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Resisting Islamic Patriarchy in Mukhtar Mai's *In the Name of Honor*

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Letter of Recommendation

This is to certify that Ms. Anita Nepal has completed her thesis entitled "Resisting Islamic Patriarchy in Mukhtar Mai's *In the Name of Honor*" under my supervision and guidance. I hereby recommend her thesis to be submitted for viva voce.

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Approval Letter

This thesis entitled "Resisting Islamic Patriarchy in Mukhtar Mai's *In the Name of Honor*" by Anita Nepal, submitted to the Department of English, Tribhuvan University, has been approved by the undersigned members of Research Committee.

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Abstract

Mukhtar Mai's memoir, In the Name of Honour advocates the rebellious role of women in Islamic male dominated mechanism that subordinates the role of the women. Patriarchal institutions like Muslim law, religion, and castism inferiorize the agency of women in the novel. The female characters are placed with dominant position to resist male chauvinistic mindset. Amidst the adverse environment, Mukhtaran Bibi, the protagonist and the speaker of the novel, stands against the conformist patriarchal Muslim by educating illiterate women in the society. Despite the insuperable hardships, she is able to challenge the society and its confined values. By projecting rebellion character Mukhtaran, the writer establishes the necessity of female resistance to assert female identity and to challenge the imposed gender subjugation upon Islamic women. Through the women characters and their bold representation, the writer appeals universal urgency to educate women to make them conscious about their rights.

Keywords: resistance, castism, patriarchy, third world, feminism, subordination

This research explores Mukhtar Mai's resistance to patriarchal gender roles in Muslim society *In the Name of Honor*. The memoir exposes the issues related to the women revolution, courage and emotional awakening in Pakistan. Mukhtar Mai, a Pakistani author, evokes the female resistance against social construction in a newly built modern society. Women who are excluded from society like the protagonist Mrs. Mukhtar Mai, struggles a lot from her parental home to society for equal rights and liberty challenging the male domination. She dislikes the discrimination between male and female created by Muslim social norms and values. She challenges such concept by making sexual relationship with males. It means she is able to make the male

puppet because she gets enviably success to use the males to fulfill the needs of her suppressed desire. Mai practices to break the social norms and values. So she undermines the social norms and values of Islamic patriarchal society. She leads her life freely without any kind of hesitation by crossing the border of patriarchal society. The memoir presents the pathetic condition of Muslim women, who are the victims of casteism and Muslim patriarchy. It is through culture, religion, casteism, patriarchy tries to subdue females. For instance, because of the tribal pride of honour, the people of Mastoi caste accuse Shakur, brother of Mai's of having an illegal affair with Shalma, even the clan kidnapped, beat, and sodomized to humiliate Mukhtaran. For the tribal honour, tribal council decided to punish her family. In the Muslim community rape is a great insult of women, similar to death. However, Mukhtaran becomes the first woman in her country to reclaim her honour by fighting against all forms of repressions including the gendered tradition and police administration.

In the Name of Honour, is a story told by a Muslim lady who has been beaten, raped, imprisoned and terrorized within the four walls of patriarchy. It reveals the heart breaking situation of Pakistani Muslim women like Mukhtaran, Dr Saiza Khalid, Kausar, Zafran Bibi and Christian women. Mukhtaran is an illiterate woman from so called lower caste who is raped by an upper caste Mastoi gang because of their tribal pride of honour. She was ordered to punish by a village council. Likewise, Dr. Saiza Khalid, a cultured woman of thirty two who is working as a physician who is also gang raped and separated from her child and husband. Kausar too, is the victim of patriarchy, is raped by a gang in the Memoir, who is the mother of a daughter and also will soon give birth to second baby. In the same manner, Zafran Bibi, and a Christian woman are also the escape goat of their society. Zafran Bibi, a young woman of twenty six, is raped by her brother- in- law and made pregnant. In the other side the

Christian woman who is married with Muslim boy got suffered from Muslim culture and Islamic extremist just because she is a Christian. The Islamic extremist kidnapped her daughter Maria and raped her by imprisoning in dark place for months. Now their life is in danger. However, the writer also shows one of her lady characters Mukhtaran in a role of resistance, who defies castiest, orthodox religion based law and judgment by educating the illiterate women and by teaching self-defensive skill to them. For her, education is necessary to overcome such suppressions. So, she opens a school by taking the help from the government authorities and the donations from NGOs and INGOs. By giving education and skill to women she tries to explore female existence and their power of defiance in the Muslim society. Ultimately, she believes that the only way to fight feudal attitudes was to educate people. For her, female bonding is also necessary to overcome from such domination and suppression of patriarchy.

Mukhtar Mai, *In the Name of Honor* is a woman rise to a veherent and vigorous position of resistance against patriarchal Islamic society which makes manifold forms. The anti-patriarchal and anti-religious spirit of Mukhtar Mai switch to breakdown the social norms and challenges the religion in the sense that Islam religion supported the violence. Islamic mechanism is itself rigid but being collective women in certain area encounter mass conducted by phallic based institution. Mai seeing the torture upon women runs her campaign in twenty first century for equality and woman position not by religious ideology but humanitarian philosophy.

Mukhtar Mai's memoir *In the Name of Honour* has received many critical appraisals since its publication in 2007. Though number of critics have analyzed this memoir, most of the critics have focused the suffering of women in Pakistan and appreciated Mukhtaran and her courage which helps to bring change in the society. Hannah Irfan in his article, "Honour Related Violence in Pakistan" presents physical

and psychological sufferings of women. He argues, “crimes committed allegedly for honour because they occur in social setting where the idea of masculinity is underpinned by notion of honor of an individual man, family or community and is connected to policing female behavior and sexuality” (1). These lines expose how Pakistani women are being prey for the honor of male good members of the family is understood to reside in the bodies of the women of the family and in protecting this honor the men aim to regulate and direct women sexuality and freedom to exercise any control over their lives. The rape over Mukhtaran, Dr. Saiza Khalid, Kausar, Zafrin Bibi are its examples. Likewise, in the journal "*The West and its Other Literary Response to 9/11*" Mohan G. Ramanan appreciates Mukhtaran's attempt of struggle to overcome from such domination.

