

Tribhuvan University

Realization of Female Identity: A Study of Ali's *Brick Lane*

**A Thesis Submitted to the Central Department of English in Partial Fulfillment
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Letter of Recommendation

Mr. Laxmi Prasad Bhattarai has completed his thesis entitled "Realization of Female Identity: A Study of Ali's *Brick Lane*" under my supervision. He carried out this research from June 2009 to April 2013. I hereby recommend this thesis to be submitted for viva.

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Approval Letter

This thesis entitled "Realization of Female Identity: A Study of *Brick Lane*" submitted to the Department of English , University Campus, Kirtipur by Laxmi Prasad Bhattarai has been approved by the undersigned members of the research committee.

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Abstract

Ali's protagonist Nazneen in *Brick Lane* is victimized by Islamic male dominated culture which represents male as superior and females as inferior or the other. Through Nazneen, a Bangladeshi village girl, Ali is able to present the female's position which moves from a dependent, isolated and religious life to an independent as equal to male. Nazneen's dedication in work gives her courage to make decision. She knows that, only after being economically strong, the position can be established and the dreams can be fulfilled rather than depending upon males. On the one hand, she gets success to secure her identity in a multicultural society following the philosophy of work. Similarly, Hasina, following the same philosophy, denies the male dominated values through regular suffering. She is in the process of establishment of her identity which gives more values to the males and takes female as inferior. It takes long time for her to establish the position of Nazneen in the single and rigid Muslim culture.

Table of Contents

Letter of Recommendation	
Approval Letter	
Acknowledgements	
Abstract	
I. Female Existence in <i>Brick Lane</i>	1-8
II. Establishment of Self Consciousness	9-34
III. Female Quest for Identity in Muslim Culture	35-36
Works Cited	

I. Female Existence in *Brick Lane*

Monica Ali's, *Brick Lane*, depicts the females' search for their identity in a male dominated Muslim culture. During the process of their search, Nazneen and Hasina mainly suffer from the family members and the followers of the same culture; Muslim males. They impose the societal codes that gives physical and mental suffer in female's life. The female characters give up their personal desires, luxuries and bear painful moments to overcome the situations for securing the existence of females.

Nazneen, a Bangladeshi village girl, without any reaction accepts her father's decision to marry Chanu. The village girl with only two words in English 'sorry' and 'thank you' transforms herself from a voiceless village girl to a decisive woman. Nazneen's sister Hasina, on the other hand in Bangladesh, suffers a lot going against her father's decision eloping with Malek at the age of sixteen, is a subject to torture and abuse. Sahana, the daughter of Nazneen, is a representative of new generation is a rebellious move in her dilemma either to follow of her father or the Western way of life. She runs away from her home before the night the family is to board the plane for Bangladesh. Chanu, the father of two daughters, always imposes his Bengali old Muslim beliefs upon his daughters and his wife. It becomes very uneasy for the females to follow their father's root cultures that dominates female every step of life.

The protagonist of the novel, Nazneen is reminded how she is a puppet of fate from the day of her birth. She dutifully leaves her small Bangladeshi village and goes to live in Brick Lane, the Bengali community of London after her arranged marriage to Chanu, an educated but self-important and incompetent man twice her age. She acts as a traditional, dutiful, and useful wife. After accepting whatever cards fate deals her, she casts a critical eye at the actions of her friends, her sister, her father, her husband and the two cultures being a meek and later a strong female character. She breaks all

the boundaries by going alone outside home, begins a passionate affair with Karim, the man who comes to pick up the clothes she sews and involves herself as a major participant in a local Islamic politics. She successfully establishes economically and takes a strong decision standing in front of her husband rejects to return back to Bangladesh.

This thesis argues that the nature of male Muslim dominance is shown through the psychological oppression on the part of Chanu on his wife and daughters. The immigrant and the non immigrant female characters in the novel suffer from cultural domination, male superiority and religious domination. Monica Ali, in this novel presents her female characters very strong rupturing male centered world to the female. It is male centered society that always takes every decision to follow by females without any objection. It takes female as a subject of domination and imposes order in the name of religion and culture. The male centered society takes female as a submissive, obedient and shy always hopes from female to act like an obedient. It becomes female's duty to care for the children, clean the house, serve in the kitchen and satisfy male. They are not taken as equal as the male member of the family. Males are the decision maker and the females are the followers. When the decisions are not followed properly, it is taken as against the God against the culture. The females have to get permission even going outside the home. They are not permitted to take part in business, while making decision and stay very far from political activities. In other sense, they are forced to live the life in isolation.

The Muslim female character breaks this old male dominated tradition. They face physical, mental and psychological sufferings from the same community male members none other than their father, husband and brothers. They are also the followers of Islam whether they live in their root culture or far from it. This injustice

against females gives them strength to raise voice against it. The females do not involve themselves in violation to establish their female existence like the males and their small acts destroy the male constructed society which helps female to establish their identity.

Hasina in this novel is the subject to torture after rejecting her father's decision marrying Malek. She becomes a worker in a garment factory in Dhaka and works as nanny for some wealthy residents there, along the way enduring a series of exploitative relationships with men- and that of Nazneen, who has two daughters Sahana and Bibi and spends her daily life in a small public estate flat in Tower Hamlets, London. The other female characters like Renu, Aleyas and Shahnaz as non immigrant characters in Bangladesh who are minor but plays an important role as strong as Nazneen and Hasina against the male dominated culture. Renu, a fifteen years old Hindu girl becomes a widow in her teen age and starts working in a garment factory for her living. In Hindu religion, if the husband dies, the widow must spend her life alone without any relationship with another male. In the same way, if a wife dies then the husband has the right to get marry with another woman. It is the discrimination, domination and torture towards female body and mind. In the same way, Aleyas makes money working in a factory and sends her boys to School. Shahnaz is very much rebellious thinker against the dowry system. Dowry system causes psychological and physical torture especially for Hindu female in the Middle East and Muslim women all over the world by their strict religion. Shahnaz, being a young, she refuses to marry, disagree dowry. She says: "' Why should we give dowry? I am not a burden. I make money. I am the dowry' "(150).

The novel traces the transformation of Nazneen from a dependent, isolated wife to an independent, Westernized social actor. Nazneen as a strong character

enables her to discard the laws of her religion, slough off decades, or even centuries of gender norms, and end up in control of her own labor power. The consciousness comes to Nazneen through clothes that she is putting. If she changed her clothes her life would change as well. This feeling comes suddenly when she put sari a second ago had left light as air. She feels that the dress code 'covering all the parts of body anytime' is the heavy chain. If wore a skirt and a jacket and a pair of high heels, if trousers and underwear then roam the streets fearless and proud, handsome man who took her hand and made her spin.

