

Chapter I

Situation of Women in *Nomad*

This dissertation tries to explore the females' struggle against patriarchy and anti-feminist tradition in Ayaan Hirsi Ali's *Nomad*. The Female condition in the Muslim society has been depicted in the novel. It is the situation where torture upon female has reached the extreme point. It seems almost impossible for female to come up with the voice of opposition, seeking rights and freedom for them. However, Ali shows her courage and spirit of revolt, and starts her struggle of going against the existing system of female oppression. The main argument of the thesis is that cruelty and injustice upon females get weaker if females come forth with their voice for justice and struggle for freedom.

Published in 2010, Ali's *Nomad* is a story of a young African lady who was born in an Islam community. She exposed herself as the supporter of internationalism, multiculturalism and redemption of others. It is not only about Ali's life as a wanderer in the west but also about the lives of many immigrants to the west. She shows the real suffering and difficulties of people, especially of women who had to live in tightly closed Muslim traditions within a broadly open culture of America.

Ali left her home to avoid the forced marriage of her proposed by her father .She reached Holland and worked as a Dutch translator for social services. She didn't get citizenship there. So, She went to America, where she got opportunity to maintain good life and got chance to establish an opponent society of traditional culture practiced in Muslim Society.

In this memoir, she is a nomad as reflected through the book's title. She moved from east to west to struggle against traditional culture for woman's identity. The pains and tortures that she got from her Muslim society encouraged her to fight for the

rights of Muslim women in the west. Her aim is to struggle several types of crimes against women including female genital mutilation, forced marriage and violence upon them. She describes continued belief upon Allah's wish that events occur in their lives, whether good or bad and that fate is not to be changed. She argues this fatalism causes lack of agency so sense of an individual's aims and desires are powerless against God's will. It is a story of a remarkable life of Ali's emotional and intellectual search for morality. This memoir focuses on Ali's struggle against Muslim traditional culture for Female Identity.

Ali was born in 1969 in Mogadishu, Somalia. Her father, Hirsi Magan Isse, was a prominent member of the Somali Salvation Democratic Front and a leading figure in the Somalian Revolution. Shortly after she was born, her father was imprisoned owing to his opposition to the Siad Barre government. Ali's father had studied abroad and was opposed to female genital mutilation. Nevertheless, while he was imprisoned, Ali's grandmother had the traditional procedure performed on five-year-old Ali. In one sense, Ali seems to have followed her father's steps.

After Ali's father escaped from prison, he and the family left Somalia for Saudi Arabia and then Ethiopia, before settling in Nairobi, Kenya, by 1980. There he established a comfortable upper-class life for them. Ali attended the English-language Muslim Girls' Secondary School. By the time she reached her teens, Saudi Arabia was funding religious education in numerous countries and its religious views were becoming influential among many Muslims. A charismatic religious teacher, trained under this agencies, joined Ali's school. The Teacher inspired the teenaged Ali, as well as some fellow students, to adopt the more rigorous Saudi Arabian interpretations of Islam, as opposed to the more relaxed versions than current in

Somalia and Kenya. Ali later said that she had long been impressed by the Qur'an and had lived "by the Book, for the Book" throughout her childhood.

In this memoir, *Nomad*, the condition of Muslim women is depicted as real suffering and painful story that they lived for their whole life. The condition of women from the birth up to her old age is well depicted in the book.

Ali's Childhood

Birth of girl is generally taken as a matter of displeasure and ominousness in a Muslim Society. People take it as a tragedy. So, the daughters are not as loved as sons. From the small age, they learn to make food for the family, clean the houses and milk the cattle. This is a form of education given in their houses. Their grandmother and mother continually lament the loss of nomadic way of life that their culture had begun to give way to a new, self-indulgent way of life. Before they step toward the teenage of adolescent age, the girl is forced to be genitally mutilated. So, that this would leave the girls unmarriageable.

Ali describes her experience how she was genitally mutilated. Her mother and grandmother who was label of reactive Muslim traditional women raised her. Her grandmother taught her daughters a traditional self-defense moves. At the age of their teens they have to wear masks, beaks and burkas as the degree of mental slavery. Females must ask permission to leave the house and when they go out, they must always hide themselves behind thick drapery by suppressing the inner desires and feelings. The veil consciously marks women as private and restricted property. It sets women apart from men and apart from the whole world; it restrains them, confines them and grooms them for submissiveness. A mind can be restricted just as the body. It is a mark of a kind of apartheid, not the domination of a race but of a sex.

But with the development of time Ali set up a charitable organization to help, protect and defend the rights of women in the west. It investigates, informs and influences against several types of crimes against women including the denial of education for girls, genital mutilation, forced marriage, honor violence and restriction on girl's freedom of movement.

Women's Education and Cultural Tradition

The top ten refugee-producing nations in the world are also Muslim. Most of those displaced people are heading toward Europe and the United states. The scale of migration from those Muslims countries' birth rate is so much higher than in the West. The condition of women, how they were treated in the Muslim community and the awareness by the education of these centuries affect them to understand better to combine the life of ancestral to inhabitant in the west.

The main obstacle of assimilation is Islam's treatment towards women. The wills of little girl are muted by Islam. By the time of menstruation, they are render voiceless. They are treated to become passive who serve in the house as cleaners and cooks. They are required to fulfill with their father's choice of a mate, and after the wedding, their lives are faithful to the sexual pleasure of their husband and to a life of childbearing. Their education is often for short time when they are still young girls, and thus as women they are wholly unable to prepare their own children to become successful citizen in modern as of western societies. Their daughter repeats the same pattern.

Some girls submit but mostly show the way a double life. Some run away and fall victim to prostitution and drugs. A few make their way on their own. Each story is different but the common factor is that the Muslim women have to argue with much greater family control of their sexuality than women from other religious communities

do. This is the biggest obstacle to the path of successful citizenship not just for women but also for the sons they rear and the men those sons become.

. It is in the family that children are prepared to practice and promote the norms of their parents' culture. It is in family that a cycle of loyalties is established and passed onto future generations. The importance is the structure of the Muslim family, the susceptibility of so many young Muslim men to Islamic discrimination. To those who have lived and traveled widely in Africa and Asia have faced oppression of women, harassment, the lack of social equality, the instability and unequal role in violence. But if those were the only faces of Islam, it wouldn't be one of the fastest-growing religions in the world today. There is also the warm hospitality toward guests, including Christians and Jews; charity for the poor; the aesthetic beauty of Koranic Arabic; the sense of democratic unity as rich and poor pray shoulder to shoulder in the mosque.

Education is important to open minds, promote economic development and suppress violence. In the long run education is a more effective weapon against terrorists than bombs. Ali emphasizes the difficulties that immigrants have to face particularly Muslims in adjusting to life in Western societies. In the course of telling Ali's own story, she identifies three central problems. First is Islam's treatment of women. They are reared to become submissive who serve in the house as cleaners and cooks. Second is the lack of experience that many Muslim immigrants have had with money and credit. Ali recounts how after her arrival in the Netherlands, she received an apartment through the government with the option of a loan of up to \$4,000 to furnish it and pay utilities. A Dutch friend offered to take her to a discount furniture store, but Hirsi Ali had dreamed of something upscale. So she and her Somali roommate, Yasmin, went to a high-end store and bought wall-to-wall carpeting and

wallpaper — and that used up almost the entire loan. Soon Hirsi Ali was thousands of dollars in debt, and she argues that many foreigners have similar troubles with Western credit and finance.

The third problem is a tendency to violence in the family, as well as in religious vocabulary and tradition. Muslim children all over the world are taught the way with violence, taught to continue violence, taught to wish for violence against the infidel, the Jew, the American Satan.

If the points about women and money are largely true, the point about violence seems to me greatly overstated. Yes, corporal punishment is common in madrassas, as it was in the rural Oregon schools where I grew up, and as it continues to be in Texas. Beatings may be regrettable, but they don't typically turn children into terrorists.

It's true that public discussion in some Muslim countries has taken on a loud nature, full of over-the-top exaggerations about the West. Educated Muslims should speak out more against such rhetoric.

Ali imagined that at the stage of such miserable condition if she had not run off from her family and had married the man to whom her father had contracted to her, she would be living in the condition of a prison within a society that is free. She suffers from condition of an instant sense of horror and suffocation inside the world of veils and blinkers, the world where women must hide their hair and their bodies, must cover to eat in public and follow a few steps behind their average people.