Kathleen Tilaston studied this novel from stylistic point of view in which Mai avoids in situation and style to lower the social tone. She writes *In the Name of Honor* represents an imperfect victory over:

The world below Mai was perhaps deceived into thinking it complete because of her strenuous and indeed successful effort to avoid extravagance in situation and style, to lower the social tone into congruity with successful effort to avoid extravagance in situation and style, to lower the social tone into congruity with the scenes and characters she knew at first hand. (28)

Mai includes the hardship of life domination, suffering and difficulties of woman. Rebeca Roth reads this novel and other novels of Mai and has not found any differences, characters and subject matters are somehow unique but with slight variation in presentation. She praises her voice against patriarchal norms and values to establish their identity and selfhood in the society. Rebeca writes, “Mai’s stories, written mostly in the 1830s provided an extensive training in the art of fiction : the

young another acquired technical skills and a seville store of subject matter by writing again and again about the same, and similar Anrain characters and sometimes retelling the same stories with variations" (37). Rebeca Roth further writes, "There is ample evidence that term is fine, artistics, beautiful, and even classical. It is economical, controlled, and disciplined, refined and fastidious, clear and sharp, her style is never and ends in itself, but always fitting implement ". Similarly, Mriam Cooke writes that as Pakistani society he become increasingly dominated by Islamic ideology, women, unsurprisingly became a central concern of political and national discourse, in particular the female body sexuality became the symbolic centre of their concern and debate. Margot Badron connects religion and justice in which she writes, "Mukhtar Mai survivor of a tribally sanctioned gang rape repeatedly asserts the value of religion and role in providing the strength to stand up for justice. She challenges that Islam supported the violence done to her" (20). Similarly, M.M. Brammer emphasizes on the Mai's style which she has irregular intervals. He writes, "the novel lends one to expect that stylistics change will be away from the ornamental and redundant and towards the plain homely. But one or two instances of an opposite tendency occur, and it is interesting to speculation the motives for these" (18). Brammer's focus is on the stylistics aspects of the text.

Mrs. Mai to go against patriarchy seems so courageous. It shows she must be a complex character. Although all these critics have examined this memoir *In the name of Honor* from various ways none of them dwelt upon the issue of how the positions of female characters are weakened by the deep-rooted Islamic patriarchy. The issue of Islamic patriarchy and the obstacles it has faced are numerous in this memoir. The researcher postulates that Mai is not only running a risk to challenge totalitarian edict but also the oppressive forces of patriarchal society of Islam. Her bold and strong

rejection to the local Mullah is directed towards the end of patriarchal society which is based on the rigid base of Koranic doctrine. The awareness of sisterhood in suffering and their emerging solidarity is explicitly mentioned in *The Name of Honor*. This study further explores the character of Mukhtar Mai who is bold enough to keep patriarchal value upside down and prove her dignity in the society.

The problem that Europe identifies from these socio-political and sexual activities is the perceived through a warped lens that exaggerates the virtue of the individual over the evil totalitarianism. Mai challenges Muslim through her masculinity writing. She claims that a married woman is not a non-human being. In this context, Phyllis Bentley views the novel from realistic point of view in which Mai portraits her life. Phyllis Bentley writes, "*In the Name of Honor* thus holds a triple interest for the modern reader: its intrinsic merit as a work of art, its relation to the incidents of Mai's life and its position as a transition stage from the Angrain writing to the real novel" (39). Bentley views the novel as the representation of the realistic picture of the Islamic society.

Hannah Irfan writes, "Mai is an illiterate Pakistani woman who was gang raped by the enemies of her family as the part of honor tradition of frontier provinces" (6). Hannah Irfan life began an attempt to come to terms with her shame and to end the gender injustices of patriarchal society visits on Pakistani women in the name of the religion, honor and sharia law, the Islamic traditional law. This is a view from inside, from an insider and it is told to a westerner who in some way is used as an authenticator of the narrative.

Mukhtar Mai's slow inexorable rise to fame and honor in a brutal Islamic society is nothing if not heroic and inspirational. This suggests how and why women are victimized and how they struggle to come out from their hellish life in Pakistan. It

supports Mukhtaran's attempt of struggling in such dangerous condition as heroic and inspirational. It gives the path for suppressed women to overcome from their suffering. By knowing the story of Mukhtaran women can create female bonding which helps to demolish the patriarchal subjugation of women. Muralidhar Reddy, in his article writes:

A Woman Fights Back represents the plight of average Muslim women. The case of Mukhtar Mai brings to fore the plight of the average women in Pakistan who continue to be victims of discriminatory laws and harmful customary, but the image conscious military establishment wants to keep her out of international glare. (131)

In this context, according to the Human Right Commission of Pakistan, in 2004 there were 450 cases of "under killings" (a practice where women are targeted for allegedly bringing bad name to the clan) (3). From this case it is clear how women in Pakistan are suffering even from social and legal institutions. It also unearths the military attitude is patriarchal that orders her name be put on the exits control list, they accuse her travel outside Pakistan could tarnish the image of the country. For these third world critics, homogeneity is produced not on the basis of biological essentials, but rather on the basis of other sociological essentials. Western feminism generalizes that all the women throughout the world shares similar sorts of experiences and problems, but it is not the reality. According to place, culture and society, experiences of women also differ.

The present research proposes to carry out the research from third world feminism and concept developed by Mohantay Chandra Talpade, Gyatri Spivak Chakravarty, Uma Narayan, Ketu Katarak and the like. Drawing the notions of these critics, this research tries to present the female personages as challenging characters

who attempt to question the caste and religion based patriarchal domination. To illustrate this Mukhtaran gives knowledge to the people by educating them. During the 1980's many Third World feminist critics like Mohantay Chandra Talpade, Uma Narayan, Sara Sureli, Ketu Katrak etc. criticized the Western Feminist notion of sameness and homogeneity. For third world feminist they view that western feminist assumption that all female across different classes and cultures socially constitutes as a homogenous is problematic.