Moreover, at this point in time *Brick lane* is reviewed from different perspective by different writers. In the debut novel *Brick Lane*, Monica Ali deals with the painful life of protagonist Nazneen, her sister Hasina presents her suffering and struggle for her existence through sending letters regularly to Nazneen. It gives Nazneen the true picture of Bangladesh which helps her to take an appropriate action in London and Hasina feels calm from her soul inside after sharing it. However, many critics have viewed the novel from different perspectives. Benjamin Schwarz, in his review, writes:

Ali's debut novel meticulously following the constrained life of Nazneen, a sheltered devoutly Muslim, married Bangladeshi garment worker, the novel depicts her experiences through her own constricted and to the reader, alien point of view. This permits Ali to bring to a tale of marriage, desire, and adultery the same gravity and sense of implement that similar situations engendered in the great nineteenth-century novels. (108-109)

Benjamin Schwarz does not describe the protagonist Nazneen's difficulty to adjust in an unknown culture. Nazneen is a developing character who cannot oppose fate due to

being trained to live in fatalistic life by her mother. However, she has made indirect efforts to release her from the trap of the old tradition basically the Bangladeshi way of living. Another critic Alistair Cormack writes:

Monica Ali's 2003 novel of Bangladeshi immigrants in London, *Brick Lane* has been a huge success on both sides of Atlantic. Because it is a realist narrative with a postcolonial story, it offers an excellent opportunity to examine the relationship between the formal strategies of mimetic fiction and the historical context of multiculturalism and immigration. (195)

Multiculturalism can be seen in a strict and rigid religion like in Muslim culture followed by Hasina in Bangladesh choosing one life partner after another. But Nazneen being an immigrant character does not follow it divorcing Chanu living in London where people have freedom to decide. Neither she spends her whole life with Chanu nor does she completely end her relationship. The two distinct cultures are tactically balanced by Monica Ali in her novel *Brick Lane*.

Eileen Rieback takes Ali's *Brick Lane* as an excellent debut novel that captures the struggles, the cultural clash and the frustrations of a family caught between the two worlds. Eileen Rieback further says:

Nazneen acts as a traditional, dutiful and useful wife. After accepting whatever cards fate deals her, however, she casts a critical eye at the actions of her friends, her sister and her mother. She questions whether she can actually control her life. She starts to break free, first with small subtle acts of rebellion and then an affair. Finally, with the interests of her children in mind, she takes a giant step toward becoming her own woman. (42)

The readers can feel the unexpected experiences while going through the novel. It is Nazneen who does show her dissatisfaction with Chanu but involves herself in an affair with Karim. It inspires Karim to marry her but her rejection to marry him is very surprising for us. We believe that, Hasina goes to live her life independently but the more she tries to establish herself the more she suffers. She searches her meaningful life till the end which is beyond our expectation.

The critics above have seen the novel *Brick Lane* from the perspective of British Bengali culture and its fragmented society but they did not enter the female characters' psyche to understand their dilemma in different cultures except Eillen Rieback.

The researcher analyzes the females' psyche, their suffocation, physical and mental torture, their establishment of self in male dominated culture, with the help of the third world feminism in the light of Muslim feminism. To elaborate the concept, the researcher takes into consideration the concept of Mona Siddiqui, Margot Bardon, Shahrazd Mojab, Mariam Cooke and so on to justify the theory.

In the Islamic culture, women suffer a lot from their birth. They start thinking of fate whatever ups and downs come in their daily life. On the other hand, they become dominated from strict religious norms to cover their body. They do not get equal right to gain education, earn money and decide for their family. Females are always being dominated which causes physical and psychological suffering for their existence.

Taking this into consideration, Monica Ali, through her keen analysis, presents the characters adjustment both in root and far from the root culture. She represents Nazneens' quest for her identity not different than Hasina in Bangladesh. It is easier for Nazneen to gain consciousness. She does not suffer from the culture directly

except her husband's psychological domination. What he suggests her is to stay inside the home and at the same time he says: "I do not want to keep you inside the home". An illiterate person dominates his wife by beating and using abusive words but an educated man Chanu dominates Nazneen psychologically which is much dangerous than the first one. Once Chanu says:

If you go out ten people will say, " I saw her walking on the street."
Personally I don't mind if you go out. Anything you want, you only have to ask. I don't stop you from doing anything. I am westernized now. 'And anyway, if you were in Bangladesh you would not go out. Coming here you are not missing anything, only broadening your horizons. (45)

The above quoted argument helps us to understand Chanu easily. He diplomatically convinces Nazneen to keep her inside the home. In a way, he presents himself liberal, educated and understanding but in deeper level, he wishes Nazneen to work inside the home as other females in Bangladesh. In the same way, Sanjay M. Sathe in his book review says:

Brick Lane is a document of Bangladeshi immigrants, their new lives, particularly those of women. It is a painful and funny tale of British Asians. Throughout the book, there is a persistent undertow of back home. The characters are defined by being Bangladeshi years after they have left. It is an epic saga about a Bangladeshi family living in the UK, and explores the British immigrant experience. (217)

Sathe's review does not focus upon the females' suffering in the root that Hasina and Aleyas face. Their body is treated like animals and they do not get respect and equality in work. It is more pathetic in the root for the females than the life of

immigrant where female's identity is shaped as a meek, a gender to produce baby and take care of the house that male defines it as monotonous life.

Nazneen's gets establish herself in the culture which is strange for her. She suffers from her own husband, forces her to live in isolation. She spends days and nights reading Quran, remembering the past, reading Hasina's letters. She does not get a place and person to share her pain and pleasures. Her dreams and desires remain inside her soul. It is very difficult for her to be free and equal with the men and good followers of Muslim. Miriam Cooke says: "Muslim women's struggle for rights is that they reject the proposition that they cannot be both free and equal with men and good Muslims at the same time... a woman becomes an authentic Muslim only when she has achieved freedom and equality as an individual and citizen." (91)

Nazneen realizes that only after achieving the freedom and equality, real and good Muslim quality is gained through involving self in economic level and gaining political consciousness. It helps to become a true Muslim. Establishment of religious identity is less important than establishing self economically.