Literature Review

Nomad is an autobiographical novel based on the lives of Muslim women who struggle in life to search for their individual identity not through religion but through an individual self. Ali travels different parts of the world where she is misbehaved and differentiated for being a Muslim woman. Not only other people but also Ali's own

family members mistreat her. She goes against the cruel tradition of society and struggles to find her identity as an individual. Different scholars have given their views on many issues of *Nomad*. Leonie Philips writes review of *Nomad* in terms of feminism. She argues:

Nomad is Ali's call to arms to resolve the policy crisis at the heart of the clash of civilizations. She urges Western institution not just governments to refocus their efforts to integrate Muslim immigrants. She calls for emancipation to encourage critical thinking, feminist to fight for the emancipation of Muslim women and girls, and Christian to promote themselves to Muslim as a more loving and tolerant alternate to Islam. (120)

Nomad gives the message to Muslim feminists to fight against the cruel rule of Muslim culture. She encourages the women to wake up and fight for their individual freedom. Moreover, she tells them to fight for their status and educate the Muslim women to make them realize how society is dominating them in the name of Allah.

Similarly, another critique Meena Sharify also talks about the view of enlightenment of Muslim women through education on her review. She argues:

In Ali's view the western story of human emancipation through reason and education can unshackle Muslim societies just as it liberated her own imagination. She calls upon schools and universities to openly challenge the beliefs of Muslim children and their parents and help them to cast off Muslim "self imposed blinkers". The west holds an antidote to superstition, poverty, and tyranny and should vigorously seek to win a cultural war against Islam. (18)

Ali's novel has been a medium of message for Muslim women for enlightenment. She shares her own struggle, her journey of life and what she does to get rid of the harsh realities of Muslim dominators and how she helps herself to overcome the difficulties in her life being a Muslim woman. She holds the belief of Westernization and supports the mixture of culture and western values, which give right to women. Being an autobiographical writing, Ali has shared her experiences throughout her life. Her obsession of being a Muslim woman, depression, and anxiety towards the norms of Muslim society can clearly be seen in her book. She has discussed the murder of Van Gogh who has made a movie that supports for the freedom of Muslim women and shows the cruel side of Muslim culture. Ian Buruma talks about the murder of Van Gogh. While Burma emphasizes the role of secularism, he overlooks another dynamic in the Netherlands and indeed in Western Europe generally, that is involved in the conflicts over Islam, historically rooted relations and arrangement between the state and religious groups that have led to difficulties in incorporating Islam and reveal the reason behind it in his article. He states:

Van Gogh carried this to an extreme, abusing Christians and Jews, as well as Muslims, in deliberately provocative and vulgar terms in various public forums. And of course, in the film *Submission*. On the first anniversary of the murder, Theodor Holman wrote in his weekly column in a respectable Amsterdam daily: "Shut down those filthy mosques, goddamn it... Throw those fundamentalists out of the country. Better still, sew the butchers up in bags and drop them into the sea! (228)

The film, *Submission*, directed by Van Gogh was based on the issue of Muslim culture and its negative side. It tells that it was the dominating culture, which

dominates women and treats them as slaves. Thus, through that film, he wants to give the message to Islam and Jesus that culture should be a medium to emancipation rather than torture and violence. However, the cruel Muslim who was blinded by fake beliefs killed him and his murder made those people who support him furious.

Ali was a woman who supports Van Gogh. She became depressed because of his murder. Muslim culture has the belief in Allah and those who are the strong followers of this religion are unable to put any logical reasons behind their blind faith and beliefs. They never realize what they are doing to the Muslim women and how much these women have to suffer through those hardships that are made in the name of Allah.

Richard Alba has discussed the fake beliefs and difference in the thought of westerners and Islam people in the name of fake secularism. He opines:

As secular as the Dutch and Europeans are, their societies have deeply institutionalized religious identities, which are the result of historic settlements and longstanding practices instituted after centuries of religious conflict. Secular natives in Western Europe may see religion as a minor feature of their societies but Muslims cannot help but be aware of the secondary status of their religion and the special privileges accorded to majority denominations. (2)

The view of Alba matches with the view of Ali. He says that westerners show indifference, rejection, or exclusion of religion and religious considerations. They say that religion should not focus in government education and other public issues of society rather every individual should be given the right to choose the way he wants to spend his life.

A person should not be bound in the name of religion but Muslim country, culture and society do not see the things in that way. They view secularism as giving respect to self-culture and obeying the rules and regulation that is made in terms of that culture. In *Nomad*, the writer has also described about the difference between the thought of westerners and Islamic followers.

All over the novel, Ali has stated about the negative side of Muslim culture and its impact on the life of Muslim women. Through the depiction of her own story, she wants to enlighten the whole group of Muslim women all over the world that culture is manmade and it is not good to bind a man in terms of cultural norms and beliefs rather individuals should be given the chance to create their own identity. She talks about religion and politics in her novel. Dr. Shakira Husein, in her review writes about Ali's view on politics and religion. She says:

Ali updates her story and expands her reflections on religion and politics in *Nomad*. While the clash between Islam and the enlightenment remains her focus, her discussion ranges across issues such as multiculturalism, tribalism, modernity, welfare, education, and racism. She again uses her family as a starting point, responding to readers who had asked whether the experiences she had in *Infidel* were representatives of Muslim families in general.

Here, she talks about the issues that are raised on the autobiographical novel. Ali has talked about politics and religion. She involves herself in political issues in the later phase of her life and realizes that politics is one of the best ways to emancipate self and it gives a man his real identity. Moreover, she also focuses her views on multiculturalism, welfare, education and so on. In her view, every individual is free to

live their lives in the way they want to live. Religion should not be a medium to enforce people rather it should give freedom and freewill to every individual.

Ali describes feminism as another weak element in the western reaction to Islam and Muslims. Here, she takes up the question posed by Susan Moller Okin in her 1999 essay 'Is Multiculturalism Bad for Women?' 'What should be done when the claims of minority cultures or religion clash with the norm of gender equality that is at least formally endorsed by liberal states (however much they continue to violate it in their practice?' (Okin 1999). Hirsi Ali writes of a fantasy in which the wealthy women of the West would surge forward to build a new edifice of freedom, strength, and plenty for the East, knocking down the old hovels and opening the visible and invisible prison doors to allow their sisters to see the light of day. This is my dream. But frankly, I do not know if Western feminists have the courage or clarity of vision to help me realize it. (Okin 1999).

In describing how this certain kind of feminism has failed in its responsibility towards Muslim women, Ali cites an encounter between Germaine Greer and the Australian journalist Pamela Bone. Bone had used the discussion forum after Greer's lecture on the contemporary relevance of Jane Austen to ask 'why it was that Western feminists seemed so reluctant to speak out against things such as honor killings' (Bone 2007).

According to Bone's report, Greer responded by noting that 'it's just very tricky to change another culture' and that women suffered from patriarchal oppression. "Odd that so many old feminists think racism is worse than sexism. This dismissal of a notable feminist icon has been widely cited as illustrating feminism's irrelevance and failure, particularly with regard to the struggle to liberate Muslim women (2009).

The immediate spur to Pamela Bone's article had been the piercing silence from Western feminists on the subject of Ali's condemnation of how women were being treated in the culture of Islam. In asking her question, Pamela Bone already knew why the Western feminists were saying so little. They were saying little not just about Islam, but about Hinduism or any other culture which, when the behavior of its more extreme groups towards women attracts criticism, bristles as if it is being attacked as a whole. Entrenched among the local intelligentsia that the culture of the West is the only criminal, all other cultures being victims no matter what atrocities they might condone even within their own families.

Above-mentioned critics have given their views on the issues like feminism, secularism, emancipation. This Thesis is based on the analysis of the struggle against cultural orthodoxy for identity. The research will show the struggle that is carried out by a Muslim woman throughout her life and the steps that she raises against the traditional culture in course of seeking hers self-identity. The hurdles that she faces in her life in different areas and how she overcomes, the troubles are the central things that will be discussed in this research.

It is an autobiography of the novelist Ayaan Hirsi Ali who tells about the journey of her life from her childhood to the adulthood and from the strife. She witnessed the inner conflict she had suffered. Thus, the research will show the struggle that she had done in her life while struggling against the cultural orthodoxy for herself identity.

