarchy because she proves herself to be powerful and strong-willed while killing the rooster which stands for male domination. As the narrator states:

The yellow and black rooster walked by the porch and paused to stare at them. He twitched his head and flipped his red comb from one side of his head to the other. I despise that bird, Ada said. He tried to flog me. Ruby said, I'd not keep a flogging rooster. Then how might we run it off? Ada said. Ruby looked at her with a great deal of puzzlement.

She rose and stepped off the porch and in one swift motion snatched up the rooster, tucked his body under her left arm, and with her right hand pulled off his head. He struggled under her arm for a minute and then fell still. Ruby threw the head off into a barberry bush by the fence.

(64)

That is, the rooster stands for male in particular and the entire patriarchy in general. In the previous session Ada was attacked suffered much by the rooster. But when Ada and Ruby are united at once, they become more strong, powerful and capable of all kinds of tasks. Ada says that she despises that bird, rooster. It means to say that, despising the rooster which represents patriarchy is to hate the entire patriarchy in general which gives torture instead of consoles. Therefore, Ruby is determined to kill the rooster which flogged Ada. So, while killing rooster, Ruby seems so powerful and dominating that the rooster is helpless in front her. He struggles for survive under the arm of Ruby, but his struggle goes in vain because Ruby is so strong that she does not give him chance to survive. Therefore, by doing so, she not only turns a noisome bird into a meal, a taste that has eluded Ada but she also provides a clean break from patriarchy for Ada as she wrings the rooster's neck.

In this sense, Ruby subverts the male biased attitude that attributes negative stereotypes to woman as weak and powerless before her birth. But to the dismay of that very ideology Ruby seems more powerful and perfect. Here, her act of killing a rooster suggests that she is in the verge of killing and destroying the whole patriarchy in general. Moreover, Ruby's act of decapitation of rooster's head can viewed as castration male sexual organ. This generalizes the hatred of females towards the entire patriarchy in general. So, when male domination and exploitation goes to the extreme,

females are no longer in the state of bearing it rather they go on rebelling and resisting against it ultimately being victorious.

More than this, Ruby is capable of all kinds of farm tasks including, farming, ploughing, and cutting and so on. Near the end of the novel, when Ada and Inman are reunited, Ruby further reassures Ada that love, not need, should guide her decision whether or not stay with him. She says: “there is not a thing we can’t do ourselves. You don’t need him...” (325). From the moment Ruby arrives, then, she implies through her words and actions that the survival of both the farm and the women will depend up on female force, not a male one. So, the presence of Ruby and their friendship further precipitates Ada’s transformation from belle to a strong and capable farmer who is able to perform all farm tasks.

The male dominated patriarchal society has fixed some roles to be performed by the women in the society. Women are kept into ignorance throughout the history. They are deprived of minimal requirements in the family and society. They are taught only to be limited under the four walls of male made rules and regulation. The patriarchal society creates binaries among male and females and keeps female under their control. They are compelled to follow what society orders. Contending such position of woman Virginia Woolf protests:

Women are supposed to be very calm generally: but women feel just as men feel; they need exercised for their faculties and a field for their efforts as much as their brothers do; they suffer from too rigid a restraint, too absolute a stagnation precisely a woman would suffer; and it is narrow minded in their more privileged fellow-creature to sat that they ought to confine themselves to making pudding and knitting

stockings, to playing on the piano and embroidering bags it is though less to condemn and laugh at them...(75-76)

The male dominated ideology of the contemporary society does not think women as similar to men. It wants to confine women only in the house and only be involved in the household duties like cooking, knitting, and embroidering and denies them to come out of the home and involve in other activities outside regarding the as weaker sex. But Woolf protests such biased attitude of patriarchy towards female and argues that women are equally capable as the men are.