The primary objective of applying Third World Feminism in this research is to show women of different caste, religion and nationality suffer differently as the oppressive patriarchy takes its different form by the different ideologies such as casteism and religion. It argues that problem of women should not be universalized rather should be treated according to the context. The problem faced by western females and third world females do not correlate. Many third world critics like Chandra Talpade Mohanty argues that the assumption of women as an already contributed coherent group with identical interest and desires, regardless of class, ethnic or racial location and homogenous notion of oppression of women as a group that project the condition of women in third world nations. In this regard, she asserts:

This average third world women leads an essentially truncated life based on her feminine gender and being 'third world' (read: ignorant, poor, uneducated tradition-bound, domestic, family-oriented, victimized etc) . . . in contrast to the (implicit) self-representation of western women as educated, modern as having control over their own bodies and sexualities, and the freedom to make their own decisions.

(261)

Mohantay claims that when western feminist's writings situate third world women as an oppressed group western feminist along becomes the subject of the counter-history, leaving third world women in the situation from where they can never rise above the 'debilitating generality of their 'object' status. The third world women is required to exhibit her 'difference' from the primary referent of the western feminism and this consciousness of difference sets up an implicit cultural hierarchy. Thus the western claim of hegemony or sisterhood is criticized by third world feminist as a medium to disguise their hidden, unpleasant ideology of 'separatism'. Thus, power is exercised in western feminist discourse by implicitly creating binary of first and third world in the "process of homogenization and systematization of the oppression of women in the third world" (Mohanty 260).

Western feminist texts represent women of third world as homogenous sociological group characterized by common dependencies or powerlessness. The supposed homogeneity of the third world women on the basis of "sexual differences" in the form of cross-culturally singular, monolithic notion of patriarchy or male dominance leads to the construction of a "similarly reductive and homogenous notion of 'Third World Difference'" (Mohanty 263). With the construction of this 'third world difference' "that western feminism appropriate and 'colonize' the fundamental complexities and conflicts which categorize the lives of women of the different class, religion, cultures, races and casts in these countries" (Mohanty 264). The western feminists implicitly construct their superiority and heterogeneity by constructing the third world women's inferiority and powerlessness in their binary opposition.

Uma Narayan, like other third world feminists, argues that issues of women of third world is universalized and generalized by western feminists. According to Uma Narayan: forms of violence against third- world women such as dowry murders get

represented, harassment and mistreatment of daughter-in-law were fairly common place issues that feminists engage which includes problem of dowry related harassment of women, police rape of women in custody, issues relating to women's poverty work health and reproduction and issues of ecology and communalism that affects women's life (1). This means third world women suffer from injustices and exploitation physical, sexual, psychological both for black man and white man and women. In this connection, Kumkum Sangari argues:

Third world not only designates specific geographical areas but imaginary spaces. Third world is the term that both signifies and blurs the functioning of an economic, political and imaginary geography to unite vast and vastly differentiated areas of the world into a single underdeveloped 'terrain'. (217)

Sangari is critical of the way 'third world' is used by the west to indiscriminately lump together verily different places. Mai writes, "Since a girl must help the housework, the father does not plan on sending her to study" (76). It means girls are not for education but for household act. Girls do not learn how to read but they learn from their mother, "how to make chapaties, cook rice and lentils, wash clothing and hang it up dry on palm trunks, cut grass for animals, harvest wheat and sugarcane, prepare tea, put the youngest children to bed, fetch water from the pump" (76). It means girls are imprisoned within the four walls of their house.

Muslim religion, law and castism are the mechanisms that suppress the agency of women in Pakistan. The religion teaches women "distrust, obedience, submission, fear, object respect for men and tradition" (13). Mai writes, "Religion is the dominating element, it subjugate women's agency and teaches women forget about self and be distrust, obedient and respect the men and patriarchal tradition. Innocence

and silence are the virtues for women” (13). Women are taught to be submissive and docile which is taken their admires in the respective society.

In patriarchal designing innocence and silence indicates the good virtues, it is the pride for women. In the memoir, Mukhtarian’s family teaches her to be silent and innocence. According to the Muslim religion, and law, “women must obey her father, her brother, her uncle, her husband, and finally every man in her village, the province, and the entire country” (86). Women should faithful towards patriarchy. They cannot cross the boundary. A woman should be faithful not only for her family, but also for the entire country. In this manner religion has given superiority to man.

Similarly, castism is another dominating factor to subordinate the role of women in the Muslim society. In the memoir the upper class Mastoi tribe exploits the lower class Gujar caste and women. Through the medium of tribal council *jirga*, they exercise power over women. So, to take revenge upon lower caste and women, the upper Mastoi tribe accuses Shakur, Mukhtar's brother, a boy aged eleven, having an illegal relationship with 28 years old Mastoi Salma. By nature Mastoi is the revolutionary clan, they refuse the Mullah's proposal of reconciliation that is the head of the council. To calm down the conflict between the castes, Mukhtaran's family send her in front of the tribal council Jirga as a negotiator. In the memoir her father says to Mukhtar:

We have but one last chance: a Gujar woman must appear before their clan. Among all the women of our house, we have chosen you, why me? The others are too young to do this, your husband has granted you a divorce, you have no children, and you teach the Koran. You are the respectable woman. (4)

Her family chooses her to be a negotiator for her brother's case. But she was raped.

It means that women are brutally injured in the domestic violence where they are terrorized and stalked. For her, violence like rape gives severe torture and it humiliates women. Mukhtar also forwards her view as, “The two most visible issues initially addressed by women’s groups were the issues of dowry –murder and that of rape, especially police rape of poor women held in custody” (192). Third world women raise the issue of domestic violence like rape, burned and dowry murder. So, third world women writer focuses on dowry murder and rape, police rape in custody because it is the most visible issue. Patriarchy displays rape as weapon to dominate and subjugate women. Everyday third world countries like Pakistan and India many women are losing their life because of dowry murder and rape.

The researcher borrows the insights from third world feminism to analyze the text. Many Islamic feminists are resisting for gender equity though they are in difficult situation. Otherwise they are sure to be oppressed by men in the name of Islamic doctrine. The popular Islamic feminist, Marina Mahthir points out this sort of problematic situation. The text, *The Rise of Islamic Feminism*, by Elizabeth Segran furnishes essential theoretical notions and insights. Most importantly, the present researcher holds the belief that the deep –rooted Islamic belief is largely responsible for the subjugation and oppression of women in the entire Islamic zone.