Chapter II

Feminism and its Impact in Traditional Society

The term 'Feminism', is relatively modern one that emerged after women started questioning their artificially made inferior status and demanding their inclusion in their social position. Even after the time the word 'Feminism' was coined, it was still not adopted as a term of identification by many of those who campaigned for women's right'. It is a doctrine advocating social and political rights for women, equal to those of men. It is also a body of knowledge, thought and theory those feminist scholars have created to challenge patriarchal knowledge and ideology. Feminism is not about women becoming like men, it is about finding out what is good in both male and female ways of being and doing, and creating an alternative culture.

Feminism is to conceptualize the world from the perspective of women and to be collective for social change; It is a way of thinking critically about patriarchal values and awareness to the patriarchal control, exploitation and oppression at the material and the ideological levels of women. Even the modern society that advocates female's rights, practices, discrimination against females. An example of this is that there is condition of hesitation for females. The innate meaning of this is that females are weak and cannot compete with males. The females themselves are guilty of such discrimination as they readily accept the provision of reservation. Once they claim they are equal to males, why do they not have courage to say that they do not need reservation but that they can compete with males. It shows that the gender discrimination is almost impossible to be literate.

Feminism is political in nature. It concerns itself with the marginalization of all women. Feminists disagree with the inferior role reflected upon them by the

patriarchal culture. They talk about how to unmask the culture and challenge it through literary texts.

Feminist criticism includes a great variety of practices. English feminist criticism is oriented to textual interpretation. Nevertheless, nearly all-feminist start from one fundamental perception that is, recognition of the patriarchal structure of society.

Feminism can be created with effecting profound changes in the ideological construction of womanhood globally. The issue of women's autonomy in relation to reproduction and to work, and issue of women's health more generally, have found themselves on the global political stage. Feminism continues in its struggle to establish itself as the ground for women's political, economic and cultural superiority in the face of its own internal debates about the significance of differences among women.

The words “Feminist” and “Feminism” are political. These two terms indicate to support the women's movement, which emerged in the late 1960s. Defining Feminist criticism Toril Moi Writes, “it is a specific kind of political discourse; a critical and theoretical practice committed to the struggles against patriarchy and sexism, not simply a concern for gender in literature” (204). Patriarchal attitudes and male interpretation in literary feminism is concerned both with representation of women in literature and with changing women's position in society by freeing them from oppressive restraints. Unjustified is the condition under which most women live. Women strive to be able to do anything and everything men do, because, after all, they are just the same as men.

The feminist movement very much disagreed and argued that women's writing expressed a distinctive female consciousness, which was more discursive and

conjunctive than its male counterpart. Such consciousness was radically different, and had been adversely treated. Simone De Beauvoir in *The Second Sex* documented the ways, "Legislators, priest, philosophers, writers and scientists have striven to show that the subordinate position of women is willed in heaven and advantageous on earth (32)." Women had been made to feel that they were inferior by nature and, though men paid lip service to equality, they would resist its implementation.

Beauvoir adds that, some men might be sympathetic to women's issues, but only women themselves knew what they felt and wanted because:

Woman has always been man's dependent, if not his slave. The two sexes have never shared the world in equality. In addition, even today woman is heavily handicapped, though her situation is beginning to change. Almost nowhere is her legal status the same as men, and frequently it is much to her disadvantage. Even when her rights are legally recognized in the abstract, long-standing custom prevents their full expression in the mores. (58)

Beauvoir is concern about the females' status in any society is presented as a major social issue. She ever uses the word "Slave" to refer to the position of females. The most painful situation she points out that women have been deprived of rights, freedom and justice in practice though they have been legally recognized.

Women traditionally had been regarded be inferior to men physically and intellectually. Both law and theology had ordered their subjugation. Women could not possess property in their own names, engage in business or control the disposal of their children or even of their own persons. Although learned woman had pleaded earlier for larger opportunities for women Patriarchal system would not grant their demand. After the publication of the early feminist document entitled *Vindication of*

the Rights of Women by Mary Wollstonecraft's, females felt some stir in the debate of women's rights.

Later, Simone de Beauvoir argued in favor of women in her book *The Second Sex*. Beauvoir said that woman was not regarded as an autonomous being. Humanity was male and male defined women. Every institution from culture through ideology to literature is male. Therefore, Feminist writers attacked this notion of patriarchy to awaken women about the discrimination imposed upon them. Feminists are ultimately in pursuit of a more radical change for enlightening women of a patriarchal society that exploited women from a long history in the name of sex differences.

The society believed that women were naturally inferior to men. Women internalized their subordinate position and accepted their role to be meek and passive. They had to be useful to men and they had to win their love. These were women's duties for ages and that were taught to woman from childhood. Women followed their duties set by patriarchal society without any question and they never tried to challenge. The Feminist Critic Virginia Woolf questions, "Whether part of the housework was her task" (34). The male structured society compelled women to think that was their destiny and women did not think necessary to revolt against this thinking.

It became easy for men to convince women that their role in life was to be wives and mothers and to serve the family. Generally, women were taught 'drawing room' piano playing and dancing in the place of real education that boys got. Feminist contents were the basis for the censorship of publications. Women's needs and interests were ignored and neglected. In a patriarchal society, the law, constitution and the executive body were bias against women. These institutions were male oriented

and from these institutions female were oppressed and suppressed. Beauvoir further adds how women have been treated as other:

When man makes of women the other, he may, then, expect her to manifest deep-seated tendencies towards complicity. Thus, woman may fail to lay claim to the status of subjects because she lacks definite resources, because she feels the necessary bond that ties her to operate regardless of reciprocity, and because she is often very well pleased with her role as the other. (74)

Beauvoir is clarifying view of the man of patriarchal society towards female. The society that is male oriented where women's needs and interests were ignored and neglected. Woman failed, as they were ties herself to man's regardless reciprocity.

Feminism encourages women with the new idea to struggle against the male dominated society by enlightening the female. They arouse for women's release and equality in the patriarchal structure of society from long misery of identity crisis. Women's identity crisis has been the issue of several women writers all over the world. The biased society oppressed and suppressed women bitterly and obligated them to internalize their low standard. But feminism as a political movement awakened them to take apart all the authority of patriarchal society to address the absence of women in various academic areas by uncovering women's achievement. Female awareness tried to take apart the conservative patterns to establish nonsexist ones.

Feminism is a relatively recent term for the politics of equal rights for women. It came into use in English only in the 1890s, and many languages do not have this noun at all. It is also a system of critique and has as its central focus the concept of patriarchy, which can be described as a system of male authority, which oppresses

women through its social, political and economic institutions. Feminism is therefore a critique of patriarchy, on the one hand, and an ideology committed to women's emancipation on the other.

In the nineteenth century, the ideological ascendancy of science and medicine joined the spread of industrialization to promote the sexual division of labor. Women's fixed role as caregivers was ideologically determined by their biological capacity to bear children. Associated with that biological capacity was a host of psychological attributes passivity, dependence and moodiness that further reinforced a growing emphasis on the gendered separation in the domestic and the public spheres.

While the resistance to this view of sexual differences varies historically and culturally, it is against this backdrop that modern and contemporary feminism must be understood. Gradually women's demands for higher education, entrance into trades and profession, married women's rights to property and the right to vote was conceded.

In the United States after woman suffrage was won in 1920, women were divided on the question of equal standing with men versus some protective legislation. Various forms of protective legislation had been enacted in the 19th century. Not surprisingly, feminism often consolidates into a political movement because of women's participation in other radical, reformist, or revolutionary activities.

The women's suffrage movement was the struggle for the right of women to vote and run for office and is part of the overall women's right movement. In the mid-19th century, women in several countries—most notably, the U.S. and Britain—formed organizations to fight for suffrage. In 1888, the first international women's rights organization formed the International Council of Women. As the ICW was reluctant to focus on suffrage, the International Woman Suffrage Alliance (IWSA)

was formed by British women's rights activist Millicent Fawcett, American activist Carrie Chapman Catt, and other leading women's rights activists in 1904.

The women's Liberation Movement of the 1960s and 70s, the backdrop to contemporary feminism, is characterized by two intersecting trajectories. On the one hand, in spite of the liberation of non-marital sex, women remained men's sexual subordinates. Feminist challenged 'sexist' images of women in popular culture and in the pornography industry in relation to a growing understanding of women's political subordination under patriarchy. Women's bodies then, became the ground on which the struggle for liberation was waged. On the other hand, a connection was made between women's consciousness and their sexual subordination.