II. Establishment of Self Consciousness in *Brick Lane*

The novel *Brick Lane* explores the issue of male domination, cultural differences and pathetic female condition in Muslim society of Bangladesh and Brick Lane, a Bengali community in London. The females have to follow the strict rules established by the males. The females are always in the lower level to maintain cultural norms and the religious values as they were in the past. Their life passes within the boundary of the home, following social values and fulfilling male desires. Monica Ali presents their struggle to establish female identity, their involvement in work outside home, their participation in politics and their attempt to establish themselves as independent subjects, struggling for the betterment of their family members.

The impact of culture is directly seen in the life of female characters. It always affects female body and mind. Each and every female is affected by the negative impact of culture, exercised upon them. Shahana adopting English culture gets education in English. It is not surprising in her teenage that she wants to get a tattoo and lip ring but parents do not allow her to do so. It is because; she is grown up in the strict Muslim culture. She says: 'It's my body' (292). Shahana means that the body should not be controlled from the culture or from the members of the family.

Islamic culture is gender dominated culture. Males always take females physically and mentally inferior. They limit female's role inside the home. On the other hand, religious codes are defined by males for their own benefit. It does not allow females to move ahead from the boundary of the home. It defines female narrowly. The males do not allow females to cross the boundary and if it is crossed, they are put to death, born them inside the room or throw the stones by the males in public places. Shahrazd Mojab says:

Gender is a site of the exercise of power, which is unequally distributed and hierarchically organized. The main struggle is over the control of women in both private and public spheres of life. The institution of religion, in this case Islam, plays a significant role in the struggle over gender power. (135)

There is a strong female character Hasina in the novel who keeps herself ahead from the gender discrimination. She does not limit herself inside the home and never follow her father being an obedient. She breaks the entire boundary working in a garment factory and proudly says in her letter to Nazneen that: "I am a machinist real woman now"(146). Hasina is the only one character who openly challenges Muslim male values even getting injustices in work and getting physical suffering from males.

Farhat Jabeen defines the structure of Islamic male centric society which use females for their benefit but never take them as their supporter. Males take female body is created to fulfill their desires .They do not provide any respected position for the females. Jabeen says: "Women's position in society is unequal to that of men, and that society is structured in such a way as to benefit men."(157)

Nazneen lives with her husband in London where she prays for her husband's promotion reading Quran five times a day. She does not have another ways to support her husband except praying God for his success. But he says: "'rubbing ashes on your face doesn't make you a saint. God sees what is in your heart.'"(41) Chanu defines this activity of Nazneen very lightly with his suspicious nature. Chanu neither goes for praying nor respects her religious activities. He arouses fear inside Nazneen whether she is praying from the heart or not. He takes her religious activity mockingly being a Muslim male. He does not keep himself in the position of Nazneen and never goes for praying.

In the Muslim culture, the male excludes female working outside the home. They take the responsibility of work going outside even in the pathetic economic condition of the home. The males know that work strengthens the position and they never allow females to establish this position which is connected to the matter of their superiority. Chanu in the novel fears from this situation and does not allow Nazneen work rather than praying at home. It is her effort to start a sewing job at home to support economic status of the family.

Elizabeth W. Fernea says: "work threatens the husband's sense of masculine pride... work strengthens the woman's position... and victory can only be won through courage" (324). This exactly happens when Nazneen gets success to establish economically and Chanu fails being an educated from Dhaka University. His failure strikes his mind and decides to leave London. Chanu says: "All these years I dreamed of going home a Big Man. Only now, when it's nearly finished for me, I realized what is important. As long as I have my family with me, my wife, my daughters, I am as strong as any man alive" (477).

Every activity in the male dominated Muslim society is interpreted religiously. When the females try to move their feet for the self development, it becomes against the religion. Males interpret the female activities blaming as rejection of religion. They do not accept the female activities in a positive way even if it is supportive for males. Their traditional beliefs are always inside them. They do not take any activities of the females positively. Norani Othman in her article says:

The only interpretation that dominates society is still a traditionalist interpretation that often discriminates against women. Muslim women cannot reject shari'ah as it would be seen as rejecting their heritage, their identity, and often, when they question some aspects or

dimensions of shari'ah, they will be accused of rejecting their religion.

(339)

To support the above argument, in the novel, Hasina is never accepted by her father when she chooses Malek as her husband. It is her decision to marry Malek. Hasina knows that her father never accept her decision and later, her action will be interpreted differently. Hasina's father says: "whore-pig daughter whose head would be severed the moment she came crawling back"(16). We can easily feel that Hasina has not done any crime both in religious and humanitarian perspective which makes him curse with the words "whore-pig daughter". It is the male interpretation and their observation which see female with their positive mind.

The new Muslim women establish themselves even there is male domination which restricts female with limited role in the home. Monical Ali presents her female characters as new Muslim Women. Among the character, Hasina transforms herself into a new Muslim female. She moves from her unsuccessful married life to a worker in a factory. She faces discrimination from the manager in the factory that fires her from the work blaming the violation of moral codes. She gets physical abuse from the father figure Mr. Chowdhury and starts to work as a maid one place after another. She does not limit herself lamenting the past. On the other hand, Nazneen an obedient respect the old values from the beginning and promises in front of her father to act like a good wife. She says: "Abba, it is good that you have chosen my husband. I hope I can be a good wife, like Amma" (16). Nazneen follows of old tradition that of her mother. She acts as an obedient daughter, obedient wife and mother. When Chanu fails to establish this tradition, she performs an effective role as a new woman. She transforms herself from a voiceless village girl to a business woman even being an obedient. She gets establish in such a condition where her husband fails to establish

himself economically and returns back to Bangladesh.

To elaborate the concept of new woman more clearly, Golnar Mehran says: "New Muslim woman" is one who abides by the forces of tradition by assuming her role and responsibilities as wife and mother, acting as the "pivot" of the home and agent of stability in the family"(72). The concept of new woman which replace the males with their active participation which is not easier for females. Apart from this, they have to play the role of wife, mother and respect the strict religion, Islam. Nazneen has a desire for ice skating from the beginning. It becomes her dream which she could not share with Chanu. It is fulfilled only when she leaves Chanu in the airport for Bangladesh. She goes for ice skating rather than lamenting the departure of her husband. It is Razia who encourages her to put off sari and go for ice skating. Razia says "This is England. You can do whatever you like"(492).