In the novel, Ruby and Ada also involve in outdoor activities like hunting and gathering and come in opposition to the male biased attitude which tries to confine and prison woman only in the house and household duties. The narrator describes hunting image of Ada and Ruby in the following way:

Ada feared that the birds would as Ruby claimed and vanish. She did not take her eyes off them and was patient and eventually she close to about the distance Ruby had specified. The turkeys stopped...she stood still and they did not see her. They pecked in snow for food. Ada guessed that was about as clear a shoot as she was likely to get, so she raised the gun slowly and sighted on the trailing birds. She fired and to her amazement a pair fell. (388)

That is, the given statement indicates that women are also capable in hunting as the men are. Patriarchy always confines women at home denying them to go to the outer world. But Ada and Ruby involve in hunting and experience new thing in their life. Ada seems capable in hunting the birds no less than professional male hunter. She is very careful and succeeds in her mission. This very hunting image of them subverts the traditional gender roles and proves that women too are not weak and powerless

and can go where ever they like and involve in outdoor activities like hunting and gathering. Thus, Ruby and Ada deconstruct the patriarchal ideology which views woman as weaker sex who is capable only for child bearing and rearing being limited within the home. But to the dismay of that very assumption of patriarchy the women like Ada and Ruby even go to the extent of hunting which patriarchy regards only to be performed by men. So, the character like Ada and Ruby go on resisting the patriarchal norms and values. Their act of hunting proved that women also can have bravery as males and they do have also inner power to resist the difficulties and problems given by patriarchy.

Women are discriminated in the various fields in the society. In the patriarchal mind set females are categorized or victimized as other and the society gives them secondary position by generating some ideology relating with gender and sex. Sex is natural which differentiates females from male. But gender is social construct which forwards artificial boundary between male and female. Gender is related with culture where as sex is biological aspect. That is to liberate females from the long run domination and victimization; the concept of gender should be dismantled from the society. In this regard, in her book, *Gender politics*, Judith Butler writes:

Originally intended to dispute the ideology is a destiny formulation, the distinction between sex and gender serves the argument that whatever biological intractability sex appears to have, gender is culturally constructed, hence gender is neither casual result of sex nor as seemingly fixed as sex. (9-10)

In the given argument, Judith Butler clarifies the process of the construction masculinity broadly. For her sex and gender are different concepts. Sex is biological difference between male and female. It is natural and continuation of the human race

is possible by means of this very different. But, on the contrary to it, the concept of gender is constructed by society . It is created by patriarchal society to dominate female. With the passes of time it becomes a part of culture and tradition. That is, there is not any relationship between the idea of sex and gender. Therefore, the hierarchical relationship between male and female is on the way to blur.

In the patriarchal society, males are regarded as superior, more intelligent and powerful than females. And the women are assigned certain task certain tasks to be performed without any complain. But, in the novel, Ada and Ruby are such characters who are on the verge of disrupting this hierarchy. They involve in hunting and put on pair of pants and other dresses whatever they feel comfortable ignoring the norms of society. As the narrator states:

She tried to circle around into the turkey's path and wait for them, but they shifted direction and went more directly up. She followed them, climbing when they climbed and stopping when they stopped...she set each foot down slowly, letting the snow muffle her steps, and she was glad she wore britches, for trying to be stealthy in long skirts and their underlying petticoats would be impossible, like walking through the woods flapping a bed quilt around. (388)

The contemporary patriarchal society, based on gender biased attitude does not allow females to put on britches or pants and other comfortable costumes and as a result they are compelled to put on gown and long skirts which impedes their activities. But, Ada and Ruby are in the state of blurring such hierarchy. They see the impracticality of wearing gown and long skirts which disease their action. So, Ada sees the benefits of pants and feels glad as she is hunting turkey and realizes that walking through the woods in long skirts and underlying petticoats would be impossible while hunting.

That is to say, Ada ultimately realizes that how women are kept into ignorance by not allowing them to put on the costumes which make them feel comfortable. So, Ada's realization of the benefit of wearing pants can be regarded as her journey from ignorance to knowledge. So, her act of wearing pants and going for hunting should be viewed as resistance against patriarchal norms and values. The narrator in the previous session mentions about Ruby's idea of wearing pants and their discussion on it, before going to Cold Mountain, and Ada's realization of its benefit:

She said, have you got any britches in the house?