Feminists are proud of their femaleness and have made a vital tool to feminist to perceive their existence. The discrimination against women by patriarchal culture and society. Literature reflects the cultural assumptions and attitudes of its period, and that includes attitudes towards women. It deals with their roles and their expectations. But a literature comprising of male-oriented views would be failing in its first requirement, to present a realistic or convincing picture of the world. Feminist have argued for positive discrimination as the only way to correct centuries of bias. Presently, the debate had moved on, from exclusively feminine concerns to the wider issues of gender in social and cultural contexts. Patriarchy and capitalism should be examined more closely and sophisticated models built to integrate the larger web of economics, education, and division of labor, biological constraints and cultural assumptions.

Feminism has gradually become farther array and delicate in its attacks on male dominated society. Many injustices still need to be corrected but equally

necessary is a more down-to-earth, tolerant and compassionate view of fellow human beings.

Feminism studies women as people who are either oppressed or suppressed or deprived of the freedom of personal expression. All women writers who struggle against patriarchy in favor of womanhood are generally considered feminists. Today feminists have stepped forward against male dominance, honor killing and domestic violence in order to enhance women's rights and to secure women's emancipation.

Feminist critics like Mary Wollstonecraft, Kate Millet, Elaine Showalter, Simone de Beauvoir, Virginia Woolf and Susan Gilbert were the renowned critics to enlighten the females about the insecure existence of women in a male governed society. In a patriarchal society, sexual differences caused sexual discrimination and oppression. Because of the biological differences, women had been compelled to lead a poor life. The sexual difference caused women to remain within the four walls of a house.

The Patriarchal society had its own norms, values and culture. By imposing these norms, values and culture upon women, they dominated the women. But with the development of time the movement named feminism came into existence to reject the male culture, male norms and values that underestimate women as complements parts of men. Feminism as a movement aimed awakening women in all sides. Its overall goal was to develop all round personalities of women. Beauvoir looks at the sorry state of women because:

The reason for this is that women lack concrete means for organizing themselves into a unit, which can stand face to face with the correlative unit. They have no past, no history, no religion of their own; and they have no such solidarity of work and interest as that of the proletariat.

They have gained only what men have been willing to grant; they have taken nothing, they have only received. (147)

Beauvoir finds the condition of females so miserable as they lack everything regarding their status, freedom, rights and justice, Patriarchy has deprived them of everything that a human needs for survival. Contemporary feminism has achieved more systematic interventions into the arenas that authorize representations of sexual differences, in large part because feminists have secured a greater presence in academic and in elite domains of business, politics, medicine, science and mass media. Feminist historians have unmasked the assumption that history is determined by great wars and great men, and have succeeded in drawing attention to the ways in which women's work has significantly affected historical developments. Feminist scholars have demonstrated the extent to which male bias has determined the normative assumptions of the social, natural and behavioral sciences. In the arts, literary and artistic canons are no longer restricting to the work of men.

Though feminism's relation to other struggles for political liberation has always been an element of assumption about class, race, sexuality, ethnicity and nationality. Feminism has been challenged to re-think the centrality of a combined and singular woman's identity to its political aspirations. For upper class white women have considerable economic and social power over lower -class men and women, irrespective of race or ethnicity.

Ali's claim that western liberals have prioritized the struggle against racial discrimination at the expense of that against gender discrimination has received an enthusiastic welcome among conservatives who had not previously displayed a strong commitment to gender empowerment. However, gender and racial discrimination are more effectively combated simultaneously rather than sequentially. Transversal

campaigns are necessarily more complex than the form of imperial feminism for which Hirsi Ali has become a champion. However, they offer far greater potential for combating gender and racial discrimination alike.

Chapter III

Struggle against Cultural Orthodoxy in *Nomad*

Ali's life-story is presented as both an account of Islam's destructive impact on the lives of women and as a call to the West to defend its Enlightenment tradition. Ali's biography, encompassing her childhood experience of female genital mutilation, her family's life in Africa and the Middle East, her escape to Europe, following a forced marriage imposed by her father and the events surrounding to the murder of her colleague Theo Van Gogh, has played a central role in authenticating her critique of Islam and her calls for the disciplining of unruly Muslim communities.

Ali is upbringing in Somalia, Ethiopia, Saudi Arabia and Kenya and her migration to the Netherlands. She experienced the birth of the civil war and the chaos and brutality of the great exodus of 1921, when she was only 22 years old. Somalia was displaced and 35000 people died. Muslim women are presented as generally unreliable informants, since they are incapable of independent thought.

Ali moved from east to west to struggle against traditional culture for woman's identity. The pains and tortures that she got from her Muslim society encouraged her to fight for the rights of Muslim women in the west. Her aim is to combat several types of crimes against women including female genital mutilation, forced marriage and violence upon them. In the Muslim culture, arranged marriages are the common choice. Fathers search for the perfect man who will bring fortune, honor to their clan and marry their daughters off. Ali has faced with. She had two options to either be married off to someone she had no connection with or to bring dishonor upon her family and clan.

One of Ali's struggles in her childhood was her family traveling all over Africa

and never really being safe. Although it did open her up to different political systems sparking the fire to want to fix these problems. Here Ali explains how she is genitally mutilated in the absence of her father. Her grandmother convinced her that if she is not mutilated then the world where she was born would not leave her marriageable.

After Ali's father escaped from prison, the family resided in Saudi Arabia, Ethiopia, and finally in Kenya. Ali's critique of Islam is authenticated by her dual claim to have been a participant in Islamic intolerance as well as a victim of Islamic patriarchy. She falls under the spell of a charismatic female teacher, Sister Amina, while attending a Muslim high school in Kenya. Under Sister Amina's influence, she begins to pray regularly and to wear hijab and abaya. She experienced a sense of power from this dress. She explains:

It had a thrill to it, a sensuous feeling. It made me feel powerful: underneath this screen lay a previously unsuspected, but potentially lethal, femininity. I was unique: very few people walked about like that in those days in Nairobi. Weirdly, it made me feel like an individual. It sent out a message of superiority: I was the one true Muslim. (85)

When Ali was attending Muslim high school in Kenya, she was very much influenced by a female teacher Amina. While wearing hijab and abaya, a muslim woman's custom, she felt a sense of power, an individual which sent out a message of superiority. At that she was a true muslim girl.

In Saudi Arabia girls of her age are forced to live under Shari'a law. The college girls in their pretty scarves would not be free to study, to work, to drive, to walk around. Ali updates her story and expands her reflections on religion and politics. The clash between orthodox Islam and the Enlightenment remains her focus. Her discussion ranges across issues such as multiculturalism, feminism, tribalism,

modernity, welfare, education and racism. She writes that reconnecting with her family underlined her belief that her family's dysfunction was indeed.

Ali reminds the past circumstances when she used to wear a headscarf and strove and obey all the traditions rather than to questions and speak out. But nowadays the conditions are not same what she experienced on her young and the lady students whom she see on the college.

"I once resembled them myself, in the days when I too wore a headscarf and strove to obey and submit with my entire mind rather than to question and speak out. But I believe there is difference between these students and my younger self." (133)

Ali discusses the constraints placed upon Muslim women both within the home and in social life more generally. Women living under Islamic law cannot travel, work, study, marry, sign most legal documents, or even leave their home without their father's permission. They are restricted to participate in public life and their freedom to make decisions regarding their private life is brutally curtailed. They may not choose with whom they can have sex or, when they are married and when to have sex. They may not have freedom to choose what to wear, whether to work or to walk down the street.

Ali felt to have escaped places where people live in tribes and where the affairs of men are conducted according to the dictation and tradition of faith. She feels glad to live in a place where people of both sexes live equally as citizens.

"Islam was like a mental cage. At first, when you open the door, the caged bird stays inside it is frightened. It has internalized its imprisonment. It takes time for the bird to escape, even after someone else has opened the doors to the cage." (286).

Ali exemplified her conditions with a bird of cage. When she ran away from her condition, she gets frightened with new culture, tradition and society. After she visited different western countries, she continued following her native culture.. It takes time her to escape from her identity.