Islam becomes patriarchal when it does not give any values to the females. The females do not get opportunity to take part in social activities. The males use female body as a remote. They do not accept the fact that both genders are created for the mutual benefit of each other. Even the males modify Quran to dominate females for their own purpose. It is the best weapon to dominate females. Monica Ali presents Nazneen's role which is similar to the arguments mentioned above. She writes: "She began to pray five times a day, rolling out her prayer mat in the sitting room"(41). There is only one purpose of Nazneen to do so is for the promotion of her husband. She is not allowed to do anything more than this by her husband. It is the female role for the narrow purpose. To support this argument, Ziba Mir Hosseini says:

Islamic law is still the monopoly of male scholars, whose knowledge of women comes from texts and manuals, all written by men, all constructed with juristic logic, reflecting the realities of another age

and a different set of interests. This monopoly must be broken; this can be done only when Muslim women participate in the production of knowledge, when they are able asks new and daring questions. (4)

Hosseini has observed the same thing that we all are observing in day to day life that Islam is monopoly of male. They are physically and mentally superior and this superiority is secured in religious level. The religion in any culture does not say that the males are superior and female inferior. It is the jurists who are none other than the male because females are not allowed to get education. This restriction in education does not produce female jurists which helps male to translate religion with their monopoly. With the limited roles in the family Nazneen gets conscious about the actual purpose to plant the seed of fear inside her in the name of God. This concept of male domination gives Nazneen strength to start a business. She realizes that, without questioning and challenging the traditional values success is not achieved. To elaborate the concept that Islam as patriarchy, Margot Bardon says:

The patriarchal family, which controlled women's sexuality, became the cornerstone of the new Islamic community that superseded tribal loyalties... the tribal system had already begun to erode with the rise of mercantile communities cemented by new ties, and that Islam capitalized on this. Women gained new inheritance rights that gave them access to property, but not equally with men. The patriarchal family confined women's power, reducing the potential for disruption. Cases of women rebelling in the new community suggest some women saw the nex religion as inimical to their interests and took active stands on the matter. (15)

When Islamic patriarchal society controlled females as an inferior sex, the new

mercantile community emerged to stand in front of discrimination and suppression. It helps female to establish a new society. This effort gave some rights to the female that of owning property; right to vote, gain academic knowledge and raising voices for the respect of basic human rights.

Anitta Kynsilehto, about the Quraic principle says: "The Qu'ran contains principles of gender equality and wider issues of social justice"(10). It is not the characters revolt against the Quranic principles in the novel. They do not blame that Quran as the obstacle in female's life but it is their conflict with the norms establish by the males. Hasina and Razia both are the followers of Islam. Razia has a desire to support the family economically but her own husband restricts her to work. She does not get respect with human values and feels physically deformed and mentally defeated. Hasina faces injustices from that time when she leaves her father's house. If it connect with the Quranic principle, it is not the bigger crime done by Hasina. But the father takes it with his insult in the society. Razia's husband does not permit her to go for work when he was alive. Rather than mourning of the husband's death Razia feels free and independent. It is very much serious issue which we can easily feel the level of male domination towards female. Razia then proudly says: I can get that job now. No slaughter man to slaughter me now"(139).

Patriarchy politicizes the female body. Males use female body for their own benefits. Female becomes their object to play. When they think that the female body is useless for them, they forget the human values and takes strong action against females. In the novel, Mr. Chowdhury takes Hasina as her daughter, provides her shelter in his house. When he finds Hasina's intimacy with Abdul, he abuses her physically and this immoral activity forces her to leave his house. He says: "What you have done to me? You screwing every motherfucker in the factory! Did they put roof

over your head? Did they treat like daughter? What did they give you? What did I get?"(167).

At the same time Mr. Chowdhury presents himself as her father, the moment he plays with her body. There is no any reason for Mr. Chowdhury to treat inhumanly. It is his politics to abuse Hasina with his dual role. The female body itself is not under the control of female. It is controlled by males. They take female body as an investment for especial purpose that is playing for their body.

The establishment of female identity is the main concern of the characters in the novel. To secure their identity, the characters face social and cultural obstacles from the males, gets mental and physical torture from them which is not easy to establish female identity in the Muslim culture. They have to present themselves physically and mentally strong by coming out of the thinking of inferiority. The true Identity of a person is not established by using physical power, not by dominating a gender by another gender. It is the equal exercise of power that helps female to establish their identity. The female identity is established when the females becomes stronger physically and mentally, by coming out of the thinking of inferiority. Hasina tries to establish herself as an independent like males hoping to be a respected in the society. She puts male discourses aside and moves for her identity. Hasina knows that, the control over body is the way to search for identity. She prays God for inner power. She says: "O God, place light in my heart, light in my tongue, light in my breathing, light on my right hand and on my feet, light before me, light behind me and light below me"(146). She is aware on this fact that keeping the senses in control is the way to search for true identity. Nazneen engages herself in economical as well as in political activity to establish in London. She realizes that only after establishing herself in economical activities makes her equal to male. Jabeen supports the above

idea with his views that:" Women should have economic political and social equality with men...and political movement that works to gain equality"(157).

Nazneen's participation in political activities with Karim helps her to search her position in the society. Female's involvement in political and economic part that helps to reach the position of male. It makes them independent and the female characters establishment of true identity is the main concern in the novel. The true Identity of a person is not established by using physical power, not by dominating a gender by another gender. It is the equal exercise of power that helps female to establish their identity. The female identity is established when the females becomes stronger physically and mentally, by coming out of the thinking of inferiority.

Hasina always struggles to establish her identity. She knows that it is achieved only through work. She tries to establish herself as an independent male hoping to be a respected person in the society. She starts working in a factory she proudly says: "I am machine woman and things are different now" (150). She transforms herself from old Hasina to new strong Hasina. She realizes that she can do what a male can. She is not like other females who lament on their failure, pain, and abuse from males. When her married life ends in the beginning, goes to work in factory then starts working as a maid in different places. In the same way, Nazneen from her childhood to young, kept inside the home both in Bangladesh and in an unknown land. She proves herself a good wife, good mother for two daughters. Being a good mother or wife is not sufficient in female's life. They question themselves about their existence and identity as a member in the society. This leads Nazneen to settle in London starting sewing job at home. She does not surrender herself packing the things for Bangladesh but takes a strong decision to stay alone in London with her daughters. Chanu says: "You're coming with me, then? You'll come?' 'No, I can't go with you'" (478).