This research particularly focuses on woman’s status and their way of surviving in Islamic countries where a gang raped woman, Mukhata Mai revolves against patriarchal suppression. The researcher not only sees women’s oppression but also records how an oppressed woman responds to repressive value of Muslim society. Women are used as social commodities who are traded at the will of the jirga in order to compensate the aggrieved party. Even in cases where the dispute deals with the criminal act of a male member of society, it is the women of family who have

to pay the price for the man's misdemeanors. In this context, Mai states that for the jirga, "a woman is simply an object of possession, honor, or revenge" (9). They marry or rape them according to their conception of tribal pride; Mai breaks her construction, revolts and conducts a campaign against patriarchal mechanism. These activities reflect how a woman can break social norms and values. Why does she run such programs? The novelist presents the sexuality of woman as the social problem to define as she paves space in the society. Mai's memoir is a growing rebellious narration that further, through this paper; shows the very discourse on the values of gender biasness and Mai's revolution to transform the thought of Muslim society towards female.

For centuries, Muslim women have been subjected to a life of silence and oppression. Even in the present age, women in Pakistan are tongue tied and lead their lives in a state governed by strict military regime and religious edicts. However, the voices of dissent are gradually becoming audible and it has to come to light that movements for women's emancipation have long existed in Islamic societies. Many Muslim women do not like the use of the word "feminism" as it is often associated with the Western feminist discourse and femininity which does not suit their culture. Nadia Yassine, a spokeswoman for the Justice and Charity party in Morocco, illustrated this point with the following quote, "I adapted my feminism from Islam, not Western culture" (qtd. in Chu 41). Even within Islamic societies throughout the world, one comes across various kinds of feminisms which are in opposition to Western Feminism. In Muslim society itself, one comes across diverse feminist strands. These diverse strands exist not only because of the different socio-economic backgrounds but also because of the interception of feminist movement by religion.

Al-Azmeh has pointed out that “there are as many 'Islams' as the conditions that sustain them - as many 'Islamic cultures' as different geographical, social conditions, size of wealth and educational levels can produce and this in turn has a bearing upon feminist movement" (6). Based upon Anna King's enriching analysis, light would be thrown on the various kinds of feminism practiced by women in Muslim patriarchal society in order to drive home the point that feminist struggles have registered a constant presence in the Muslim world and religion is interpreted in different ways by different Muslim women. Thereafter, in the subsequent sections, this thesis would focus on a different strand of feminism, the genesis of which lies in Mai's determination and courage to challenge the patriarchal society of Pakistan. She has put into practice a new kind of feminism which differs from the feminisms discussed by King because her feminist struggle is not based on theory but is the result of the harrowing experience she went through as a low caste Gujar woman.

At the same time, her feminist stance and actions have helped to change not only her life but the lives of many abused women in Pakistan. King has divided feminists into four categories - Islamic feminists, secular feminists, Muslim feminists and Islamist women. To begin with, one needs to take a look at a distinctively "Islamic feminism" which has developed as a result of the work of "diasporic feminist academics and researchers of Muslim origin living and working in the West" (Moghissi 126). Two Pakistani scholars leading in this field are Riffat Hasan, working in the USA and Farida Shaheed, who represents the South Asian chapter of the Women Living under Muslim Laws network, WLUML. These feminists are concerned with the empowerment of their gender within a "re-thought Islam" and are "involved in re-interpreting and re-examining a masculinist reading of the Quran and Shariah" (Zia 30-31). The motive of such scholars is to "make women talk of

women's confinement and curtailment of rights so that it makes the talk more legitimate, more 'indigenous', less 'imposed'" (Brohi 74). They are concerned with the invisibility of women in Masculine texts.

Islamic feminists argue that the condition of women in all pre-Islamic societies was improved by the arrival of Islam and that in the period immediately following the death of the Prophet, women were active participants at all levels of community affairs. However, Muslims then moved away from the Quran's ethical codes for female autonomy to advocate women's subservience, silence and seclusion. Ahmed has pointed out that Islam originally emancipated women but as it developed, it assimilated the dominant norms of the patriarchal family and female subjugation typical of Judaism, Christianity and Zoroastrianism. It gradually absorbed the customs and values of the societies it conquered, assimilating the practices of veiling and of harems into the corpus of Islamic life and thought (4). Thus, the violence towards women that one observes in Islamic societies is the result of the loss of rights provided by the Quran. Next we have a category of those feminists who distance themselves from Islamic associations and refute the attempt to project Islam in Islamic societies as the only 'culturally suitable' option for women. These women may be termed as "secular feminists" (King 306). Secular feminists, according to White, have "tended to regard religion as just another source of women's subordination, citing the manner in which women are often represented as subordinated in religious texts and the frequency with which religion is used to justify and maintain men's dominant position in society" (qtd. in Hashim 7). Islam is often blamed for supporting a social system where women are socially, economically and politically marginalized.

Another category of feminists defines themselves as "Muslim feminists." In Muslim society, women's moral conduct and sexuality have preoccupied Muslim men

to such an extent that they have confined women within the four walls of the house and have drastically curtailed the extent of their participation in public affairs. In this context, Haideh Moghissi opines:

Islam approves of sexual pleasure, yet sexuality in Islam is the site not only of love, desire, sexual fulfillment and procreation, but also of shame, confinement and anxiety. Women are regarded as susceptible to corruption and this makes legitimate the surveillance of women by family, community and state in many areas of the Islamic world. (12)

In memoir society is simply an object of possession, honour or revenge. They marry or rape them according to their conception of tribal pride they know that a woman humiliated in that way has no other recourse except suicide. They don't even need to use their weapons. Rape kills her, it is the ultimate weapon it shames the other clan forever in such circumstances also she has courage to stand up in that society. She seeks to prosecute her attackers in turn creating a real disincentive for rape.

Mukhtar turned into something heartwarming, hopeful figure for woman.

Castism, one of the oppressive systems, mistreats women and undermines their agency. So, the women's life surrounds with uncertainty. It is a permanent factor which is ascribed at the time of birth of any person. Pakistan society does not allow to marry a person out of their cast, race or religion. Mai writes, "The whole village has known about all this since early this afternoon, and my father has taken the women of my family to our neighbor's house for safety's sake" (6). It means even within the house the life of women is not secure. In the memoir, Mukhtaran's father has taken them in the neighbour's house for safety. It signifies that there is no security for women.

