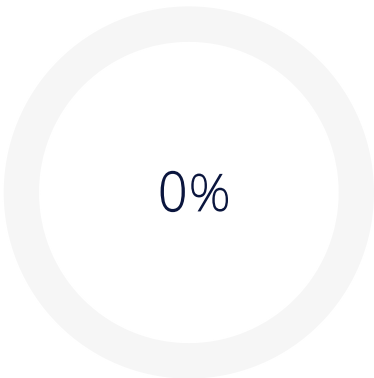


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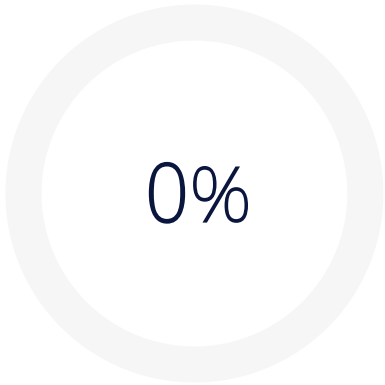


AI Detection



Plagiarism types	Text coverage	Words		Text coverage
Identical	0%	0	AI Text	
Minor Changes	0%	0	Human Text	
Paraphrased	0%	0	Excluded	
Excluded			Omitted Words	
Omitted Words		274		

Plagiarism



Results (0)

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 Private Cloud Hub 0	 Shared Data Hub 0	 Filtered / Excluded 0
 Internet Sources 0	 AI Source Match N/A	 Current Batch 0

Plagiarism types	Text coverage	Words
 Identical	0%	0
 Minor Changes	0%	0
 Paraphrased	0%	0
Excluded		
 Omitted Words		274

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Kate Chopin's Feminist Portrayal of Marriage and Female Freedom

In the 19th century, the patriarchal society expected women to be obedient wives to their husbands. Marriage was supposed to come before any personal freedom. From childhood, women learned that their most important duty was devotion to husband and children. However, few writers like Kate had concerning questions. Chopin's stories raise questions about whether marriage limited women instead of helping them find fulfillment. Her honest and bold stories challenged the role of women in the traditional society. Both of her works, "The Story of an Hour" and "The Storm," show how marriage shaped women's lives. In "The Story of an Hour," Louise Mallard briefly tastes autonomy after hearing that her husband has died (Chopin, "The Story of an Hour" 4). In "The Storm," Calixta discovers emotional and physical independence during a sudden encounter (Chopin, "The Storm" 9). These openings set the stage for a feminist reading of both stories. Using a feminist critical approach, Kate Chopin's "The Story of an Hour" and "The Storm" reveal how marriage limited women's independence while also showing female desire, self-expression, and the search for autonomy. Marriage appears as a system of restriction. Yet both women find ways to reclaim identity. Some readers may call Calixta's actions immoral, but Chopin refuses to punish her. Through these stories, Chopin makes a lasting argument about women's right to selfhood.

Chopin shows marriage as a system that holds women back. This comes through most clearly in "The Story of an Hour." When Louise Mallard thinks her husband is dead, she does not break down with endless grief. Instead, she goes to her room and whispers, "free, free, free!" (Chopin, "The Storm" 5). The words escape her lips almost without permission. Karami and Zohdi argue that Louise's reaction to her husband's reported death reflects her awakening to individuality showing that independence becomes more important than traditional marital expectations (432). Louise admits she loved Brently "sometimes," but that does not change much. What matters more is the "possession of self-assertion which she suddenly recognizes as the strongest impulse of her being" (Chopin, "The Story of an Hour" 5). Marriage had bent her will for years. Now even a few hours of imagined freedom feel worth more than a lifetime of comfort (Rehman and Nawaz 85). "The Storm" shows a different kind of restriction. Calixta is not exactly unhappy in her marriage. Still, marriage does not fully satisfy what she wants emotionally or physically. When Alcée shows up during the storm, something hidden comes up. Her body reacts before her mind can say no. Marriage had locked her desires away. Sharmin argues that Chopin presents female sexuality and independence as natural parts of who women are, not as moral failures (5). The storm just opened the door. Karami and Zohdi suggest that Chopin shows female consciousness coming out through resistance to patriarchal limits (432-433). This lets women reclaim their own sense of self. Even a decent marriage still pushes down on a woman's deepest needs. Chopin makes that clear.