The ways of treating Muslim female in the Muslim culture is worse than the Western countries. Their body becomes burden for females. They are tortured bodily. The unwritten religious codes, power and the negative exercises of culture suppress female's body. Hasina has nothing except her desires to live a happy life with her husband in a small house but the desires become a dream failing one after another. An independent cannot live in a society isolating the self. Her close relationship with Mr. Chowdhury memorizes her father's presence becomes a painful and humiliating moment in her life. Aleyas in the novel gets beatings from her husband when she gets a sari from the factory as a bonus. Ali portrays the male's suspicious nature towards female which turns into violation later. She describes the pathetic condition of Aleyas that: "Foot come all big like marrow and little finger broken. Bending over her stomach give trouble. The husband say he will beat twice each day until she tell name of the man"(157). It becomes clear that the females are not respected when they give their best effort in work. The family members twist female's act negatively which demoralizes them working outside. Darwish A. Yousef in his research presents the concept of work linking with Quran, says:

The concept of the Islamic work ethic has its origin in the Quran, the sayings and practice of Prophet Mohammed, who preached that hard work caused sins to be absolved and that 'no one eats better food than that which he eats out of his work'. The Islamic work ethic views dedication to work as a virtue. Sufficient effort should go into one's work, which is seen as obligatory for a capable individual. The Islamic work ethic emphasizes cooperation in work, and consultation is seen as a way of overcoming obstacles and avoiding mistakes (515).

Hasina is the most discriminated character in the novel. When she starts her life as an independent, she faces problems after another. Her intimacy with a worker Ahmed in the same factory becomes problematic for her. Her dedication in work is not praised. She proudly says that "I am a mechanical woman now". When human beings are treated inhumanly then we can easily feel that work done by females is taken as low level worker. Their identity is questioned and marked with insulting words. Work is not respected in the Muslim society done by the females. Males take in charge of doing this. The males take it as an insult if the females go for work outside. The small incidents are made bigger to dominate females. As in the novel, Hasina faces the same problem with her innocent act .The manager says: "You have behave in lewd manner. You have show no regard for reputation in the factory. I am not running a brothel. Do I look like a brothel keeper to you?" (161).

Yousef in his analysis prioritizes work. He says that the work helps a person to secure strong position in the society. It helps to achieve the dream and fulfill the need of the family. It helps to gain self respect in the society and fulfill the demand of family that helps to establish a happy family. There are no chances of being burden in the eyes of family members. Economical development only leads a person to secure a strong position whether male or females. He says:

Social relations at work are encouraged in order to meet one's needs and establish equilibrium in one's individual and social life. In addition, work is considered to be a source of independence and a means of fostering personal growth, self-respect, satisfaction and self-fulfillment. Hard work is seen as a virtue, and those who work hard are more likely to get ahead in life. (515)

Females are misrepresented by the males. They make it subject of entertainment. She

can be the mother, sister, daughter or wife. Male always defines the physical appearances. Chanu describes his wife physically with his friend that, she is:

Not tall. Not short. Around five foot two. Hips are a bit narrow but wide enough, I think, to carry children. All things considered, I am satisfied. Perhaps when she gets older she'll grow a beard on her chin but now she is only eighteen. And a blind uncle is better than no uncle. (23).

Jasmin Zine presents the male's negative representation of female. She says: "Women should be quiet, composed, obedient, grateful, modest, respectful, submissive and very, very serious"(14). This concept applies in Nazneen's life. She remains calm after her father's decision to marry Chanu without seeing him. She presents her obedience in front of him. Male always searches these qualities inside female. They hope for such girl who is submissive and modest. It helps male to impose their order upon females that makes them always superior and females inferior. The females are always misrepresented with the negative connotation. They do not give value to the inner qualities of female. They feel proud when the wife is virgin. Once Chanu says: "She is an unspoilt girl. From the village"(22). He only finds outward qualities from Nazneen. He observes like a butcher who gets animal qualities inside Nazneen. He never observes the inner qualities inside his wife.

In the novel *Brick Lane*, Monica Ali mostly focuses female's pathetic condition which is not caused by the Western culture and its people. Muslim males are the obstacles in female's life. Each incident comes to a point with the males who come in the life of female as an obstacle. One of the most important issues is isolation. This isolation is from the same community who restrict going outside the home, not allowing the females connect with others female. Nazneen feels isolated in

London. She silently accepts her father's decision to marry Chanu in Bangladesh. The male dominated culture does not allow females question against the decision of male. They only can shake their head and it is the sign of acceptance. Nazneen says: "Abba, it is good that you have chosen my husband. I hope I can be a good wife, like Amma" (16). It is a kind of tradition that the coming generation have to follow. It is not only Nazneen following this tradition. It is a strict custom to follow by the females at any cost. When she goes to London with her husband, she faces the same problem as in Bangladesh. She has to remain inside the home. Chanu does not allow her to go outside. He says: "And anyway, if you were in Bangladesh you would not go out. Coming here you are not missing anything, only broadening your horizons" (45). Chanu presents himself more liberal than the other. He thinks that a broader world which broadens the mind. He forgets that only shifting from one place to another does not broaden the mind but mind. The mind becomes broader only understanding the different people, culture, and their feelings. Chanu's isolating nature keeps her inside the home. The memories of Gauripur with her sister Hasina comes into her mind. Monica Ali truly presents the vision of Nazneen's dream that:

She looked out across jade-green fields and swam in the cool dark lake. She walked arm –in-arm to school with Hasina, and skipped part of the way and fell and they dusted their knees with their hands. And the mynah birds called from the trees, and the goats fretted by, and the big sad water buffaloes passed like a funeral. And heaven, which was above, was wide and empty and the land stretched out ahead and she could see to the very end of it, where the earth smudged the sky in a dark blue line. (21)

The isolation takes the characters to remember their past. It gives both pain and a kind

of relief to the characters at the same time they try to assimilate the culture where they are living. It is not possible because of language problem to communicate people properly and hesitation to speak in new places with new people. Nazneen faces the same problem. She knows only a few words in English which are not sufficient for her. There is only Quran that becomes her means of communication to decrease the feeling of isolation. Chanu says: "Anything you want, you only have to ask." (45) The speech is too short but strongly affects Nazneen for long time. He creates dependency level inside Nazneen which is an intellectual trick that Chanu apply to his wife rather than encouraging to live independently.