Mai had to suffer ruthlessness at the hands of male dominated society as her younger brother had been blamed for speaking to higher class police who are also providing protection to the assailants, the law is also directly moved according to upper cast mastoi, "Their clan leader knows many influential people, and they are violent men, capable of invading any one's home with their guns to loot, rape, and rear the place apart. The lower caste Gujar has no right to oppose them and no one in my family has dared go to their house" (5). It reveals Mastoi are the powerful clan. They have the relation with influential people so; they imprisoned Shakur and rape Mukhtaran in front of the gear crowd. According to the memoir, "Mastoi are capable of attacking and robbing anyone's home with their guns, have already committed numerous rapes. The police know all this, and they also know that no one can stand up to the Mastoi's, because anyone who dared defy them would be swiftly killed" (20). According to Katarak, power is ideological conditioned and historical contextualized concept and Society has unequal power relationship. So, powerful people dominate powerless.

Being a marginalized group, women in patriarchal society are always controlled by patriarchal tradition. Society moves according to the patriarchal designing. Here in the memoir because of power relation between Mastoi tribe and police, police has demanded twelve thousand ransoms with Mukhtaran's father to make release Mukhtaran's brother from the imprisonment of Mastoi tribe.

In the Muslim society cultural tradition controls women's entire life. The role of women is determined by patriarchy. In this context Ketu Katarak says, "Cultural tradition controls and determine a women's entire life –from early socialization as a daughter, to indoctrination into a wife, mother, or if less fortunate, into widowhood" (162). That means, cultural tradition determines the women's role in the society.

Women are like an actor who performs according to their culture. In patriarchal tradition women are given the objective role so, they perform accordingly. For man, “A woman is nothing more than an object of exchange from birth to marriage” (28). Cultural tradition behaves women as an object of exchange, object not subject. They have given the objective role. Ketu Katarak also argues the role of women in patriarchal society accordingly: Within patriarchal structures, women often need to negotiate rather than reject regressive interpretations of tradition outright. Feminist writer represents how their female protagonists make creative compromises with traditional roles ascribed to them throughout their lives: as a daughter, wife, and mother, as worker, a single, lesbian, widow or priestess.

Third world women basically suffer from honour related crimes like rape, burning, acid attacking, imprisoning, killing etc. Like other third world women Mukhtaran is suffering from traditional patriarchy and Muslim casteism. The following statement of Mukhtaran Bibi underscores how the gang of Mastoi dominates and rapes her, “The Mastoi unnerves me with their guns and evil faces especially Abdul Khaliq and his pistol. He has eyes of a mad man, glaring with hatred this is the first time that the councilors themselves have fixed upon a gang rape as a means to what they call their honour justice” (9). It means Mastoi are the powerful clan they have the weapon, with the help of weapon, they can destroy the life of their enemies. So, they rape animalistic ally to her. At the same line, she also forwards her rape story accordingly:

I am there, true, but it is not me anywhere this petrified body, these collapsing legs no longer belong me. I am about to faint, to fall to the ground, but it never get the chance, they drag me away, pulling at my clothes, My shawl, My hair . . . escape impossible, prayer is

impossible. That is where they rape, on the beaten earth on the empty stable. Four men: Abdul Khaliq, Gulam Fraid, Allah Dita, and Mohammed Faiza. I do not know how long that vicious crime, torture lasts an hour? All the night? (10-11).

Through these lines we come to know the vicious crime towards Mukhtaran. Mastoi are revolutionary warriors. They have the weapon. With the help of weapon they can do what they like. She is there in front of the Mastoi gang but she is no more there because she is unconscious. So, Mukhtaran is unaware about her suffering of rape. She cannot bear their torture so, Mukhtaran her consciousness. Because of the power, the tribal council *jirga* fixes a gang rape to a lower Gujar divorced and childless lady. This means third world women are facing vicious and severe kind of punishment from their patriarchal traditional society. Those lines also unearth the honour related violence of tribal conflict in Pakistan. Patriarchy always wants to put women in ignorance; they behave women as an object.

In Pakistani Muslim society there is close relation between Mastoi tribe and police. To prove Mukhtaran's accusation as fake they play a trick. To control women's sexuality police forces her to sign what they have has written in the paper. Mohanty Chandre Talpedy argues, "Women's sexuality is controlled, as is her reproductive potential" (qtd. *Feminism without Borders* 24). According to Uma Narayan cultural tradition muted the women's voice. She writes, "Cultural traditions originate and are muted within historical and political frameworks" (160). For her cultural tradition is originated to subjugate women within the patriarchal framework. Patriarchy behaves women as a mute object or mute animal. Naseem argues, "we are less important than goats, or even worse, less important than the slippers a man throws away and replaces when he decides they are worn out" (160). This means the life of women is worse

than the mute animal, because their voice is being silenced by patriarchy. Here, Spivak argues, “the subaltern has no history and cannot speak, the subaltern as female is even more deeply in shadow . . . ” (28). According to her subaltern has no history and they cannot speak. Their history is shadowed and muted by those who are in power.

On the other hand, subaltern as female's situation is much more miserable. So, they cannot speak. Police administration is one of the dominating institutions that plays crucial role to subordinate the agency of women in Pakistan. The upper Mastoi tribe and police punish Mukhtaran severely. Police threatens Mukhtaran in the court and behaves violently. Mukhtaran narrates how police tortures her. According to Mukhtaran:

Silly girl, you must never claim that. Everything you have said until now, I will write down, and I will read you the preliminary report. But tomorrow, I will be taking you to court, in front of the judge; you will be careful, very careful: you will say exactly what I am telling now. I have prepared everything, and it is the best interests of your family, and of everyone concerned. They rape me! You must not say I have been raped! You must not mention Abdul Khaliq's name." (37)

Through these lines we come to know that how Pakistani Muslim women are being victim in the hand of castism and traditional religion. It shows the ruling system is biased in Pakistan. It also depicts the corrupt nature of police administration in Pakistan. The rule and law move according to the powerful tribe in Muslim community. This means the expansion of Mastoi's power seems all over the nation.