Both stories go further by showing women reclaiming personal identity. Chopin not only describes what women lose, but also what they gain. She shows what they might gain. In "The Story of an Hour," the open window becomes a powerful symbol. Louise sees the "tops of trees that were all aquiver with the new spring life." She hears "the delicious breath of rain" and a distant song (Chopin "The Story of an Hour" 4). These are not random details. They represent a world she has been kept from. The patches of blue sky breaking through the clouds mirror her

own realization: life without constant submission is possible. Karami and Zohdi confirm that "The Story of an Hour" depicts a woman's awakening to individuality after experiencing patriarchal restriction (432). Even though that liberation lasts only one hour, it transforms everything. Louise's heart trouble suddenly makes sense. She was not physically weak. She was spiritually starved. In "The Storm," the storm itself becomes the symbol of release. The rain and thunder create a private space where normal rules do not apply. Calixta's laughter during the encounter is telling. She is "a revelation in that dim, mysterious chamber; as white as the couch she lay upon" (Chopin, "The Storm" 9). The language is almost sacred. Her passion is described as "a white flame" that finds response in Alcée (Chopin, "The Storm" 10). Rehman and Nawaz note that Louise's experience in "The Story of an Hour" represents resistance against patriarchal control and emphasizes women's desire for self-determination (85). This is a radical claim. Chopin suggests that a married woman's body belongs first to herself. The storm passes. Calixta returns to cooking supper. Moreover, something essential has changed. The feminist reading reinforces this interpretation, showing how Chopin's female characters reclaim identity and resist social expectations imposed by patriarchy (Karami and Zohdi 433). Calixta has claimed her birthright.

Some readers disagree with this feminist reading. They say Louise really loved her husband, so her relief seems cruel instead of freeing. They also say Calixta's actions in "The Storm" are just wrong. From that view, cheating is always bad, no matter how Chopin writes about it. A wife who cheats cannot be called empowered. These objections are worth taking seriously. Chopin quietly pushes back against them. First, Louise herself says she loved Brently "sometimes." That word "sometimes" matters. Love was there, but it was not steady or unconditional. More importantly, Louise asks, "What could love, the unsolved mystery, count for in the face of this possession of self-assertion?" Her answer is pretty clear: love matters less than owning yourself. Second, Chopin does not punish Calixta. The story ends with "everyone was happy." Bobinôt comes back with shrimps. Calixta kisses him, "smacking" him on the cheek. Alcée writes a loving letter to his wife, Clarisse, who gets her "first free breath since her marriage." Nobody suffers. Nobody feels guilty. Chopin is not saying cheating is fine. She is asking why society thinks a woman's goodness requires her to sacrifice herself all the time.

Kate Chopin is not just describing women's lives. She challenges the stereotypes that put women in the kitchen, the nursery, and in the shadow of their husbands. She does this not through angry arguing but through honest, human stories. Marriage looks like a system of limits, yet both Louise and Calixta find moments of real freedom. Louise gets hers by symbolically killing her husband. Calixta gets hers through a storm that suspends the usual rules. Both women get back something that marriage took: the right to feel, to want, to choose. Chopin's work still matters today because it keeps raising questions about identity and gender expectations. Modern marriages are more equal than they were in the 19th century. Still, the deeper question Chopin asks echoes: can any institution that asks one person to give up their will to another ever be fully fair? Louise Mallard dies from "the joy that kills," yet that one hour of freedom still counts. Calixta laughs out loud as Alcée rides away. The reader is left wondering if happiness and marriage always have to be opposites. Chopin does not give easy answers. She just refuses to lie about the questions.

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