Jaleh Shadi-Talab defines male with their traditional belief which limit the females to live in isolation. She categorizes males having traditional concept. Talab in her own words defines the male's narrow desire that wishes "Women should stay at home. Housekeeping is their most suitable role. Obedience of their husbands is expected. Women are needed to take care of the family and children"(81). Chanu is actually falls from this belief. He does not wish more than this from Nazneen. This traditional concept forces female to remain inside the household activities puts them to live in isolation. It is the human nature that they wish to come out from monotonous life doing the same activities again and again. Nazneen tries to keep herself away from this monotonous life. She uses male's own weapon 'Quran' that helps to calm her mind which is better than living isolated life. She recites:

By the light of day, and by the dark of night, your Lord has not forsaken you, nor does He abhor you. The life to come holds a richer prize for you than this present life. You shall be gratified with what your Lord will give you.

Did He not find you an orphan and give you shelter?

Did He not find you in error and guide you?

Did He not find you poor and enrich you? (57)

Nazneen has one purpose of reading Quran again and again. It is the language problem which isolates Nazneen from herself. To keep self away from isolation, some murmur themselves some go for reading books and some other sing the songs when they live in isolation. Nazneen does not know English, does not find people to communicate with and only a way which fills her long, isolated and solitary days by reading the Holy Qur'an.

Nazneen is psychologically oppressed by her father at first and then from her husband. Nazneen has no way to ignore his father's offer to marry the person double than her. She had already seen her father's anger when Hasina elopes at the age of sixteen. Monica Ali says: "Hamid ground his teeth and an axe besides. For sixteen hot days and cool nights he sat between the two lemon trees that marked the entrance to the compound cursing his whore- pig daughter whose head would be severed the moment she came crawling back" (16). Her father's desire to punish Hasina and his anger also does not encourage her to go against him. But her father's decision leads her to follow her own culture being an oppressed in Western world. Hasina knowing the father's activities does not dare to come to meet him when she suffers a lot after her unsuccessful married life, being victimized from Mr. Chowdhury, facing injustices in the factory.

Self consciousness is the thing that helps female to come out from discrimination and domination. It comes only through suffering. When they suffer, this suffering gives them a kind of strength to tolerate the difficult situation. When it reaches to the peak, it becomes intolerable. They try to raise voices against it. It begins from the body. Hasina is bodily affected from the beginning. Her life does not

move smoothly. She searches one way after another for her constant and happy life but she fails. She says:

Little and little I getting stronger. I pray God forgive me. I sick then inside my mind. Everything has happened is because of me. I take my own husband. I leave him. I go to the factory. I let Abdul walk with me. I run away from my husband, And I run away from him also. Now I afraid to run again. (168)

Nazneen gets conscious through regular suffering. It gives her power to tolerate the difficult situations, starts an affair with Karim and this affair give her a way to take part in political activities, running business and set a goal to stay in London with her daughters. She has nothing to lose to start a new life. She goes to the different places hiding herself from her husband. Place consciousness and connection with people gives her strength to gain knowledge. Her intimacy with Razia drives her to go for learning English. She realizes that, English language was indeed the link for easy communication but it does not happen. We feel that there is a huge communication gap and lacking support in the part of Chanu for his wife which we come to know through their communication. Nazneen says:

'Will it be all right for me to go?'

'Where?'

To the college. With Razia.'

'What for?'

'For the English lessons.'(77)

The above communication between husband and wife proves that there is a big gap between them. It is the best effort of Nazneen that she openly puts her demand in front of her husband. Another thing we can observe that Razia becomes her friend

from the same the Bengali community. She encourages Nazneen to have knowledge of language that helps to develop self.

Sophie Chamas gives her view of education that: "Women should not be prohibited from pursuing non-religious education, so long as that education does not result in moral deviation"(251). It might be the cause that Chanu does not allow Nazneen going for English language. Strict Muslim culture on the one hand and male superiority on the other that fears from female education which helps female to judge right and wrong, good and bad. It is the cause that Chanu being an educated person does not allow Nazneen to gain knowledge.

As an immigrant character, Nazneen suffers from the loss of home. She remembers the old days with her sister, her village and her mother. Memories work as a soothing balm for her. It becomes difficult for her to accept the unknown culture remembering her root. She neither forgets nor dare to go there where Hasina is living the life as hell. Nazneen's body and mind both departs from each other. Even in the dream, she sees the picture of Bangladesh and the people. Monica Ali presents Nazneen's dream of Bangladesh during her feeling of homesickness that she says: "She dreamed of Mumtaz that night, and her mynah bird. The bird lying on its back in Mumtaz's palm while she stroked its shining black chest. The clatter of its feet across the top of an oil can and the collar of white around its throat" (217).

During homesickness, people entertain remembering their old days with their near ones or remember the joy or painful incident which gives them a kind of comfort in their soul.

The above quoted argument supports Nazneen to remain in London rather than going back to Bangladesh with her husband even in her homesickness. She starts her struggle as a business woman in London. She has good sense of future which does not allow her to go to the same place and live the life in dilemma, suffering and torture.

Only a thing that strikes male is the migration. It is also the dignity of male especially for the Eastern people to establish a happy life. Migrating self is not that one has to impose his negative values and laws upon others. The discrimination, feelings of superiority and inferiority should be removed. When people migrate themselves, obviously their desires and expectation becomes higher. Chanu says:

I have been in this country since sixteen years. When I came I was a young man. I had ambitions. Big dreams. When I got off the aeroplane I had my degree certificate in my suitcase and a few pounds in my pocket. I thought going to join the Civil Service and become Private Secretary to the Prime Minister. I did this and that. Whatever I could. So much hard work, so little reward. (34)

The characters have their own cultural law, their own values and norms towards male and female. Muslim tradition is very strict towards female. It does not allow female go for earning outside and male's duty to earn for the family. The females have to take care of the family, serve the guests and pray for the promotion of husband. When their desires are unfulfilled it leads people to frustration and females have to take action. Chanu being an educated could not come out from these issues living in London since long time. The root culture has great impact upon his mind. He does not go against it too, and it is Nazneen who starts sewing job at home wishing to return back with some money to start a business in Bangladesh.

It is true that Chanu migrate himself to London with his high expectation to get a good job and earn a lot for his living. But the hidden part is that he is forced to come to London psychologically which is for his status and honor as a Dhaka University degree member. It was the trend that he followed to change his destiny.

