

Overcoming Fear of Abuse Through Socialization in Samra's *A Good Wife Escaping The Life I Never Chose*

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Abstract

Samra Zafar, a young and inspiring award-winning speaker in Canada, recounts her real-life experiences in her literary work, "A Good Wife: Escaping the Life I Never Chose." This poignant memoir chronicles Samra's journey through the hardships she faced in pursuing her education and her abusive marriage. From her teenage years, she endured turbulent experiences that instilled fear within her. However, she came to realize that her dreams were more significant than succumbing to her fears. By pursuing education and utilizing it as a tool for empowerment, she overcame these fears. Fear is deeply interconnected with human emotions and sentiments, as Friedrich Nietzsche once stated, "Fear is the mother of morality," and this quote resonates with Samra's experiences. Raised in a religiously rooted environment, Samra was influenced by moral and religious beliefs. By utilizing concepts from social psychology and theories of socialization, this paper aims to explore how Samra's experiences with social interactions, support systems, and self-perception contributed to her ability to overcome the fear of abuse and reclaim her autonomy. The analysis provides valuable insights into the transformative power of socialization in the context of overcoming fear and breaking free from abusive relationships.

Keywords: Samra, abuse, fear, education, socialization, self

1. Introduction

Samra's memoir, "A Good Wife Escaping The Life I Never Chose," explores the profound theme of overcoming the fear of abuse through the process of socialization. This captivating account takes readers on a compelling journey as Samra recounts her experiences and challenges in breaking free from a life of forced marriage and domestic violence. Through her narrative, Samra sheds light on the power of socialization in empowering individuals to confront and conquer their deepest fears. From the very beginning, Samra's story immerses readers into a world marked by oppression and abuse. She vividly portrays the suffocating confines of a patriarchal society that disregards women's autonomy and subject them to mistreatment. In this context, fear becomes a pervasive and paralyzing force, exerting control over Samra's life as she grapples with the threat of physical, emotional, and psychological harm. As the memoir progresses, the transformative role of socialization emerges as a beacon of hope for Samra. Through various encounters and relationships, she begins to develop a network of support and guidance that challenges the norms she was conditioned to accept. These social interactions expose her to alternative perspectives and values, instilling in her the belief that a life free from abuse and oppression is not only desirable but also attainable.

Samra's journey towards overcoming fear is intricately linked to her gradual process of socialization. It is through interactions with empathetic individuals, such as friends, mentors, and support groups, that she learns to identify and confront her fears head-on. These social connections provide her with emotional validation, encouragement, and practical assistance, bolstering her resolve to escape her abusive marriage and forge her own path. Furthermore, socialization acts as a catalyst for self-empowerment and personal growth. Through her interactions with others, Samra gains insights into her own worth, strength, and agency. She discovers that her experiences are not isolated but shared by many others who have overcome similar adversities. This shared experience fuels her determination and fuels a collective sense of resilience and empowerment.

2. Literature Review

Fear is a complex emotion that has psychological and physiological effects. It can impact mental health and well-being. For example, research by Lissek et al. (2005) found that fear can lead to anxiety disorders, affecting an individual's daily functioning. Cognitive-behavioral approaches have been effective in fear reduction. Cognitive restructuring techniques, such as challenging irrational thoughts, have shown positive outcomes. In a study by Butler et al. (2006), participants who received cognitive restructuring interventions demonstrated significant reductions in fear and anxiety. Socialization processes play a crucial role in fear reduction. Studies have shown

that social support systems are instrumental in overcoming fear. For instance, a study by Taylor and Stanton (2007) found that social support significantly predicted lower levels of fear and anxiety among individuals facing stressful situations.

Self-knowledge is essential for understanding and managing fear. Self-reflection and introspection help individuals identify fear triggers and develop coping strategies. In a study by Hayes et al. (2009), self-awareness was found to be positively associated with effective emotion regulation and fear reduction. Cultural and contextual factors influence fear experiences and management. Cultural norms and beliefs shape fear expression and regulation. For example, research by Hinton et al. (2011) explored cultural variations in fear responses among individuals from different cultural backgrounds, highlighting the need for culturally sensitive interventions. Anish and Vishnu Priya (2022) discussed on how fear plays an important role in women's life which is pictured in Chudamani's short fictions like *Yamini*, "A Knock at the Door", "The Strands of the Void" and "Drought" and how the characters confront the fear causing factors This literature review emphasizes the significance of socialization and self-knowledge in overcoming fear. Social support, cognitive-behavioral interventions, and self-awareness techniques contribute to fear reduction and personal empowerment. Understanding the interplay between individual, social, and contextual factors is essential for developing effective interventions.