The police trapped Mukhtaran by forcing her to sign in the paper. This shows the horrible situation of Muslim women and insecurity of women in Castist Muslim society. In terms of honour violence Uma Narayan writes:

Culture is invoked in expansions of forms of violence that affect mainstream western. It intended to argue that when 'cultural explanations' are given for fatal forms of violence against third world women, the effect is to suggest that third world women suffer 'death by culture. (86)

Third world women are suffering because of third world culture, culture is suppressive in nature. Because of culture, they are force to face fatal forms of violence. In the memoir, female characters like Mukhtaran, Kausar, Dr. Saiza Khalid are facing the fatal forms of violence. For Katarak tradition is dominating element of female sexuality. She argues, “Tradition are used to control female sexuality, and controls of the female body are mystified as being faithful to tradition” (175). This means tradition determines and controls female sexuality; it binds women in the certain parameter. So, women should faithful towards tradition.

Though different NGOs and INGOs are working in Pakistan but the condition of women has not yet improved. Along with patriarchy, culture and religion, educational institution, socio-economic backgrounds are considered as the responsible factors for women's oppressions and problems. In this Lois Tyson regard writes, “while all women are subject to patriarchal oppression, each woman’s needs, desires and problems are generally shaped by her race, socio-economic class, sexual orientation, educational experience, religion and nationality” (105). Each woman’s needs and desires are generally shaped by patriarchal tradition. So, they act according to its designing. Here, in this memoir women are hurt because of their religion, society, cultural and even from police administration. In Pakistan the government rule

is very biased, to prove the event victim is legally required four male eye witnesses. It is very difficult task for the victims to prove their case. Mukhtaran bemoans, "Here in Pakistan, it is difficult for a woman to prove that she has been raped, since she is legally required four male eye witnesses" (54). According to her, it is difficult to prove rape, because those assailants and eye witnesses are the same person. In terms of rape Uma Narayan argues, "I cannot say that I was not aware of rape, rape as an instrument in subjugating the lower classes and lower castes" (92). For Uma Narayan rape is an instrument to subjugate lower caste, lower classes. Muslim society like Pakistan, patriarchy uses rape as a weapon to subjugate the women. To prove rape is difficult for women so, take revenge upon women by raping them. Here, in the memoir Mastoi is using rape as an instrument to subjugate the women and lower Gujar caste.

Patriarchal society behaves women as an muted animal. Here in the memoir the condition of women is no more different than animal. At this context, Mukhtaran also sees her situation is no more difference than goat and says, "I think of the goats tied in courtyards to keep them from wandering around the countryside. I do not count for more than a goat here, even if I have not got a cord looped around my neck" (35). It means the situation of women is similar to the goat. Patriarchy behaves women as a dust or broken branches, "broken branch should not be thrown away: it must be kept in the family if she agrees, I will take her for my son as his second wife" (61). This is a dialogue spoken by Mukhtaran's maternal uncle. Here, Mukhtaran is compared with broken branch of tree. Like broken branch she is neglected from the society because she is a childless and a divorced woman. Women are for housework whereas male for outer work. In this manner, women are victimized in Muslim community.

Mai was also a victim of the jirga which instead of dealing with the matter sensitively, chose to victimize her in order to humiliate her clan. As she herself states, "This traditional tribal council operates without any official sanction, undertaking to resolve local disputes in ways that serve - in principle - the best interests of each party . . . As for the charge of rape brought against my brother, I don't understand why the jirga was unable to negotiate any settlement" (14). Speaking about her own use as a commodity, Mai states that in order to end the feud and obtain the release. If her brother it was decided that "a respectable woman of her age will show submission before those savages - submission that would persuade the Mastois to be merciful and withdraw their accusations" (17). Hence, her memoir may be treated as an attempt to not only demonstrate the control jirgas have over tribal people and ways of life but also how women are used as property to pacify the ego of the men folk and resolve feuds between two clans. As Mai herself tells us, the predicament of women in rural Pakistan is far too large to be able to resolve easily and speedily. She states: "We are constantly being caught between the different legal systems of our religion and our government, not to mention - for extra complications - the tribal system, since each tribe has its own rules that completely ignore the official law and sometimes even religious law" (99). In this context, Mai's memoir raises certain important questions - Are jirgas still relevant in the present judicial set up of Pakistan? Does its judgement supersede the judgment of the court? Does it have the right to perpetrate violence in the name of law? Why the onus of settling feuds lies on women alone? These questions cannot be answered without introducing a stable democratic government in the country.

Use of Violence: Second Strategy As mentioned earlier, the use of violence against women is another strategy cultural violence. Being a high caste tribe, nobody

dared to question the Mastois. They wanted to handle the affair on their own without any intervention from the police. In order to obtain justice for Salma, the Mastois devised the biased solution of raping Mai in front of the entire village. Later on, Mai came to know that "after disagreeing with the Mastois over how to handle the affair, certain members of the jirga . . . left the council" thus, leaving the Mastois in charge (8). This very clearly shows that the sole object of the Mastoi clan was not to obtain justice for Salma but to assert their superiority and sense of power by shaming the Gujar clan. In this connection, Catherine MacKinnon further elaborates upon the use of rape as a weapon by stating that the most dramatic occurrence of rape against the women of different cultural, ethnic and religious backgrounds takes place during war (26). Women in a war zone not only risk being killed but may also suffer sexual abuse, torture, malnutrition, psychological abuse, fear, violence, emotional trauma from loss or forced separation from their children, husbands and/or relatives. In the memoir, 'Godhara train carnage' is one such example which shows how women are targeted by men of rival community. The use of systematic rape and sexual violence as a strategy for terrorizing and brutalizing women during the Gujarat conflict echoes the experiences of women in Rwanda, Bosnia, Bangladesh etc. Zafrin Bibi, the other female victim in the memoir is also suffered from sexual abuses. Her brother in law sexually abuses her. According to narrator, she said, "She is a young of twenty six, was raped by her brother-in-law and made pregnant. She has not reported the child and in 2002 was sentenced to death, because the child represented proof of Zina, the sin of adultery" (123). In patriarchal society women are not safe within their home. Because of the savage nature of her brother-in-law Zafrin Bibi, she falls under his trap. In the other side, the protection of assailants by police shows corrupt nature of police

administration. Instead of providing security for women, police is working for domination.