-Trousers? Ada said.

-Woolen or canvas, either one. Two pair.

-Of my father's, yes.

-We need to go put them on, Ruby said.

-Men's trousers? Ada said.

-You wear what you want... (362)

Eventually Ada even sees the impracticality of wearing a dress. Following Ruby's advice Ada puts on a pair of Monroe's old pants when, near the end of the novel, they climbed Cold Mountain to bury Stobrod and his companion, Pangle. As Ruby says: "I don't relish the feel of a winter wind blowing up my dress tail..." (362). Ruby proclaims it when Ada looks perplexed at the ideas of wearing trousers. But Ada quickly sees the comfort and benefit of pants as she is hunting. This means to say that, the female characters in the novel are no longer in the state of following rules and regulation of male dominated society which is gendered biased and tries to keep them into ignorance. Therefore, Ada and Ruby start to put on pants notwithstanding the denial of contemporary patriarchal ideology.

And it is in these “britches” when Ada is reunited with Inman, who too has transformed into a person hardly recognizable. So, reunion of Inman and d Ada, who is in britches emphasizes that she is not the Ada he has known before leaving war: “She wanted to tell how she had come to be what she was. They were different people now. He needed to know...” (410). So, by the end of the novel, Ada’s own life is expanding, with more scope and greater range, so that by the time she and her lover are reunited, she has undergone a transformation fully. Wearing pants, therefore is not a practical choice for Ada, but one that represents her transformation from a belle who wears gown to a hunter/gatherer who wears trousers. More than that, Ada can fill the role of provider to Inman that a man has once filled. Charles Frazier has employed such female characters who are completely on the verge of resisting the then patriarchal ideology and appear to be more powerful than males.

By the end of the novel, Ada and Ruby have forged a friendship as deep and strong as Ada and Inman’s love. Ada makes it clear to Inman that Ruby and her relationship is more important than that of the former one. Ada says to Inman in her conversation:

And there is something you need to know about Ruby, Ada said
 whatever comes to pass between you and me, I want her to stay in
 Black Cove as long as she cares to. If she never leaves, I will be glad,
 and if she does I’ll mourn her absence...she is not a servant nor a hired
 hand. She is my friend. (411)

Here, Ada emphasizes the value of the relationship between woman to woman. While talking to Inman, Ada realizes and says to Inman that, though Ada and Inman are reunited lastly but also Ada sees importance of Ruby because they can understand each other. Ada in the previous session does not seem lamenting the absence of

Inman, but now she sates that she will lament and mourn the absence of Ruby if she happens to leave Black Cove farm. This shows Ada's realization of the importance of female bonding. So, by the end, the lives of Southern low country-turned up country belle and the poor but infinitely self-reliant mountain woman are inextricably joined. Ada and Ruby have become virtually one person, which is a kind of threat or challenge to patriarchy.

Their relationship develops like those of characters in the novels of Ellen Galsow, a vanguard in the female pastoral movement. In *The Miller of Old Church*, Galsgow describes Molly and Blossom:

The relation of woman to man was dwarfed suddenly by an understanding of the relationship of woman to woman. Deeper than the dependence of sex, simpler more natural, closer to the earth, as if still drew its strength from the sail...the need of woman for woman was not written in the songs and histories of men, but in the neglected and frustrated lives which the songs and histories of men had ignored.

(qtd.in Harrison 33)

In Glasgow's *Baren Ground*, Dorrinda and her maid Pluvanna share a similar experience: "The affection between the two women had outgrown the slender tie of mistress and maid, and had become strong...they knew each other's daily lives; they shared the one absorbing interest in the farm" (qtd.in Harrison 33). Likewise, Ada and Ruby outgrow the roles of teacher and student. The longer they know each other, the less different they become. Therefore, their relationship also challenges traditional love story between a woman and a man in particular and whole patriarchal society in general.