3. Methodology

This study adopts a qualitative research approach, employing textual analysis of Samra's experiences as depicted in "A Good Wife Escaping the Life I Never Chose." By closely examining the text, we identify key themes, emotions, and struggles that reflect Samra's journey toward overcoming her fear of abuse. Additionally, the researcher draws upon theories and concepts from social psychology and socialization. Socialization is the best way to discover self. socialization as a process of learning and internalizing social norms, values, and behaviors. Examination of how socialization influences fear and its potential for overcoming fear and the Importance of social support systems in the process of overcoming fear and abuse. This paper is based on the theory "The Cycle of Abuse", which is propounded by Lenore E. Walker 1979. According to Lenore E. Walker, "The Cycle of Abuse", have four phases, i.e., 1. Tension Building, 2. Incident 3. Reconciliation 4. Calm.

4. Discussion

4.1 Psychological Aspects of Fear

Human emotions are universal yet they differ from person to person due to the mental stamina and circumstances in which they are grown. Unlike other emotions, fear is the basic emotion that is unpleasant and rational or appropriate for mankind and brings in major psychological changes in the behavior of the person. Generally, fear is stimulated due to the threat of danger, pain or harm, evil, etc. For instance, fear stimulates the brain, and certain reactions take place in the brain and as a result, it brings about certain changes in the human behavior. Certain basic emotions develop in a person's life as he or she grows physically and mentally; the same thing happened in Samra's life too. Her fear had been rooted in her childhood and passed on to her adolescence and gradually into womanhood by way of her marriage. In a society where girls are not allowed to go outside to socialize or relax Samra was brought up as an independent woman. Education was the foundation of life for Zafar's family. "Education and learning were, after all, Zafar family pastimes. And so, from our earliest days, we Zafar girls knew that whatever else happened, education would be in our future". (Samra, 2019)

Fortunately, Samra got a supportive father for her career growth. Unlike other fathers in Islam, he wanted his daughters to be bold and confident enough to face the society. He was different from other fathers in Islam who don't let their daughters out in front of other men and did not allow them to play outside. Samra's father once said "I don't have four daughters," my father said with a laugh. "I have four sons!" (Samra, 2019, p. 10)

Once in Ruwais Samra was playing cricket with her siblings in the streets, one of her neighbours commented disapprovingly,

"Tch, tch, Zafar," he said to my father, how can you let your girls play like this?"

"Ah yes," said my dad, smiling at our neighbour. "Something is wrong." Then he turned to me. "Samra, move your hands closer together on the bat."

"Now it was my turn to laugh. I loved that Papa was teasing this disapproving man." (Samra, 2019, p. 10)

Basic human emotions such as happiness, sorrow, and fear are inherently shaped and developed within an individual through the interplay of innate tendencies and the environmental factors that surround their upbringing. The branch of child psychology, focuses on the mind and the behavior of children from their prenatal development through adolescence. Prenatal development is a phenomenal period of change that helps the child for future psychological development. Prenatal development occurs in three main stages like germinal, embryonic and fetal. These stages are significant for the child's growth in the mother's womb. Later it grows physically, mentally, emotionally, and socially and develops its psychological personality. And it is also based on the environment where a child is brought up and where all its behavioural changes and characters are built. The care of the parents and the moral lessons learnt from them make the children confident enough to handle and master their emotions and feelings. Samra was brought up in Ruwais, a small town in the United Arab Emirates. Her family often changed their house due to their job. Samra's parents were working for their food, shelter, and also for their children's education rather than saving money for their marriage. Often, they had fights and arguments where Samra's mother would think of the marriage of her daughters and future but her father wanted to focus on their education and career. Though Samra's father Zafar gave them freedom and educated them for their future, he also unconsciously taught them that a man should dominate the wife and rule the family. Though Samra and her sisters like their father, they didn't like the way in which their mother was treated by their father.