Muslim children all over the world were taught to carry out violence, taught to wish for violence against the infidel, the Jew, the American Satan. Ali belongs to group of lucky people who have escaped the permanent closure of mind through education. She learned to drop the prejudices that were deep-rooted to her. In School or in University it was hard sometimes to learn things that were different to the teaching of Islam. She was always aware of irritating sense of guilt and sin while reading political theory in Leidan, But slowly she learnt the new rules of a free society, new ideas that has replaced the old set of values that her parents gave her. It helps many more young people like Ali to opening of the Muslim mind.

The sense of empowerment that Ali experiences after her discovery of Islamism did not end her troubles. Suffering from the miseries of exile and a weakening marriage, her mother sinks into depression and subjects her daughters to violent anger and beating. But by Ali's account, it is a decision taken by her previously enlightened father that changes her life when despite her opposition; he contracts her marriage with a cousin living in Canada. Ali run off for the Netherlands, where she claimed asylum and where she gradually began to move away from the signifiers of her cultural and religious background distancing herself from the Somali community, entering into a relationship with a non-Muslim Dutch man, and studying political science at Leiden University.

Holland worked in a way that was different from any other country in which she lived peaceful, stable, prosperous, tolerant and generous life. She learned Dutch

and began to formulate an almost impossibly ambitious goal. Ali met many Muslims in different circumstances, in homes for battered women, prisons, special education classes. It shows connection between belief in Islam , poverty between their religion , oppression of woman and lack of free individual choice.

However, she continued to identify as Muslim until the events of 11 September 2001 led her to conclude that the violence mandated by Osama bin Laden was the inevitable outcome of Islam's teachings. Her political life begins with a Labour party affiliated think tank. She quickly attracted public attention with a series of provocative interviews about Islam. As she became increasingly critical of multiculturalism, she get persuaded to shift her alliance to the right-wing VVD and become a member of parliament. When speaking out about such matter she began to receive death threats, as she was a member of Parliament being young black female accompanied by a bodyguard.

In the process of opening the Muslim mind, there are many obstacles on her way. Hard -lined Islam offers an ideal of martyrdom and a lifestyle of self-denial that is difficult to maintain. Many people especially girls feel trapped in the trap of rules and structures that extreme Islam demands. It is difficult to pray five times a day, to marry a man you have not chosen and to live a life. Like Ali, many Muslim people recognize the weaknesses in Islam. For examples many significant proportion of mail forwarded to Ali is written by Muslim girls who agree with her but even atheist they still believe there must be a God.

An Afghani girl living in California wrote her, in the process of Ali's opening Muslim mind:

I support you and your mission. The only difference is that you fight the religion of Islam openly and I covertly.–Please know that you are

not alone. There is a silent crowd who agree with you and who are fighting Islam. I have my family to look after, but you're giving me the courage to speak out openly. (216)

Many Muslim women's living in the different parts of western country emailed Ali and supported her in the mission that she had chosen. They wanted to speak out openly but were still forced to shut their mouths because they knew they could lose their life for disowning Islam. She identified them as silent crowd who agree with her and fight against the cruel Muslim traditional culture and belief.

Many letters and emails shows that not only Ali who has provokes to challenge her upbringing and faith. But other Muslim women who are still living in the cruel tradition of Muslim society wanted to revolt against Islam even they are now living in the west. They try to give strong support and strengthen to Ali that she is not alone in the process of opening Muslim people's mind. The experience of Muslim women living in different parts of world shows that they want change in their culture, tradition and treatment towards female identity. However, there has never been a clear-cut attempt to win the hearts and mind of Muslim to the idea of critical thinking.

Close textual analysis of Quran is a start because it will feed doubt, but it is only a start. Hardly any being made because of the fear of sparking violence. Many case like case of Kurt Wastergaard , the Danish cartoonist who drew the carton of Muhammad wearing a bomb in his turban, a Somali man carrying an axe and knife in his hand threaten him, Like fatwa against Salman Rushdie, the assassination of his Japanese translator and the attempted murder of his Norwegian Publisher, Taslima Nasreen , who was brave enough to say that Islam doesn't permit democracy and violates human rights, now lives in hiding without even an apartment to call her own.

Irshad Manji in Canada and Wafa Sultan in the United States, woman who dares to criticize Islam in public, now require protection as Ali does.

The murder of Van Gogh and the threat to Hirsi Ali herself followed similar threats against during the 1990s against Salman Rushdie and Taslima Nasreen. As Talal Asad wrote in 1999, public discourse generated in response to these threats displayed an 'unevenness of moral concern' for the safety of literary figures in comparison to the widespread torture and deaths of non-literary figures around the world. The threats to Rushdie and Nasreen were regarded not only as endangering particular individuals but as assaults on non-negotiable principles such as freedom of speech. One either stands with Rushdie (and now also Taslima) or one excuses the zealots.

The response to Hirsi Ali's work and persona is depicted loyalty for Muslims and non-Muslims alike to core Enlightenment values such as freedom of speech and feminism. This framing of the new culture wars represents the West as united by the legacy of the Enlightenment while endangered not only from alien elements that have taken up residence within its territory, but from non-Muslim intellectuals who have failed to recognize and adequately respond to the threat of 'Islam'. According to this discourse, the effort to discipline unruly Muslim communities requires the west to reclaim a clear sense of its own identity and the common intellectual heritage that is supposed to unite its disparate elements.

The danger posed by this internal security hazard is reinforced by external security threats. Bernard Henri Levy described Pakistan and Ali as the two frontlines in the war on terror. Pakistan as the headquarters of al Qaida and Hirsi Ali as personally, a sort of frontline because she is always in danger of losing her life for defending the ideas of liberal civilization.

The Flight of the Intellectuals accuses Hirsi Ali's western critics of repeating the moral failures of the Cold War: 'The campaign in the liberal press against Hirsi Ali seems to me unprecedented at least since the days when lonely dissident refugees from Stalin's Soviet.

The threat to Hirsi Ali's life and the consequent intrusive security under which she lives have rendered fraught any criticism of her work, so that those Muslims and non-Muslims who dispute her opinions are often represented as sharing a common cause with those who threaten her safety. Pascal Bruckner encapsulates this attitude, writing, 'It's not enough that Ayaan Hirsi Ali has to live like a recluse, threatened with having her throat slit by radicals and surrounded by bodyguards. She has to endure the ridicule of the high-minded idealists and armchair philosophers'). The publication of Murder in Amsterdam, Ian Buruma's account of Van Gogh's death generated heated debate.

Hirsi Ali's call for widely disparate elements within the West to present a united front against Islam is mirrored by her supporters' representation of Hirsi Ali herself as a banner that transcends national boundaries to represent the West as a whole. Hirsi Ali is represented as an articulate defender of Western/European collective values and her safety is therefore a collective responsibility. This rationale underpinned a campaign led by Bernard Henri Levi to grant French citizenship to Hirsi Ali after the Netherlands withdrew her security funding because of her US residency. For Henri Levi and others, her lack of French residency or language skills was less important than her supposed embodiment of European values.

Ali's calls during her 2010 visit for Australia to curb the intake of asylum-seekers and subject them to a test for "Enlightenment values" attracted particular attention, given the high profile of this issue in Australian public discourse. According

to her own account, Hirsi Ali herself did not develop a commitment to the Enlightenment until after migration, when she undertook further studies at the University of Leiden, an issue left unexplored by her Australian interviewers. This may be due to an unspoken assumption that her stated reason for seeking asylum, her desire to escape a forced marriage, signified her readiness to embrace an as-yet unformed understanding of Enlightenment values. However, an assertive approach to matrimony is not incompatible with the Islamist values denounced by Ali.

It is not a trivial thing to know that, even in the west, if some criticize or even analyze a particular religion they may require protection for the rest of the life. If they speak out about Islam they may start a riot or a massive international campaign. So, Ali established a foundation where she can collect a mass of people who wants to help to protect and defend the rights of woman in the west.

Ultimately in *Nomad*, instead of aggressively opposing Christianity, Ali say the various churches of Christianity help stem this rising tide of violent Islam. She adds, “I hope my friends Richard Dawkins, Sam Harris, and Christopher Hitchens has esteemed trinity of atheist activists in Britain and the United States. They will not be dismayed by the idea of a strategic alliance between secular people and Christians” (256).

Ali hopes as she had started a good train, she needs help from her colleagues and politician to esteemed trinity of atheist activists in many western countries like Britain and America.

The churches had begins dawa (witnessing in Islam) exactly as Islam does. They go into Muslim communities, provide services just as radical Muslims do. They build schools, hospitals and community centers but they do not just leave this in the

hands of governments to take an active role. They teach hygiene, discipline and work ethic.