Another subject for domination is the religion which is also a social

phenomenon separate Muslim female from males. Even the Holy Quran explains that men and women are equal in creation and in the afterlife, but not identical. One person does not come before the other, one is not superior to the other, and one is not the derivative of the other. A woman is not created for the purpose of a man. Rather, they are both created for the mutual benefit of each other. Margot Bardon says:

The way Islam is understood and applied in daily life indicates how patriarchy uses the religion. Erica Friedl looks at gender differences in the transmission of religion to villagers' through proverbs. For men, moral imperatives are outlined in general terms; for women, there are conveyed in specific terms and keyed to submission to male authority. Both women and men perpetuate the belief that women cannot live up to the moral code, thus necessitating their submission to male authority (15).

Bardon gives an example of a feminist consciousness when she relates how one village women asserted that religion as practiced and preached was not made by God but by men to suppress women. Nazneen is the good follower of moral codes. He does actually what the Holy Qur'an says. We do not find Nazneen saying anything bad which affects her husband, friends and her daughters. On the other hand, Hasina lives in Bangladesh among the people who mostly follow Islam; they go for praying in Mosque. It is surprising that five times a day praying people dominate females in the same culture which is hypocrisy of people in the name of religion. Erica wants to say that, religion is just a means to dominate the people who are uneducated, alone, helpless, voiceless. Hasina never attends prayer nor she request God to help her. She knows it is all because of male. She lately knows that, male's dual identity creates God for their benefits and also dominate in the name of God's will. It is all for the

male's desire.

Suppression is the means to represent one powerful than the other. Male suppression is the main concern in this novel that Monica Ali presents differently in two distinct cultures. Hasina and Nazneen both suppressed physically and psychologically. Hasina, in the name of breaking social codes get physical torture, injustice while working in a factory. She concentrates herself to solve other's problem as well. She does not like to live the life as a traditional female like her mother. In the eyes of Hasina, the mother is meek, never going against the injustices and follow the tradition of domination silently. She does not want to lead her life to the path of her mother. She says: "I am not like her. Waiting around. Suffering around. She wrong. So many ways. At the end only she act. She who thinks all paths is closed for her. She take the only one forbidden" (434).

On the other hand, Chanu suppresses Nazneen with some duties that she has to follow. She wants to learn English that helps her to establish in the society. She can easily communicate when Chanu gives his philosophical speeches to Nazneen. He does not provide this environment to learn new things. Chanu easily convince her through his emotional speeches. She cannot communicate Chanu except single word. He says:

You're going to be a mother.'

'Will that not keep you busy enough? And you can't take a baby to college. Babies have to be fed; they have to have their bottoms cleaned. It's not so simple as that. Just to go to college, like that'.

'Yes.' 'I see that it is not.'

'Good. Now let me read. All this talking, talking and talking. (77)

The above communication between husband and wife proves that the environment of

the family is not good for a female. When she tries to learn new things, Chanu creates obstacle with his effective words. He does not like wasting time talking with his wife.

The females have lack of rights over their own bodies and their voices are not heard while making decision. If she remains calm then she is moral otherwise not. Nazneen in the concern of her marriage does not have the right to decide whether to marry the person or not. Only she can do is to shake her head for her acceptance. Nazneen says: "Abba, it is good that you have chosen my husband. I hope I can be a good wife, like Amma" (16). Her acceptance proves that the condition of female in Muslim culture. There is no opportunity for the females to put their views after the decision made by males. They do not care about the future of the female. It is the female to keep the relationship in balance. If it not happened, the blame goes to her again. Only Nazneen can feel that the decision made by the father is only because, "He just wanted to be rid of me. He wanted me to go far away, so that I would not be any trouble to him. He did not care who took me off his hands" (101).

Mona Siddiqui presents the cause of female suffering and encourages them to come out from it. She says: "The biggest obstacle is that it is often women's own silent approval of such customs that allows them to continue. The education, the courage and the will to speak out against all violations of human dignity, change will be a very slow process." (15)

In this novel, Nazneen becomes the victim remaining silent which becomes painful for her. Her obedient and calm nature from the beginning of her marriage causes her isolated life. She could not put her feelings to her husband openly. Later, she knows that it is knowledge through which human dignity is achieved. This consciousness of knowledge encourages her to go for English language. Mona Siddiqui does not blame males for male's act of domination. She encourages females to have courage against

such type of injustices and customs. Education is the only thing that helps to analyze the situation and take action to solve the difficult situation.

On the other hand, Hasina is free to decide for own body and for her own dignity of life from the beginning. She does not spend her life by mourning. Both the characters are contrary to each other. One follows the order and another rejecting it but the result is the same that they suffer. For Mona Siddiqui, Hasina is strong, never giving up character. She says: "Amma always say we are women what can we do? If she here now I know what she say I know it too well. But I am not like her."(434) Hasina means to say that her mother always feared to speak a word against the male even if it is wrong and then wait for permission to take any action from the male. But Hasina's action gives us a kind of consciousness is developed to go against the injustices against women. It is also the main concern of Siddiqui. She knows that the root of violation is very strong which grow with the culture and later it becomes a custom. Injustices and violation are removed through the voices which is a long process.

Culture is the most important factor that treats females differently. Muslim culture is strict but the same people in the West little bit liberal. Physical torture for female is not surprising in this culture. Female participation in social activities is less; they hardly get opportunity in education and job outside the home. Hasina, Shahnaz and Monju in Bangladesh go for work in factory or to the other's house. They all suffer physically. Muslim male cultures, as its reward gives suffering which is physical and mental. They are excluded from social activity. The feminist have now raising question against such act in the culture. Siddiqui says:

Muslim women are generally powerless victims in a male dominated society because of the Islamic faith itself. Cultural diversity and

lifestyles are ignored, as are the many voices that are speaking out, taking action and empowering women across much of the Muslim world. Muslim world is still drowning in primitive attitudes. If feminism in all its guises is to succeed within Muslim societies, it must do so through organic growth, a consciousness and struggle that stems from the theological, sociological and political contexts of these landscapes. (15)

Siddiqui problematizes the issues in Islamic culture. It has been ignoring the values of female. Rather than accepting new cultural values, it is always following the old beliefs in the name of religion. The forceful imposition of culture with its strict values is no doubt harassing the old generation and the new generation is surely affected from it.

Shahana and Bibi both discuss on the issue of marriage and beating which are exercised in everyday life in Eastern culture mostly. Shahana and Bibi think that Bangladesh is a place to punish female. They have to get marry in their early age, beaten by husband which they have never seen but heard. Shahana says: "Just wait until you're in Bangladesh. You'll be married off in no time" in its reply Bibi says: "And your husband will keep you locked up in a little smelly room and make you weave carpets all day long" (395).