When the arguments go worse Zafar lost his temper and threw the plates, bowls, and coffee cups in spite of Mrs. Zafar begging him to stop and every time this happened, Samra and her siblings tried to escape from the place. “My sisters and I scrambled off our chairs and backed away from the table. Papa was at the kitchen cupboards, throwing open the doors. “No, please, Zafar,” my mother begged. But my father did not relent”. (Samra, 2019, p. 20)

However, Fear is a natural, powerful, and primitive human emotion. It involves a universal biochemical response as well as a high individual emotional response (Fitscher, 2022, para. 1) and is used as a physical defence mechanism that has played a vital role in human evolution, particularly in prehistoric times when men and women were confronted with life-or-death situations. Fear is common for mankind and in the case of women, it is associated with society in the form of harassment. Every woman has her fear for society in terms of sexual harassment and it parallelly grows with her into other aspects of life. She feels insecure outside her house and sometimes even in the house because of her relatives and friends being inside the house. It has become quite common these days and there are so many incidents we hear about everyday where we come across children, adults, and women as victims. Samra did not escape this kind of fear, which made her think that marriage could be a good solution for a secured life.

4.2 Fear, Self and Socialization

Samra's insecurity started to build gradually in the following years too. She faced much harassment at age eleven when she attended a family's dinner party from the host. And she dared to tell her mother but she was quiet and replied that “you are growing up too quickly”.

“Frightened, I froze. In front of me was a mirror. I could see my cheeks burning red with shame and embarrassment. I wondered if I should scream. But what would I say if people rushed in? once he let go of me, no one would believe me and everyone would hate me for accusing a loving family man of such a thing.” (Samra, 2019, p. 26)

Samra gradually felt in secured wherever she went whether it was a family function or any other dinner party in the society. However, Child sexual Abuse starts from the people who are close to the child's family or maybe relatives, in the schools probably from the surrounding where the child grows. This leads children to fear the society and avoid socializing.

The major problem faced by the present-day girls is “the fear of society: How would a society judge a girl in the case of harassment?” Many girls hesitate to open up because of the fear that they will be looked down and the man will be not offended by any means. In the case of the parents, some react to their girl's harassment and others keep silent. The reason is the fear of her life getting ruined in the future and her name getting spoiled. In the case of Samra's mother, she insisted her daughter that security is provided to a woman by a man once she is married and he will be her protector forever. Samra even started facing harassment from her tutor when she was thirteen, who came to teach Quran in the house, but this time she revealed to her father what actually happened and he supported Samra and comforted her. +And when she was fifteen her uncle Aziz troubled her. Finally, she took her own way of handling such mishaps and built her confidence and realized that she should not be silent and so she tried to handle and defended herself from such mishaps. Once Samra was in the local market with her cousins and sister, when a man misbehaved Samra slapped hard on his face without any hesitation. Her daring act made her feel brave and she became an inspiration for her cousins and sisters who faced such problems. Because she knew even her cousins will be facing such kind of harassment and due to fear of society and judgment, they bear them silently and never tell anyone about their abuses.

“They had felt the man's touch too but had been too scared to do anything. All the way home, my sisters and cousins marvelled at my daring. And I had to admit – I was brimming with self-satisfaction. I could take care of myself. My mother didn't seem so sure.” (Samra, 2019)

All these fears and her society made her mentally strong down later in her marriage life. Thus, the saddest part of every victim in the society is parental obligation. Though victims try to stand up for their sufferings, parents put them down in the name of protection. There are so many ways to expose their fear and people use a variety of methods to expose it emotionally and physically. Negative thoughts, depression, anxiety, frequent worries, being raised by overprotective parents, suddenly losing parents sexual harassment, and physical and verbal abuse are the factors that may increase the fear or phobias in a person's life. Every parent's problem is being overprotective and trying to suppress the confidence of the daughters. Samra's mother was also one among them. She did not nurture Samra's confidence, on the other hand dumped her by protecting her. Mrs. Zafar used Samra's friendship with her friend Fathima and used it as a tool to convince Samra of the marriage proposal with Fathima's brother in Canada. She used Samra's dreams for university as an educational tool for marriage.