Today Islam claimed to be fastest growing religion in the world today. This expansion is achieved partly through the relatively high birth rates of Muslim societies but also through dawa. The people are persuaded to adopt its values and its outlook. Millions of Muslim now lives in the west; clearly, it is not enough to assume that the allure of the material plenty around them will say these Muslims to relax into a western value system of tolerance and individual rights. The clash between Islam and the west is different. The agents of radical Islam to defeat the west use all possible means. Those Muslims who are willing to blow themselves up in the name of their religion consume Ali's attention.

Ali calls on Christians not only to implement social services, because unlike radical Islamists, moderate churches do not offer spiritual guidance but only practical help. She advises reaching out to Muslim asylum seekers and immigrants will convert to Christianity.

I would be willing to bet that those people and their children who have been subsequently far less receptive to the hateful message of the jihad Muslims. Prison Fellowship founder Chuck Colson once warned that failure to support ministry and evangelism within prisons often meant surrendering prisoners to a realm of persuasion where jihadists and other radical groups are the only game in town. (194)

Christian leaders now wasting precious time and resources on a futile exercise of interfaith dialogue with self-appointed leaders of Islam. They should redirect their efforts to converting as many Muslims as possible to Christianity, introducing them to a God who rejects Holy War and who has sent his son to die for all sinners out of love

for humankind. For Christians, Ali's exhortation to evangelism cuts to the heart. Yet one need not be a Christian, nor agree with her assessment of futile interfaith dialogue, to share her hope that converts to Christianity would have recognized the radicals when they arrived and resisted the siren song of jihad.

Although Ali, recommends Christianity to Muslims. She has not embraced Christianity herself. If intellectual skepticism holds her back, she has perused the essays of fellow feminist Dorothy L. Sayers, the popular British playwright and mystery novelist, and one of the first female graduates of Oxford University. In "The Greatest Drama Ever Staged," Sayers reiterates an argument by J. R. R. Tolkien and others who were instrumental in wooing her friend, colleague, and former atheist C. S. Lewis back to Christianity.

Ali as new Atheists frequently feel a reader's affection combine with depressed when they employ their literary talents not to glorify but to obscure or caricature God. Ali continues to consider and reconsider the better God she uncertainly commends to others a God who shares her adopted name (Ali means "Exalted" in Arabic).

Ali ran away to the Netherlands in search of refuge. This brought upon a feeling of freedom from her past life and exposed her to a new world. This new found independence provided great change for her. She began to express her opinions and sought out a voice in government, but with this freedom came consequences. Ali was constantly faced with death threats and had to be kept under constant observation in order to insure her safety. This did not silence Ali. She now knows her voice is so much louder than she thinks and helps her capture her voice, it also strengthens the violence of the religion, and now that people are threatening her, it proves her point.

Ali continues to help Muslim women rise above the oppression and pursue equality within the Muslim faith.

After Ali fled and made her way to the University of Leiden, where she took classes steeped in concepts of individual freedom and personal responsibility. She was able to stand up to father, mind to mind. She managed to articulate to him that by getting a higher education. She was only following his example and learning to make her own destiny. she is willing to show her apparent erosion of her religion and culture through selfish pursuits. To resist subjugation and the denial of rights, an expression of hatred and anger are not the denial of rights, an expression of resentment and anger are not enough. Ali opines that we must speak the language of the oppressor and have the clarity of mind to identify the principles that justify the oppression and to take apart them intellectually. Slaves must be aware of the fact that they are slaves and then rise above anger and pain to convince their master of the wrongfulness of their slavery. If we cannot win by might, we may in the longer term be able to win through an appeal to reason.

Ali explanation for this political shift is her claim that left-wing multiculturalists were allowing Muslim women and girls to be subjected to religiously mandated abuses such as genital mutilation and honor killing – a failure that she attributes to naivety rather than cruelty. Ali gained international attention after she collaborated with filmmaker Theo van Gogh on their film *Submission Part I*, which reiterated the perceived connection between Islam and violence against women by depicting abused women with verses from the Qur'an inscribed on their semi-naked bodies. Outrage against the film ended in Van Gogh's murder by a Dutch-Moroccan youth who stake a death-threat addressed to Ali to Van Gogh's body. In the wake of

Van Gogh's death, Ali's neighbors successfully filed a court case demanding that she move out of her apartment because of the security hazard that her presence cause.

She resigned as a member of the Dutch parliament after a television documentary drew attention to the fact that she had not fled directly from war-torn Somalia, as she had claimed in her asylum application, but from Kenya, where she had been a legal resident for many years. She countered that she had indeed been fleeing: not from a war zone but from her family's attempt to force her into marriage. She briefly threatened with the loss of her Dutch citizenship before her departure for the United States, where she took up a position at the American Enterprise Institute.

When well-meaning Westerners, eager to promote respect for minority religions and cultures, ignore practices like forced marriage and confinement in order to stop society from stigmatizing Muslims, they deny countless Muslim girls their right to wrest their freedom from their parents' culture. They fail to live up to the ideals and values of democratic society, and they harm the very same vulnerable minority whom they seek to protect. Most Muslims, like all other immigrants, migrate to the West not to be locked up in a minority, but to search for a better life, one that is safe and predictable and that holds the prospect of a better income and the opportunity of a good quality education for their children.

To achieve this, they must learn to give up some of their habits, dogmas, practices, and acquire new ones. Ali was born in political family and she have always understood that in politics things are not always as they seen. She compared her experiences in Somalia, Ethiopia, Saudi Arabia and Kenya .She was neither tortured nor thrown into jail. There are many good men and women in the West, who try to resettle refugees, scold their fellow citizens for not doing more, donate money to charitable organizations and struggle to reduce discrimination. They entrance

governments to except minorities from the standards of behavior of Western societies; they fight to help minorities preserve their cultures and they excuse their religion from critical scrutiny. But their well-intentioned activism is now a part of the very problem they seek to solve.

In Holland Ali worked with Somali refugees, becoming concerned about the prospects for their children, many of whom always failed their tests at school. Somali mothers in Holland. Ali was focused backward, to a mythical past of life as nomads in the Somali desert. They would tell their little children about Somalia's heroes, about milking camels and to hate other clans. They would emotionally blackmail their children not to become too Dutch, to speak Somali instead of Dutch and not give up their culture.

These children performed poorly in school. As part of their evaluations they were given puzzles to work out; they were required to say 'please' and 'thank you' and to behave properly at the dinner table. In Holland, these are important indicators that children are well adjusted. Moving to the United States, Ali finds troubling signs of the radicalization of Muslim youth. Again, one sees the conflict between citizenship on the one hand and a primary loyalty to country of origin to religion and to tribe.

In a 2007 poll by the Pew Center, 63 percent of U.S. Muslims said they saw no conflict between being a devout Muslim and living in a modern society. But 32 percent conceded that, yes, there is such a conflict, and almost 50 percent of the Muslim American questioned in that poll said they think of themselves as Muslims first, Americans second. Only 28 percent, little more than a quarter, considered themselves Americans first. They were asked whether suicide bombing could be justified as a measure to defend Islam, 26 percent of American Muslims age eighteen

to twenty-nine said yes. That is one quarter of the adult American Muslims under the age of thirty, and no matter how you count the number of Muslims in America (estimates vary from 2 million to 8 million), that is a lot of people. (139)

Muslim schools, by contrast, are more or less like madrassas, which emphasize religion more than any other subject does. Students are taught to distance themselves from science and the values of freedom, individual responsibility, and tolerance. The establishment of a Muslim school anywhere in the world, but especially in the West, gives Wasabi's and other wealthy Muslim extremists an opportunity to separate and train exposed groups of children.

Here is something the hard way, but which a lot of well-meaning people in the West have a hard time accepting: All human beings are equal, but all cultures and religions are not. Ali compares the virtues of Western civilization with the vices of her original homeland in Somalia, argues that not all cultures or religions are equal, notes the flood of refugees heading west from the Islamic lands, and points to the dangers to their hosts as well as the risks to the migrants themselves. A culture that celebrates femininity and considers women to be the masters of their own lives is better than cultures that mutilates girl's genitals and confines them behind walls and veils or flog or stones them for falling in love.