In this woman-to-woman friendship, Frazier emphasizes the resistance against patriarchal norms and values, and new class relationship based on cooperative action. Though the transformation belongs to Ada, the story is not hers alone. Ruby not only teaches her the basics of farming and self-sufficient living, but successfully links Ada to Appalachia, crossing socio-economic and regional boundaries, and builds her confidence in becoming a “tall woman”. And though in the end, both women become mothers and Ruby marries, ironically assuming the role that Ada should play as a belle, she does not enter into conventional patriarchal system and does not follow its rule and regulation. In the end, therefore Ada and Ruby’s journey is a story of female triumph.

The male dominated society has excluded the females in the status of other and weaker sex since the time immemorial. Realizing these facts Simon de Beauvoir in her book *The Second Sex*, argues:

History has shown us that man has always kept in their hands all concrete power since the earlier days of patriarchy they have taught best to keep women in a state of dependence; their codes of law have been set up against her; and thus she has definitely established as the other. (159)

The given extract shows that, in the patriarchal society males are considered as superior, more intelligent, and powerful than the women. There is full authority of male in all the property and concrete power and as a result females are in the state of dependence, who live in the grace of men. The patriarchal rules and regulation are set against the females and their desires. Therefore, Beauvoir strongly opposes the tendency of twisting women as second sex and other. She also rejects the patriarchal

ideology of discriminating between sexes as self and other men being the former and women the latter.

In the novel, *Cold Mountain*, protagonist, Ada develops her more courageous and bold character than the other in contemporary male dominated society. She does not even like to imagine image of her dead father in particular and whole patriarchy in general which regards women as other and second sex. She is much tired of male domination and goes on resisting to the patriarchy. The narrator states the resistive psyche of Ada while she intends to make a scare crow to set in the field:

She went to the house. Upstairs she opened a trunk and look out on old pair of riding breeches and a maroon wool shirt of Monroe's. His beaver hat and a bright throat scarf. From them she might craft a fine and stylish scare crow. But as she stood looking down at the folded clothes in her hands, all she could imagine was every day walking out and seeing the effigy of Monroe standing in the field. From the porch at dusk it would be a dark figure watching. Her fear was that would loom larger and more troubling in her mind than it would in the crows.
(230)

Here, the given extract shows, how females in the patriarchal society are developing the attitude of hatred towards patriarchy which viewed women as other and second sex by keeping all their power in their hand. While making scare crow to set in the field, Ada rejects old clothes of Monroe. Here, Ada's rejection of Monroe's clothes suggests that she does not want to see every day the image of Monroe standing in the field, she even says the image of her father as "dark figure" because who brought her as a child like, dependent up on him and ultimately reducing her in the status of other who comes in the opposition of man's self. So, this act of Ada's rejection to make

scare crow out of Monroe's old clothes indicates the development of the sense of hatred in her psyche towards her father in particular and whole male dominated society in general. Therefore Ada realizes that seeing the effigy of Monroe in the field would trouble her mind more than it would in the crows. This means to say that, seeing the image of her father Ada's mind goes in the state of troubling it is only because her father once had kept all concrete power in his hands keeping Ada in a state of dependence, and his rules and regulations setting against the desires of her. As a result she develops the attitude of hatred towards her father who represents strict patriarchy. Thus, the female protagonist's decision to dress a scare crow in her own dress and fancy hat shows her distance from the concerns of society.

Instead of making an effigy or scare crow out of Monroe's old clothes, she chooses to make it out of her own, which represents her life as a Charleston belle, is the one she wanted to see standing in a field through rain and shine. Furthermore and most significantly, the color of the dresses which in certain light is called "ashes of roses" (128) suggests that Ada is Phoenix who is arising out of the limitation of young Southern lady hood to become stronger, more self-sufficient woman to take the revenge against patriarchy which dominated and exploited woman and reduced them to the status of other. So, Ada is the woman with more depth and more potential who is in the stage of devouring the whole patriarchy.