Samra was being tricked by people around her. She did not even realise the consequences of her decision to get married. She was initially hesitating later and she got trapped by her mother, Fathima, and Ahmed's honey-quoted words. Samra was deceived by the words of her mother that she will get into good universities in Canada. All the three of them made Samra to contemplate, “My teachers had talked to me about applying to the best schools in the world: Oxford, Cambridge, Harvard, and Stanford. Now my mother began to sow doubts... what if you don't get into those schools? You'd be left with Pakistan... my mother knew that the UAE had no prestigious universities we could afford... and maybe she was right” (Samra, 2019, p. 35)

Samra was confused for days and couldn't decide on the issue because she was only sixteen and even Ms. Harr Samra's teacher insisted on this to her. Finally, Samra makes up her mind to get married to Ahmed after a few conversations and email exchanges. Young minds don't realize the consequences of their action and sometimes they lend their ears to their parents, relatives, friends, or the society.

Despite the System followed, it is the truth that most Islamic girls are married off at an early age. Very few have bright future but the rest struggle with domestic violence and abuse. The story also involves the concept of child marriage since Samra is just sixteen when she gets married.

“The family has always been at the centre of life in Arab societies, held in great esteem among young and old alike. Families are the main social security system for the elderly, sick, or disabled; they also provide economic refuge for children and youth, the unemployed, and other dependents. In Arab culture, parents are responsible for children well into those children’s adult lives, and children reciprocate by taking responsibility for the care of their aging parents—responsibilities that Arabs generally take on with great pride.” (Rashad, 2005)

Marriage is highly valued in Islam culture. Religion and culture also play a vital role in marriage. “Marriage for Arabs is thus both an individual and a family matter. In Arab culture, marriage is also a well-defined turning point that bestows prestige, recognition, and societal approval on both partners, particularly the bride.” (Rashad, 2005) According to Islam there is no minimum age for marriage, even young children can get married. People in Islam follow the system that children get married at every young age but do not start the marriage life unless they have attended the puberty.

“The prohibition of marriage for individuals under 18 years is assumed that the individuals under the age do not have the maturity, whether sexual, physical, and rational to enter the marriage lives since the qualities are the requirement for the men and women to face various problems across the family life.” (Mahmudi, 2018, p. 1192)

Every person inherits their life values from the culture, religion, and tradition which is being taught to him or her. Samra is the victim of these objectives where her religion and culture played a main role in her married life.

It is a common fact that every marriage will have a sweet phase in the early stage. It is also considered to be a good memory that people cherish in the future. Samra’s early days of marriage were as joyful as for any other woman. Ahmed was so loving and spent time with her as much as he can. Samra felt safe and secure in his company. Both Samra and Ahmed had good times together enjoying each other’s company. He also took her out and spent enough time with her by making her feel good. Her happiness did not long last. Samra’s felt “My future was not quite following the path I had expected, but I was married to a man I loved. And I was excited and hopeful about everything that lay before me. If someone had told me this happiness could melt away as quickly as a November snow, I wouldn’t have believed them.” (Samra, 2019, p. 80) When Samra was searching for universities to pursue her dream of education, she had a jolt in the form of pregnancy. In spite of the doctor giving her the option of getting aborted, she didn’t opt for it due to the fear of religion. Though it was a shock to Samra and her parents, her husband was happy about it. Due to pregnancy, Samra continued with correspondence courses. Samra was psychologically affected due to the domestic violence from her in-laws and Ahmed’s abusive behavior towards her.

Ahmed took advantage of Samra’s innocence and fed fear into her, and rooted submissiveness deeply in her mind. He later built her fear and submissive nature for his dominance and to put her down in her confidence. Samra once asked Ahmed for money but he refused to give that and said she is not going anywhere without him. She thought that he was correct. She realized that he was wrong only when she had to take Aisha to play school and Aisha felt hungry. She didn’t have enough money to buy her donuts. When she stood transfixed not knowing what to do, a white man came to her rescue and bought not only donuts for Aisha but also coffee for her. Only then did she realize that Westerners are also human beings and they too have humanity unlike what Ahmed had conditioned her. That incident made Samra go through self-introspection. Samra questioned herself “What kind of life was I living that I didn’t even have two dollars on me? And what kind of person was I that people took such pity on me? The answer was obvious. I was poor. I was powerless. I was pathetic.” (Samra, 2019, p. 148)

4.3 Cycle of Abuse

Samra after a long struggle achieved her dream by getting admission in two courses Economics and Introduction to Management in the Mississauga Campus of the University of Toronto. She managed both her business and studies at the same time and scored 100 percent in her tests.