Zafrin Bibi but also represents the clear picture of all Pakistani Muslim women. Similarly, Dr. Saiza Khalid and Kausar are also the victim of patriarchy. Dr. Saiza Khalid, is a cultured and social woman of thirty two, a wife and mother, is working as a physician for Pakistani Petroleum Limited. She was raped in January two. Through Mukhtaran's narration we know about her suffering. At the very moment of suppression she says, "For the love of God, I begged him, "I have never harmed you – why are you doing this to me?" And he said, "Be quiet! There is someone outside with a Jerri can of kerosene, and if you do not keep quiet, he will come to burn you alive!" (129). Either literate or illiterate, women are victims of patriarchy. After her rape the physician does not care her wound. Her husband's grandfather also announces that she is a Kari, stain on the family. It shows how brutally the patriarchy behaves with women.

However, in the Memoir, the author has presented her central character Mukhtaran Bibi as a revolutionary figure to challenge the conformist Muslim religion, casteism, and tradition. Characters like Mukhtaran, Kausar, Dr. Saiza Khalid etc. are being raped in the hand of Muslim extremist but Mukhtaran Bibi, who is revolutionary by nature is seeking justice amidst the suffocative environment. According to the memoir, while she listens the other horror about honour killing she strengthens her power of struggle and says, "All this strengthens my determination to keep going, to keep seeking justice and truth, in spite of police pressure and a tradition that wants women to suffer in silence while men do as they please" (45). Despite of difficulties hindrances she is struggling for women's justice.

In this regard, Frantz Fanon writes, “Women have to struggle against local and colonial patriarchal attitude” (81). This means resistance is necessary in the society. In the memoir Mukhtaran is struggling for the sake of women's right and education. She says, “So I ask god to help me choose between suicide and revenge by any means possible” (21). She wants to challenge the Mastoi tribe by suicide or other possible means of revenge after her rape by a Mastoi gang. She also speaks, “I led a life reduced to the usual housekeeping tasks and a few simple activities. I gave free instruction in the Koran to the children, who learn to the book as I had, by ear. And to contribute to our meager family earnings, I taught women what I knew best: embroidery” (13). It means she is attempting to educate and make women independent women to challenge the patriarchy. She opens the school for women and gives free education to them. After her such attempts, women are participating on external affair and resisting against their domination. For example when the high court delivered a verdict to release Mukhtaran's assailants; three thousands women take part in a huge protest demonstration against their outrageous verdict. The honour related crimes and Mukhtaran's attempt of resistance make aware to the illiterate suppressed women and gives the resisting way to freedom for their right. By showing violence and resistance together, Mukhtar Mai wants to appeal the illiterate women to be aware of their rights. Through this memoir, she tries to awake the females from their long domination.

It is really challenging for an illiterate woman to challenge the biased ideologies of castism and orthodox religion. In Muslim society, “Girls are forbidden even to talk to the boys. If a woman encounters a man, she must lower her eyes and never address him under any pretext” (15). But, amidst the suffocative environment, the central character Mukhtaran Bibi works for the liberation of women. She stands

against the conformist patriarchal mechanism by educating the women. She goes against the traditional norms and values; she appeals her case in the court and speaks for women's right. In Pakistan, the tribal law imprisons Muslim women within the four walls of their religious tradition. According to Muslim tradition, "a woman must obey her father, her brother, her uncle, husband, and finally every man in her village, the province and the entire country!" (86). Women's role in Muslim society is to serve the family, do household works, rear children and remain away from the outside affairs like decision making, understanding politics, getting education, working for money and many more. Muslim women are deeply devoted towards the religion and tradition.

In the context of rape Mukhtaran forwards, "After all I am a divorced woman, which places me in the lowest rank of respectable females, according to the defense. I even wonder if that is not why the Mastoi's chose Mukhtaran Bibi" (70). The extremist Muslim castism behaves women, basically divorced as ignorant and secondary being. By raping Mukhtaran and imprisoning Shakur the Mastoi tribe tries to subjugate lower caste and women. But despite her vicious crime of rape from Mastoi tribe and mistreat from police administration she does not lose her hope. She gets new insight after her rape not individually rather becomes conscious about women's right and domination. Mukhtaran promises to fight against such suppression with Koran and god. Here, she argues, "So, in order to fight, it seems that I must lose everything: my reputation, my honour, everything that was once my life. But that is not important. I want justice" (49). For her women's justice is important than her reputation, and honour. She is not only suffering but she is strategically resisting against the Mastoi tribe, police administration and judicial system of Pakistan. She raises voice for women's right; open a school and goes Supreme Court to appeal her

case. In Muslim society, no women have courage to go against the Muslim religion and culture but Mukhtaran Bibi is the woman who became the first resisting character in Pakistan. This shows that the extreme exploitation and suppression give birth to the resistance. In this context Franz Fanon argues, “Women has to struggle against local and colonial patriarchal attitude. The struggle of liberation is a cultural phenomena” (qtd. Katarak 81). The intention of Fanon is that the struggle is necessary to make the women's place in the society.

In the context of feminist's struggle against patriarchal domination Ketu Katarak argues, “Third world women writer represent the complex ways in which women's bodies are colonized similar to anticolonial struggles for independence to the macro political arena, women resist bodily by using strategies and tactics that are often put women's ways of knowing and tacting” (8). Third world women writer present the complex ways in which women's bodies are colonized. Here, the memoir represents the complex way of colonizing nature of Mastoi tribe. But, along with this she also represents the anti-colonial struggle of Mukhtaran Bibi. In this regard, Ashcorft, Griffiths and Tiffin argue, “the experiences of women in patriarchy and those colonized subjects can be paralleled in number of respects and both feminist and post colonial politics oppose such dominance” (*Post Colonial Reader* 101) . Third world women are colonized by traditional patriarchy but in the midst of suppression, similar to anti colonial struggle for dependence women can resist against patriarchal colonialism by using different strategies. In the context of resistance Mohanty Chandra Talpady gives her view accordingly, “women have been in leadership roles in some of the cross-border alliances against corporate injustices. Thus, making gender, and women's bodies and labor visible, and theorizing this visibility as a process of articulating a more inclusive politics are crucial aspect” (249-50). Women