Patriarchy never respects female values; rather it devalues and disintegrates them. Such male ideology of dominating woman as the second class human being and working machine under male domination creates a sort of emotional and psychological shock in women. So, male oriented society always controls and stretches its palm over the realm of the women causing their life live in subordination and misery. Realizing these very facts, Simon de Beauvoir writes:

When she becomes a young girl, the father has all power over her; when she marries he transfers it to the husband. Since a wife is his property like a slave, a beast of burden, or a chattel, a man can naturally have as many wives as he pleases; polygamy is limited only by economic considerations. The husband can put away his wives at his caprice, society according them almost no security. On the other hand woman is subjected to rigorously strict chastity... when the wife belonged at once to the patriarchal and to the conjugal family, she managed to retain considerable freedom... (107)

Here, the given statement shows that how females are suffering since time immemorial at first from her father and later from her husband. A woman is treated in the way a slave is treated by land owner. Notwithstanding emotion, feelings and sentiments a woman is treated like working machine. The society allows a man to have as many wives but on the other female is told to be in strict chastity. This shows how females are suffering by male domination. But, a woman when realize all the sufferings in the home and society, she starts to seek freedom from the clutch of male domination to live an independent life at her own.

In the novel *Col Mountain*, Charles Frazier presents the female characters more conscious to their rights and independent life. Though there is male domination in their families and society, they resist and try their best to get success in their mission. Frazier has employed a character named, Goat Woman a strong and bold character who never accepts the male domination submissively as other previous wives of her husband. Goat Woman protests as well as rebels against the feminine roles assigned by patriarchy and finally maintains her life at her own. In this context,

the woman tells her story to Inman, how she came alive alone independently and freely without domination in the woods after leaving her cruel husband behind:

He didn't treat me like much more than a field hand. He'd buried the other three wives up on a hill under a sycamore tree, and he'd go up there sometimes by himself and sit. You've seen those old men-sixty-five, seventy-and they've gone through about five wives. Killed them from work and babies and meanness. I woke up one night laying in bed next to him and know that's all I was: fourth in a row of five headstone. I got right up and rode out before dawn on his best horse and traded it a week later for this cart and eight goats. (262)

Thus, the present extract shows that, the females are considered as if they are not human beings and as a result females are compelled to seek freedom from society.

The male dominated society treats woman as field hand who is born to work hard and die. The Goat Woman says that, the previous three wives of her husband had died on him because of the overburden of domination. It also shows that how males are allowed to have as many wives because the Goat Woman happened to be the fourth wife in the house. But the woman is more conscious about the domination and exploitation; she runs away from such loveless marriage and maintains her life independently at her own. Here, the woman's escaping from home leaving her husband behind shows her break and escape from her husband in particular and entire patriarchy in general. This also shows that, the moment women realize their pathetic condition in families and society; they are no longer in the state of bearing all burden of domination and seek freedom and independency. So, this very act of Goat Woman can be regarded as resistance to the patriarchal norms and values.

The Goat Woman is such a rebellious character who is well aware about the male domination that is prevalent in the society throughout the history. She raises voice of rebel to the each and every action of patriarchy. While talking to Inman, she raises the voice of resistance to the tendency of patriarchy. As the narrator mentions: “She pointed her pipe stem at him and said, you listen. Marrying a woman for her beauty makes no more sense than eating a bird for its singing. But it is common mistake nonetheless.” (268). That is to say, patriarchal ideology regards woman as object of beauty and does not see individuality and subjectivity in her. The society wants woman to be beautiful and pretty which pleases man much. The patriarchal mindset marries a woman for her beauty but the Goat Woman considers the idea as foolish act of patriarchy because marrying a woman for her beauty is like eating a bird for its singing which has no meaning at all. So, Goat Woman subverts the patriarchal ideology that views woman as beautiful object and marries only for her beauty.

All the female characters in the novel have developed resistive attitude to the repressive patriarchal mechanism in the society. They even are playing the role of provider to men that a man has once filled. They no longer require masculine mediator for their survival, and are well aware about the fact that, until and unless they are not free from male mediation and domination, their emancipation and liberation is at risk. Therefore, the women by developing their rebellious idea and establishing a certain kind of bond are able to celebrate their individuality and subjectivity ignoring the norms and values of patriarchal ideology.