A similar pattern of abuse known as the "cycle of abuse" was discovered after Lenore E. Walker spoke with 1,500 women who had experienced domestic violence. Walker's initial hypothesis was that the cycle of abuse was a metaphor for the patriarchal conduct of domineering husbands who felt entitled to mistreat their spouses in order to maintain control over them. The phrases "the battering cycle" and "battered woman syndrome" were used by her. To maintain objectivity, because the cycle of abuse doesn't always result in physical abuse, and because the syndrome's symptoms can affect both men and women and are not just associated with marriage and dating, terms like "cycle of abuse" have been substituted. Domestic violence programs frequently employ the cycle of abuse concept, notably in the US. The theory has been criticized for not being as generally applicable as Walker claimed, failing to accurately or totally characterize all abusive relationships, and possibly emphasizing ideological presumptions above empirical evidence.

The cycle often follows the following pattern and continues until the dispute is resolved, which is typically accomplished by either the survivor quitting the relationship completely or by some sort of outside intervention. In an abusive relationship, the cycle can repeat hundreds of times, lasting from a few hours to more than a year in total. The "reconciliation" and "calm" stages may vanish, aggression may increase in intensity, and cycles may become more frequent as the cycle's duration shortens with time.

Domestic violence is common in all marriages and countries. “Domestic violence” refers to any kind of violence occurring between intimate partner (same-sex or other sex, married or unmarried) and against children”. (Donald, 2006, p. 3) Both her husband and his

mother turned very volatile towards Samra. On hearing Samra’s plans of going to the university, Ahmed’s mother rebuked, “Sit on the roadside naked so people will pay you?” Any sort of work outside the home, no matter how ordinary, was a sort of prostitution as far as her family was concerned”. (Samra, 2019, p. 150) According to them stepping the threshold of the family is a kind of prostitution. Ahmed’s physical violence increased to the extent that he bruised her, every other day and her “upper arms were covered with bruises,”(Samra, 2019, p. 182) by the time she planned to move out of the house.

Donald in his “Rethinking domestic violence” states “All men can potentially use violence as a powerful means of subordinating women. Men as a class benefit from how women’s lives are restricted because of their fear of violence. Wife abuse reinforces women’s dependence and enables all men to exert authority and control. The reality of domination at the societal level is the most crucial factor contributing to, and maintaining, wife abuse at the individual level. In other words, the maintenance of patriarchy and patriation.” (Donald, 2006, p. 96)

Days passed by and she was on her way to the bookstore when she noticed a Sandwich board outside the Student Health Centre, asking, “Do you feel intimidated? Are you living in fear? Do you feel devalued and disrespected? Do you feel you have lost your voice?” (Samra, 2019, p. 227)

All she felt was yes for all the questions. Though her university life was excited and happy her life with Ahmed was dismal and ever sliding into darker terrain every other day. She was pissed off with Ahmed’s reaction for her group study in library with a classmate. And she felt that she needs to talk to someone outside her family who will listen to her without any prejudices. She took an appointment with a counsellor inside the campus health centre. The counsellor asked Samra what had brought her there and asked her to talk about herself. Samra explained her engagement, marriage, and then her floodgates lost their control and she poured out her emotions with tears.

“I just don’t know why I feel this way.” I confessed. Everyone tells me that I have a normal marriage. And I know that deep down Ahmed loves me. Whenever I talk about leaving, he cries. I just can’t figure out why I make him angry. But if I could be better wife, a better mother...” (Samra, 2019, p. 229)

The counsellor said that it was not Samra’s fault that she is abused. In her first session, Samra learnt that she was abused. “Abuse. Unlike counsellor who gave me that word”. It was not part of Samra’s vocabulary and she even had no idea that she was suffering. All her sufferings weakened her confidence. She started to explore her life with the help of the counsellor and educated herself. But she got confused with the words of her mother-in-law that women have broken bones and a woman’s role was to submit to her husband and keep the darker secrets of the martial life away from the world. During her second, third and fourth sessions her counsellor showed her the cardboard with a diagram printed and labelled “Cycle of Abuse”. The counsellor made it clear to her that Ahmed is the batterer and she is the victim and she is going through the cycle of abuse. The counsellor also explained the four stages in detail. He also showed another chart “The Power and Control Wheel” and explained how it can be controlled. When Samra asked the counsellor how can she fix the problem in her life, the counsellor replied that this problem can’t be fixed and the only way is to make the abusers realize their mistake and bring a change in them.