People often ask her what it is like to live with bodyguards. The short answer of her is that, it's better than being dead. It is better than wearing a headscarf or a veil, which to me represents the mental and physical restrictions that so many Muslim woman have to suffer .She writes:

"I am supposed to be a great icon of women's freedom but because of death threats against me .It is not much fun to be followed around all the time by member of a team of physically frightening armed men. It is like wearing an

astronaut suit. It shows me down and makes every movement very conscious and stiff. I don't like to be watched all day and night". (113)

Yet bodyguards keep her safe and make her less fearful but every time wherever she used to remain inside the house or outside, she is conscious and stiff while living with death threats all the time. She tried to stay attentive and does not make any routine for herself. But, she has decided not to stop writing, not to stop drawing attention to the plight of Muslim women and the threats that rebel pose to free thought, free speech and democratic governments. She thought once an enemy, always an enemy. In this way, these threats motivate her. They have given her voice legitimacy.

The AHA (Ayaan Hirsi Ali) Foundation

Ayaan Hirsi Ali foundation was set up in 2008 as a charitable organization to help protect and defend the rights of woman in the West, especially in the America against radical Islam and harmful tribal customs. Its aim is to investigate, inform and influence against several types of crimes against woman including the denial of education for girls, genital mutilation, forced marriage, honor violence and restrictions on girl's freedom of movement.

This foundation seeks to raise awareness in America that some of those violent practices against woman increasingly carried out in the United States. The foundation also exists to provide girls and women in distress with information and assistance, by creating a database of people and institutions qualified to deal with cause of maltreatment and abuse.

Because I was born a woman, I could never become an adult. I would always be a minor, my decisions made for me. I would be a unit in a vast believe. I might have a decent life, but I would be dependent always on someone treating me well.... I wanted to make my own

decisions. I wanted to become a person, an individual, with a life of my own. (37)

Being a woman Ali express own opinion that she felt she never became mature. She always felt minority towards the society where she born and live. But, still she wanted to be an individual and make her decisions on her own life. She is struggling for self-identity against cultural orthodoxy. The issue of women in Islam is highly controversial. Any materials on this subject, whether in print or online, should be used with caution because of the lack of objectivity.

While it is generally agreed that the rights granted to women in the Qur'an and by the prophet Muhammad were a vast improvement in comparison to the situation of women in Arabia former to the arrival of Islam, after the Prophet's death the condition of women in Islam began to decline and revert to pre-Islamic norms. The women's movement in the West began to pick up steam in the twentieth century. Feminists in the Muslim world in the twentieth century (until the 1980's) were generally upper class women whose feminism was modeled after feminists in the West. But just as modern socio-political models in the Muslim world after the colonial period began, in the 20th century to shift from Western models of society and government to Islamic models. Feminism in the Muslim world began to take on Islamic forms rather than imitate the Western feminist form. This has been true not merely for Muslim women but for women throughout the entire third world.

Having thrown off the restraints of colonial imperialism women of the third world are increasingly growing resistant to the cultural imperialism marketed by the West even in the form of feminism. Hence, third world women like women of color in the West are realizing that while they have certain things in common with the struggle of Euro-American feminists, what is best for Euro-American women is not

necessarily going to be best for them. As a result, Muslim women have been developing just as women of color in the West have been developing womanish in contrast to feminism, which primarily was shaped by the concerns of upper-class Euro-American women. One example of the differences between Western feminism and Islamic feminism concerns the issue of veiling.

The hijab or veil is the form of scarf or hair covering commonly worn by Muslim women. The Western feminist has always seen it as oppressive and as a symbol of a Muslim woman's subservience to men. As a result, it often comes as a surprise to Western feminists that the veil has become increasingly common in the Muslim world and is often worn proudly by college girls as a symbol of an Islamic identity, freeing them symbolically from neo-colonial Western cultural imperialism and domination.

While media representations focus on Hirsi Ali as a symbol of disadvantage, in many regards she was better resourced on arrival in Europe than most other refugees in terms of class and education were. While the schools she had attended in Saudi Arabia and Kenya may have fallen short of European standards in many regards, they were intended to equip their students for a tertiary and possibly an international education.

Hirsi Ali disparages other migrants for their failure to learn the language of their new location, and her success in rapidly acquiring sufficient fluency in Dutch to undertake employment as a translator is proof to her skill as a linguist (and the daughter of a linguist). However, her education at an English-medium high school in Kenya provided her with fluency in the contemporary global language to enhance her ability to communicate immediately upon arrival in the Netherlands. She is the only Muslim woman immigrant to achieve education and professional career, although her

fame eclipses other success stories. Hirsi Ali's claim that western liberals have prioritized the struggle against racial discrimination at the expense of that against gender discrimination has received a passionate welcome among conservatives who had not previously displayed a strong commitment to gender empowerment, as well as feminists such as Pamela Bone who see multiculturalism as undermining hard-fought victories.

However, gender and racial discrimination are more effectively combated simultaneously rather than sequentially. Transversal campaigns are necessarily more complex than the form of imperial feminism for which Hirsi Ali has become a champion. However, they offer far greater potential for combating gender and racial discrimination.

A reasonable argument can be made that those traditional forms of Muslim patriarchy pose barriers to the advancement of Muslim women and to the successful integration of Muslim communities within Western societies. Hirsi Ali underscores this issue, in a manner that equates the essence of Islam with specific historical practices and interpretations and presents religion as an overwhelmingly negative factor:

Ali believes that the subjection of women within Islam is the biggest obstacle to the integration and progress of Muslim communities in the West. It is a subjection committed by the closest of kin in the most intimate place, the home, and it is sanctioned by the greatest figure in the imagination of Muslims: Allah himself (160)

The subjection of women in Muslim societies especially in Arab nations and in Iran today is very much in the public eye. Accounts of lashings, stonings, and honor killings are regularly in the news. One might expect that by now American feminist groups

would be organizing protests against such glaring injustices joining forces with the valiant Muslim women who are working to change their societies.

The National Organization for Women, Ms. Foundation for Women, National Council for Research on Women, or women's centers at our major colleges and universities, find them caught up with entirely other issues mentioning women in Islam. During the 1980s, there were massive demonstrations on American campuses against racial apartheid in South Africa. There is no remotely comparable movement on today's campuses against the gender apartheid prevalent in large parts of the world. It is not that American feminists are indifferent to the predicament of Muslim women. Nor do they completely ignore it. The condition of Muslim women may be the most pressing women's issue of our age, but for many contemporary American feminists it is not a high priority.

The reasons are rooted in the worldview of the women who shape the concerns and activities of contemporary American feminism. That worldview is by tendency and sometimes emphatically antagonistic toward the United States, agnostic about marriage and family, hostile to traditional religion, and wary of femininity. The contrast with Islamic feminism could hardly be greater.

One reason is that many feminists are tied up in knots by multiculturalism and find it very hard to pass judgment on non-Western cultures. They are far more comfortable finding fault with American society for minor inequities (the exclusion of women from the Augusta National Golf Club, the "underrepresentation" of women on faculties of engineering) than criticizing dreadful practices beyond our coast. The occasional feminist scholar who takes the women's movement to task for neglecting the plight of foreigners is ignored or ruled out of order.

A psychology professor, Phyllis Chesler has been a tireless and eloquent champion of the rights of women for more than four decades. Unlike her tongue-tied colleagues in the academy, she does not hesitate to speak out against Muslim mistreatment of women. In a recent book, *The Death of Feminism*, she attributes the feminist establishment's unwillingness to take on Islamic sexism to its support of an isolationist and America-blaming position. She faults it for embracing an anti-Americanism that is toxic, heartless, mindless and suicidal. The sisterhood has rewarded her with excommunication. We all have different forms of enforced burqas. Every culture has it. Whether it is an idea or a fascist domination of what women are supposed to look like covered in a burqa, we all have deep profound ongoing daily forms of oppression.

The women who select laser surgery, moreover, are voluntarily seeking relief from physical irregularities that cause them humiliation or reduce their sexual enjoyment. The practitioners of genital mutilation, in countries such as Egypt, Sudan, Ethiopia, and Somalia, believe that removing sensitive parts of the anatomy is the best way to control young women's sexual recommend and guarantee chastity. Genital cutting causes great pain and suffering and often permanently impairs a female's capacity for sexual pleasure. Thus, the intentions of the handful of American adults who choose labial surgery for themselves are exactly the opposite of those of the African parents and elders who insist on cutting the genitals of millions of girls.