III. Subversion of Patriarchal Normativity

This work draws the analytical exploration of Charles Frazier's *Cold Mountain* in which the female characters get united to subvert the artificial norms and values of the patriarchal mechanism in the contemporary society. The unification of women in the novel becomes instrumental to subvert such male hegemony. It is the traditional belief and roles of females which restrict them to be enslaved within their own house. That is why, to be free from such hierarchical domination and exploitation, construction of female bonding and resistance to such oppressive patriarchal mechanism is inevitable.

This study concludes that the exercise of their agency becomes pivotal to come together and to stand firm against repressive patriarchy. Monroe, father of Ada is a representative of strict patriarchy. Ada, whose mother dies during child birth and leaves her with a pampering father who brings her up in very bad manner to be dependent up on him. But the moment Monroe dies, she rescues herself from patriarchy and never returns to Charleston society which too is representative of oppressive patriarchal mechanism. Therefore, Monroe's death itself is for Ada, a clean break from patriarchy. And when Ada comes in contact with Ruby, who is also motherless child since her birth slowly she travels to the domain of freedom and independence. They from their close friendship are able to establish female pastoral tradition which comes in opposition to male pastoral tradition. Patriarchy regards women to be weak and powerless who can not survive without male guidance and support. But Ada and Ruby are such bold characters who are able to maintain their life at their own without any male mediator. So, Frazier's female characters make a strong resistance to the hegemonizing interference of the patriarchy by ignoring norms and values of the society as a whole.

In Charles Frazier's *Cold Mountain*, the female characters such as Ada, Ruby and others maintain their life at their own and able to cope with any kind of circumstances. So, they are on the way of crossing the rules and regulations set by patriarchal mindset in the society. Patriarchy wants women to be beautiful pretty enough to please male desires by offering her beauty. But Ada stands in the opposition to such patriarchal ideology. Physical beauty, so crucial to the male dominated society becomes minimal concern for Ada. She looks like mad woman ignoring her physical appearance and beauty. But her madness is a strategy to go against patriarchy and its norms and values. Ruby is more powerful woman who is on the way of destroying whole patriarchy. Her act of killing a rooster, which symbolically stands for patriarchy, can be interpreted her attack to the whole patriarchy in general.

Patriarchy wants women to put on certain kinds of costumes or dresses such as gown and skirts which impedes their action and activities. But Ada and Ruby are not on the way of following such rules and regulations. They put on trousers and pants and realize that wearing trouser is more comfortable than gown. So, their realization of easiness and comfort feeling while wearing trousers indicates their journey from ignorance to knowledge. This is the reason that they are on the verge of destroying patriarchal values. Not only that, patriarchal ideology wants women to be restricted within the four walls of house and perform certain household duties assigned by patriarchy. But Ada and Ruby cross such boundaries and even go to the extent of hunting and gathering which patriarchal mindset regards only to be performed by men. Ada also emphasizes that the relationship between woman to woman is more important than that of woman to man. While talking to Inman, Ada states that, she will lament and mourn the absence of Ruby if she happens to leave Black Cove. Here,

Ada emphasizes the importance of female bonding which is threat and challenge to the patriarchal society. Moreover, Ada rejects Monroe's old clothes while making scare crow and develops sense of hatred to him. So, this very act of hatred to her father refers that she is developing the sense of hatred to the entire patriarchy in general.

Goat Woman is a powerful and rebellious character. Generally, patriarchal society wants woman to be devoted and submissive to husband. But to the dismay of that very ideology, she runs away from her loveless marriage, leaving her husband behind. So, her act of leaving her husband behind and maintaining her independent life alone in the woods can be interpreted as a resistance against patriarchal norms and values. All in all, this shows that Frazier's *Cold Mountain* is a manifesto demanding the liberation of women from all forms of domination and exploitation.

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