Figure 1. Lenore E. Walker, “The Cycle of Abuse” Model

4.3.1 Tension Building

Ahmed tried to induce in her the thought that men are so dangerous when a woman is alone. Ahmed fed fear directly and indirectly and made Samra’s personality weak and frightened. “For the last few years, whenever I asked about going anywhere, Ahmed had shut down my suggestions with grim warnings. The safe haven he described to me when I was in Pakistan had vanished. No Western man could ever be trusted by a woman. Men were only interested in sex. And most of the white people who filled the streets hated Muslims-especially Muslim women. All alone, a Muslim woman might be a target of violence, and no one would come to help. By keeping me indoors, he was both protecting me and safeguarding my honor from Western corruption.” (Samra, 2019, p. 140)

Samra was tolerating abuse from her in-laws for long term and this developed her courage to tell Ahmed about what she is undergoing mentally. Samra tried to explain to Ahmed about the cycle of abuse, but he refused to listen to her and blamed Samra that she was brainwashed by white people and reverted that if she needed help, she should get it from the mosque and not from Westerners.

4.3.2 Incident

Samra was facing many abuses from Ahmed and from her in-laws, but she was bold enough to handle and breathe for her survival started after her consultation to the counselor. She starts to identify the phases from one to another. Ahmed's mother embarrassed Samra in front of her friend, Samra and Ahmed had a discussion that night and he Supported Samra and Sympathised for the humiliation and she felt soothed and happy. The next morning he raised to the tension building phase. "Suddenly the air was broken by a booming voice. Ahmed was on his feet. "This is no way to treat my mother! Why aren't you answering her?" The full force of is anger hit me like blow to the Stomach." (Samra, 2019, p. 237) . Next phase is the Reconciliation phase where Ahmed gets scared that Samra will leave him.

4.3.3 Reconciliation

Samra was chatting with Fahad one of her high friends. Ahmed did not get tensed or spyware on her laptop, rather he was crying. "What are you doing to me?" he said, his voice pleading. "Why are you talking with this Fahad? Are you having an affair?" (Samra, 2019, p. 240) later he started showing love and care to Samra what was not in their life. "Remarkably, Ahmed didn't seem to resent me this time for "causing" a rift between him and his parents. I had to admit, this was a change, but I couldn't tell if it was actually any different from "honeymoon" phases we had before. The real difference was that I just didn't care. I couldn't care." (Samra, 2019, p. 243)

4.3.4 Calm

Often considering the element of the Honeymoon phase, the abuser accepts for the peace and calmness. Sometimes the abuser accepts the victim and try to change his behaviour and repents for his actions and ask for forgiveness or even accepts to consult the counsellor. But all these things don't work for Samra, in the early stage was bit different where Ahmed considered Samra later he couldn't make out any change. Samra's case become more worse after she reveals the Cycle of abuse chat. He promised to bring Imam from the mosque to clarify her doubts. He also used the words "Talaq, Talaq, Talaq" which refers to the breakdown of marriage bond in Islamic religion. He regrated after using these words, but that doesn't make any sense to Samra. Even Samra's daughters wanted their mother to break her relationship with their father. Finally, Samra set herself free which is found in the epilogue.

"I strive for the day when my past will serve only to provide me with strength and wisdom and will not waylay me with occasional pitfalls and self-doubt. But I will never relinquish it. I will keep raising my voice and speaking up. Because it's necessary to break the silence. Because millions of silences are still waiting to be broken. And because, sometimes, just telling my story can prevent it from being repeated". (Samra, 2019, p. 337)

5. Results

The results of this study contribute to a deeper understanding of the transformative role of socialization in overcoming the fear of abuse. Samra's journey exemplifies how engaging with positive social environments, such as support groups or therapeutic interventions, can aid in reshaping one's self-perception and building resilience. By exploring Samra's experiences through the lens of social psychology and Freudian concepts, we gain insights into the conscious and unconscious processes that underlie her emotional struggles and subsequent transformation. Moreover, this research highlights the significance of social identity in Samra's recovery process. As she develops new social connections and forms relationships with empathetic individuals, her self-concept evolves from that of a victim to a survivor. This shift in identity plays a crucial role in empowering Samra to confront her fears, challenge societal norms, and assert her autonomy.