Islamic feminists believe that women's rights are compatible with Islam rightly understood. One of their central projects is progressive religious reform. Through careful translation and interpretation of the Koran and other sacred texts, scholars challenge interpretations that have been used to justify sexist customs. They point out that forced veiling, arranged marriages, and genital cutting are rooted in tribal

paganism and are nowhere enjoined by the Koran. Where the Koran explicitly permits a practice such as the physical punishment of wives by husbands, the feminist try to show that like slavery, the practice is outdated and unable to get along with the true spirit of the faith. Jewish, Christian, and Islamic scholars have practiced this kind of interpretation of scripture for centuries. Now Islamic women want to play a part in it and nothing in Islamic law. They are all violently opposed to such practices as forced marriages, honor killings, genital cutting, child marriage and wife beating. They are passionately dedicated to the educational, economic, legal, and political progress of women.

The women who constitute the American feminist establishment today are designed to play little role in the battle for Muslim women's rights. Preoccupied with their own imagined oppression, they can be of little help to others especially family-centered Islamic feminists. In reality the Islamic feminists themselves who are on a civilizing mission that is vital to their own welfare and to the welfare of an anxious world. Islamic feminism were to have a natural influence on American feminism, so much the better. Many Muslims parents believe that a western education corrupts the Muslim way of life. The education of girls in independent thought is a challenge to Islamic teaching, just as it once was a challenge to Christian teaching and orthodox Jewish teaching.

As a formerly Muslim informant testifying to her own experience of oppression by family members in the name of religion, Hirsi Ali has produced a raw account that has a powerful impact on North American and European readers. Most Muslim feminists, however, would object strongly to her abstract equation of cultural pathology with the essence of a religion, articulated in a manner that seems intended to provoke outsiders to fight for the souls of Muslim women. Ali argues

that Western feminists should take on the difficulty of Muslim women and make it their own cause. There are three goals they must aspire to: ensuring that Muslim girls are free to complete their education; helping them to gain ownership over their own bodies and sexuality; and making sure that Muslim women have the opportunity to enter the workforce and stay in it, without restraints. Western feminists might also be at the forefront of a campaign to educate Muslim men on the importance of Muslim women's liberation.

Although it may be an exaggeration to describe this approach to Islam and Muslims as kill the Muslim, save the woman, most writers of Western-sourced clash literature regard fighting to liberate Muslim women as a critical front in the culture war between Islam and the West. They are profoundly impatient with "mainstream" voices of reform and moderation within Muslim communities, and give unbalanced attention to individuals who have written off Islamic reform movements and denounced Muslim culture.

One frequent thread in the discussion of Ali is the debate as to either whether her life should be regarded as 'typical' or 'exceptional' for a woman of Muslim background in terms of either misfortune or success. While Ali's supporters regard her story as typical in terms of suffering and special in terms of achievement, her adversaries have a tendency to take the reverse position. Ali herself is keen to emphasize her family is typical of Muslim families. It is not only about her life as a wanderer in the West; it is about the lives of many immigrants to the West, the philosophical and much read difficulties of people, especially women who live in a tightly closed Muslim culture within a broadly open Western one.

This claim to represent a universal female Muslim narrative has gained wide acceptance within western discourse. Ali story is represented as reflecting the lives of

untold millions of Muslim women, while simultaneously providing her with a unique perspective and scarifying her options through her experience of suffering. To the extent that Muslim respondents regard her account of her youthful suffering as credible. Her experience should not be regarded as reflecting a universal narrative. This is because some of the practices she describes are limited to particular ethnic communities while others were generated by her own family circumstances.

Ali obviously had some awful experiences, but they're not typical. Other women who have experienced gender violence within Muslim communities strongly disprove her claim that Islam generated their suffering. The most remarkable image of this was a televised meeting between Ali and the Muslim women at a women's shelter in Amsterdam during which the women were shown the film *Submission*.

This encounter between Ali and some of the women on whose behalf she claims to be acting has since been widely discussed and analyzed. The women at the shelter do not fit the label of the highly religious Muslim woman, as measured by the straight sign of costume. However, they angrily rebut Ali's claim that Islam provides a permission for domestic violence, instead asserting that their religious faith provided them with the confidence to exit their rude relationships. Many Muslims also resist the depiction of Ali's achievements as exceptional and only possible because of her motivation to reject her religious background.

Chapter IV **Struggle for Identity in *Nomad***

In *Nomad*, Ali continues her well-known role as a modern enlightened heroine, advocating the continued resistance by Western cultures of what she sees as the tendency of Islam to limit and damage the lives of Muslim people. *Nomad* is Ali's call to solution to resolve the crisis of female rights in Muslim Society. She urges Western institutions, not just governments, to refocus their efforts to integrate Muslim immigrants. She calls for educators to encourage critical thinking, feminists to fight for the emancipation of Muslim women and girls, and Christian churches to promote themselves to Muslims as a more loving and tolerant alternative to Islam. Ali uses her own experiences in negotiating between the conflicting cultures, as a refugee, translator and Dutch MP, to re-affirm Samuel Huntington's 1990s thesis that a clash of civilizations will be the source of global conflict rather than economics or ideology. In *Nomad*, she makes a case against multiculturalism and the language of political correctness, which she says has muzzled rigorous intellectual discussion about the clash between Islamism and the West.

Ali seeks to diffuse those critics who accuse her of misinterpreting the Quran. The fight Ali is picking with Islamists is about practice, not theology. She devotes only small sections of *Nomad* to the meaning of Quran teachings, focusing instead on the oppressive and violent outcomes of the manner in which these religious instructions are put into practice, particularly in the areas of sexuality, the oppression and violence upon women attitudes to money. According to Ali, Islamic cultural attitudes towards these three aspects of life have left Muslim immigrants ill equipped to live in Western countries and relegated those in Islamic countries to a barbarous and nasty way of life.

One of the most startling sites of the cultural clash explain in *Nomad* is in Ali's description of the fatalism of Muslim believers. She describes a pervasive belief that it is Allah's wish that events occur in their lives, whether good and bad, and that fate is not to be altered. She argues that this fatalism engenders a lack of agency and the sense that an individual's aims and desires are powerless against the status quo (God's will). This helplessness in the face of sickness, poverty, violence, oppression and cruelty is the opposite of the culture of self-reliance associated with the Enlightenment. Compared to Ali, who is vigorously self-motivated and athletic in expressing her agency, Islamic migrants are suffering under misplaced resignation. Yet, Western democracies, with their support to serious welfare systems and groveling multicultural dullness, also produce helplessness and anomie within their communities.

Ali warns that this combination of religious and policy-based helplessness is destroying the lives of the females of European and American Muslims born into immigrant enclaves in the West. She presents a series of highly personal vignettes in support of her arguments—worrying accounts of her cousins who have failed, disastrously, to build functioning lives in the West.

Ali's fascinating life is well worth documenting, but pumping out three autobiographical books by the age of 40 has led to some disappointing and distracting repetition in *Nomad*. Her bravery and honesty in making her personal experiences public has as in the feminist catch cry made them political. Yet the effectiveness of *Nomad* is the weight Ali gives to strategy rather than philosophy. Ali has a hold on the enormous issues about positive solutions to them is closer at hand than in her earlier books. Her time at the American Enterprise Institute is reflected in her recent

writing, in which she more clearly proposes solutions to the clash between Islam and the West.

Nomad is interrupted with Ali's poetic turn of phrase and the book flows clearly, although one unkind note is the basic list of the many airports she has travelled through and the simple encounters with Dutch travelers. This chapter reads as though Ali is laboring to justify the title of her book. I would argue that it is the subtitle that is more interesting and worthwhile and something she achieves without uncomfortably spoon-feeding her readers. Ali's aim is to change or open up the minds of millions of Muslims and multiculturalists. So, her books are appropriately inclined at a general audience. While *Nomad* is aware and easily read, it may have been more powerfully presented as a series of essays that are more formal or policy recommendations rather than the first person autobiographical writing.

This thesis is particularly focused on how Ali started her struggle to compete Muslim cultural orthodoxy and the injustice imposed upon Muslim females. The study has concluded that she became successful in her mission through her determination in her move. She not only parted herself from her society but also deserted her family to appear her dream of creating a situation of democracy and free speech. The study that clearly revealed that the cultural orthodoxy has provided fertile field to suppress women and Ali's *Nomad* clearly presents a history of ideas and strong call to actions and remarks.

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