Cultural isolation is one of main theme of *Brick Lane*. The author wants the reader to be aware of it at an early stage in the narrative Ali suggests to the reader that, there are two types of cultural isolation to consider. She introduces her protagonist, Nazneen through her isolated struggle for survival soon after birth and the enforced isolation she must endure in the Tower Hamlets eighteen years later. The life of Nazneen in Bengali culture dictates fate as the key factor to survival and her

fate is to be isolated within the same culture in Britain. Hasina reveals her isolation to Nazneen through letters which becomes a kind of solace for both characters. She shares each incident and her feelings of happiness and sufferings to Nazneen. The isolation gives the characters another way to run their life in new way. Nazneen is isolated in London and then she starts reading Qur'an five times a day. She is not given opportunity to assimilate the culture from her husband Chanu who isolate himself from Bengali people thinking that Bangladeshi are inferior and coward. He expresses his feelings from the eyes of white that: "we are all the same: dirty little monkeys all in the same monkey clan. But these people are peasants. Uneducated. Illiterate. Close minded. Without ambition" (28).

Hasina's letters from Bangladesh reveals her to be utterly powerless in a world of harsh sexual discrimination, one in which men throw acid in women's faces as punishment and domination. It plays an important role to dominate female in Eastern culture in which the characters in *Brick Lane*. The issues are mostly exercised in the East and West which is in the form of physical and psychological level. Females in the West are taken as educated, modern, having control over their own bodies and sexualities and freedom to make their own decision. Following this belief, it makes Nazneen to revolt against her husband decision.

Females are subjugated in the Muslim culture when they try to change themselves from traditional way of life. Hasina challenges it by not only questioning but facing it in her daily life. She revolts against the root. She neither mourns nor tries to end her life by hanging herself in difficult situation. Her letters to Nazneen becomes subject for sharing her struggle and painful gifts from the culture where she is grown up. It becomes difficult to fight against the rigid culture and she goes on searching for a female identity taking strong action one after. Woman's relationship

with man is bound to conclude in a single consequence: subjugation. It is amongst and with women that they experience varied shades of human relationship. Woman's fear, love, care and genuine respect are directed towards woman alone.

On the other hand, Hasina thinks that Bangladeshi Muslim society cannot afford similarity between man and woman because it wants to see man as more than man and woman as less than woman. Any breach in this hierarchy of existence is irreligious. Hasina's habits were like her father's and from him she learned her stance of wild inquiry, the arrogant angle at which she held her head. Man cannot afford woman's love that makes her equal to or similar to him. Man's concept of expected love refutes any sense of similitude and equality and affords love of woman only if it implies difference – a difference that makes woman man's other; the marginalized that must stay at the margin.

There is always frustration in the life of female in the Islamic culture. They do not get opportunity to exercise their basic needs without any obstacle. They always move carrying the burden of social codes in their mind which they have to follow. They become the cause of male's failure but could not get an opportunity to make him success, support him by earning. Monica Ali narrates the feeling of Nazneen's burden. She wishes to walk freely in London, educate her daughters, earn for her family and support her husband economically not being a burden but being a supportive member in a family. Chanu does not allow Nazneen going outside for shopping and the earnings for the family is very far. Rather he promises her to provide all kind of facilities in the home. Bardon brings the implications of the doctrine of difference. She notes:

Women are defined as emotional (men are rational), which in practice leads to their removal from judgeships. Different also becomes

separate, and Sanasarian questions if separation has ever led to equality. She rejects the label Muslim feminist, and, subjecting Islamic feminism to close scrutiny, finds basic contradictions that call into question the whole concept. (19)

Initially, Nazneen is a timid and observant housewife, eventually becoming an independent and strong individual. She manifests these cultural and ethnic traits in both Eastern and Western culture, not unlike her creator Ali.

To sum up, Female consciousness is one of the main concerns in the novel. It is coming out from the old dominating, unequal values to the new one. It is gained through fighting against and raising voices against the beliefs which suppress female body. Nazneen turn herself from a housewife to a business person starting sewing clothes. She breaks the old belief which does not allow females to work. A male's failure in the same territory becomes success of a female. This success oriented consciousness gives Nazneen a kind of relief which Monica Ali presents: "The breeze against her skin, the warmth of the sun against her eyelids, the hair that tickled her cheek. As she walked she was aware of each step, testing out the mechanics of her legs."(491)

III. Female's Quest for Identity in Muslim Culture

In the novel, *Brick Lane*, the strict Muslim culture identifies females as the followers of male. They do not get any roles to play for the development of the family. The culture and religious values are modified for their single purpose to dominate female body. The females are identified to protect the home during the absence of male. The issue of female's marriage, work, education and decision for the self becomes public matter in the muslim culture. Male's power determines the female position and religion that censors their act. This given identity becomes unbearable when they get suffer bodily. It gives the character strength to quest their female identity from the position of dominating culture, religion and gender isolation.

Nazneen grows in the culture where the females are believed to be obedient, submissive, calm and physically pure. These beliefs rule her life in both countries Bangladesh and London. In both countries, she lives the life in isolation that is physically and mentally. Male gives more values to the purity of female. Accordingly, females have to maintain it. What if, the male themselves impure the female body. There is no answer of it in their construction of female image.

Hasina is totally different from Nazneen. She revolts against the patriarchy and religion. She does not let her body rule by the males and does not care about the jurist's religious interpretation. Hasina's such type of life does not run smoothly when her relationship ends with her husband Malek. She works in a factory, fires from the factory and gets abuse physically from Mr. Chowdhury. She does not limit herself lamenting the past. She moves for another work as a maid one place after another. She gives more value for work which gives her courage to live. It is her regular denial which helps her to search for her identity. She does not get involve in fighting or debating with the males. She just leaves the place when she does not get respect with

limited human values. She is in the process of recovery from domination. It takes time for the females in the strict Muslim culture and male dominated society.

Nazneen on the other hand, recover from isolation when she gets her husband failure to establish himself during his long time in London. She initiates for the sewing job at home, gets establish in it, involves in political activities, keeps affair with Karim which helps her to keep the morality aside. She has good sense of past and future that helps to establish feminist position which lacks Hasina. She learns from the past suffering and takes action for the representative of new generation Shahana and Bibi. Nazneen gets conscious that, females get recover from the dominating male culture and religion only breaking the old values and taking bold decision that secure female identity.

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