Samra's socialization started when she got a chance to take Aisha to the parent-child drop-in program. Here she met a Pakistani woman named Nuzah, who supported Samra to get help from the Assaulted Women's Helpline. Once she got the courage to dial but she was shaky and spoke to the female counselor who enquired about the details of how Ahmed treated her. Samra stopped because of fear. Socialization plays an important role in human development. "Sociologists use the term socialization to refer to lifelong social experience by which individuals develop their human potential and learn culture. Unlike other species, whose behavior is biologically set, humans need social experiences to learn their culture and to survive. Social experience is also the foundation of Personality, a person's fairly consistent patterns of acting, thinking, and feeling." (John, 2006, p. 115) According to M. Haralambos, "the process by which individuals learn the culture of their society is known as socialization. Primary socialization, probably the most important aspect of the socialization process, takes place during infancy, usually within the family. By responding to the approval and disapproval of its parents and copying their example, the child learns the language and many of the basic behavior patterns of its society". (Haralambos Micheal, 2010, p. 4) It is clear that Samra has learned from her mother how to be submissive and accept her husband as the head of the family. But 'Socialization is not, however, confined to childhood. It is a lifelong process.' (Haralambos Micheal, 2010, p. 5). From her observation and experience in Canada, Samra acquires self-confidence and learns to socialize in the new atmosphere.

All sufferings made Samra search for her own identity. Though she attempts to escape from Ahmed and his family by flying to her parent's place twice, she is not successful and hence she finally learns to confront the problem instead of that she tries to adapt herself to her husband's mindset. Every woman takes steps to alter their life according to their husband's desire. There is only one way left for Samra to establish her identity. She questioned herself earlier "What kind of life was I living that I didn't even have two dollars on me? And what kind of person was I that people took such pity on me? The answer was obvious. I was poor. I was powerless. I was pathetic." (Samra, 2019, p. 148) "Generally, if we question where does self-knowledge come from? The answer is "Much of our Self-knowledge comes from socialization". (Taylor E. Shelley, 2006, p. 99) The methods suggested by social psychologists to the question, "who are we?" will help Samra to analyse her own identity. Samra has chosen the right path as suggested by Taylor E. Shelley and started her own business which

will help her to socialize and establish her identity. She initiated daycare for children and earned a CPR certification and slowly developed her business and started earning. She started to earn and become financially independent. The analysis of Samra's experiences highlights the significant impact of socialization on her path towards healing and self-discovery. Through her interactions with supportive individuals and the formation of new social connections, Samra gradually develops a sense of personal agency and empowerment. The findings underscore the importance of social support systems, including therapists, counselors, and peers, in providing the necessary resources and guidance to navigate the complexities of trauma recovery.

6. Conclusion

This research paper highlights the crucial role of education and socialization in the development of a successful and empowered individual. In the case of Samra, she initially lacked awareness of abuse and fear within her married life. However, as she began to realize her lack of identity, happiness, and care, she embarked on a quest for a fulfilling life. Through education and socialization, Samra discovered her freedom and personal agency, understanding that no one had the right to disturb her autonomy. The findings of this study underscore the ongoing challenges faced by women who lack education and socialization, preventing them from finding their voice and achieving fulfillment. It is not only the absence of education and socialization that can restrict women, but also the fear imposed by cultural and religious norms. Samra's story serves as a powerful example of how education and socialization can empower women to break free from oppressive circumstances.

A tangible impact of Samra's journey is reflected in an email she received in the spring of 2017. A man from Pakistan reached out, expressing that after reading Samra's article, he decided to cancel the arranged marriage he had planned for his 17-year-old daughter. Inspired by Samra's story, he acknowledged the importance of education and decided to send his daughter to university. This serves as a testament to the transformative power of education and the influence of individual stories in shaping societal perceptions. Samra's success in education, career, and life, despite the hardships she faced, allowed her to develop her own identity within society. Today, she is recognized as one of the most powerful women in Canada, serving as an inspiration for countless women around the world who seek to overcome adversity and reclaim their lives. The transformative impact of education, combined with the support and empowerment derived from socialization, offers a pathway for personal growth, resilience, and the development of a strong self-identity. The journey of Samra Zafar exemplifies the potential for individuals to rise above adversity and become catalysts for change, inspiring others to pursue their dreams and break free from oppressive situations.

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