can play the crucial role to change the society. Here, in the memoir Mukhtaran Bibi is resisting against Mastoi's domination for the sake of women's right. In Muslim society, if a woman issues a file against her husband demanding divorce, it becomes serious matter. Without the permission of her husband no woman can divorce. But, here in the memoir Mukhtaran Bibi takes help of her father to accomplish her work. She is able to get divorce birth her husband with the help of her father. Within the patriarchal society Mukhtaran's father is helping for the liberation of women. She challenges patriarchal norm of Muslim casteism by divorcing her husband. She says, "Marriage at eighteen by my family to a man I do not know and who proved lazy and incompetent. I had managed to divorce rather quickly with the help of my father" (12). Mukhtaran's family supports Mukhtaran in her every struggle. She makes courage to struggle with Muslim tradition and breaks the Muslim traditional rule.

Memoir shows the character of Mukhtaran Bibi as a resisting figure against Muslim tradition and religion. At first, Mukhtaran Bibi rejects the Mastoi's proposal of her marriage with Mastoi boy and her little brother Shakur's marriage with twenty eight years old Mastoi girl, Salma. The Mastoi tribe tries to subjugate Mukhtaran and her family by marrying them but Mukhtaran rejects the proposal. This shows that the upper Mastoi's colonial mentality and Mukhtaran Bibi's anti-colonial attitude of resistance.

In Muslim society no woman goes against the tribal rule and religion. But, Mukhtaran Bibi is resisting in nature that goes against tribal norms and values. She never surrenders in front of the patriarchal business. In this context Mukhtaran speaks, "I may be poor, and illiterate, and perhaps I have never stuck my nose into men's business, but I have ears to hear and eyes to see plus a voice to speak and to speak for myself" (38). Through these quoted lines it reveals that she is poor, uneducated but

she will never surrender in front of the patriarchal domination. Despite of patriarchal domination, she speaks for women's right. In this context, Ketu Katarak argues, “Female court resistances are undertaken with self-consciousness and remarkable creativity that decides to take risk and confront domination selectively and strategically in the interest of self-preservation” (3). Women resist for their right selectively and strategically for the self-preservation.

Likewise, third world critics Tombu's view is similar with Mukhtaran. Tombu challenges patriarchy by saying, “But me I am not educated, am I? I am just poor and ignorant, so you want to keep quiet; you say I must not talk. Ehe! I am poor and ignorant, that is me, but I have mouth and it will keep on talking...” (qtd. Katarak 132). Third world women never surrender in front of patriarchy; instead, they speak or revolt. Third world women are poor, ignorant, and illiterate but that does not mean they know nothing. They have mouth to speak for their right. They will never bow their head in front of the patriarchal business. They live with the powerful histories of resistance and revolution in daily life. Like other third world women Mukhtaran Bibi never surrenders in front of tribal council *jirga* but in the midst of vicious torture she too resists against their oppression. So, female resistance is necessary for the liberation of women. Bell Hooks argues: Feminism as a liberation struggle must exist apart from and as a part of large struggle to eradicate domination in all its forms. We must understand that patriarchal domination shares ideological foundation racism and other forms of group oppression, and that there is no hope it can be eradicated while these systems remain intact. This knowledge should consistently inform the direction of feminist theory and practice. Feminism is a liberation movement which gives the way of resistance to all forms of patriarchal domination. Mukhtaran Bibi is resisting against tribal domination and biased judgment of law. She is getting help from

friends, family, and NGOS and INGOS. By taking the help from them she is paving the resisting way to other women for liberation. So, all the women say, "Mukhtaran as a, respected big sister" because she is fighting for women's liberation. To eradicate the patriarchal violence women should struggle. In the memoir Mukhtaran Bibi is struggling for the existence of women. In the same manner, Uma Narayan forwards her view as, "Third world feminism is not a mindless mimicking of "Western Agendas" in clear and simple sense- that for instance. Indian feminism is clearly a response to issues specifically confronting many Indian women" (13). This means third world women is not what the western feminism says. Third world feminist's notion is to struggle for liberation.

Mukhtaran becomes the first woman who goes to the court and gives women a new path of resistance for their right. While Mukhtaran's news spread through the media she became the public attention. Through these news, public knows about her suffering. Katarak, in the context of feminist struggle, writes, "Feminism as a political and academic struggle and study belongs after all, to the twentieth century. However, it is important in this study to identify, and derive inspiration from earlier modes of female power and strength" (57). Feminism is a political and academic struggle of the women in twentieth century. It is important to create women's place in society. By taking the inspiration from earlier modes of female power and strength it can resist the patriarchal domination. Feminist movement helps to develop the women's consciousness and gives the way of resistance to freedom. In the context of feminist struggle Bell Hooks says:

to me feminism is not simply a struggle to end male chauvinism as a moment to insure that women will have equal rights with men, it is a commitment to eradicating the ideology of domination that prelates western culture and

various level sex, race and class to name a few and commitment to recognizing US society so that the self-development of people can take precedence over imperialism economic expansion and material desire. (22)

This means feminism is a commitment which eradicates the ideology of domination and it is a struggle to end the male chauvinism to ensure the equal rights with men. To improve the situation of women different NGOs and INGOs are working in Pakistan. To establish justice for women, human rights organizations are helping her and they criticize the corrupt nature of police in all the sectors.

On July 4, 2002, an administration led by human rights groups demands justice. The judiciary criticizes the local police for taking too long to register my complain and for making me sign a blank report. The police have registered the case on June 30. The judge who interviewed me had said as much to the press, explaining it was impossible for the people not to have known about the incident even before I had decided to come forward, and that the jirga's decision was a degree. Even Pakistani Minister of justice has started that verdict of the jirga, led by Mastoi tribe, should be considered an act of terrorism, that the tribal assembly itself was illegal body. Through these lines it reveals that all the human rights and some good government's responsible people are in favor of the Mukhtaran. The judiciary and minister of justice criticizes the nature of police and tribal council jirga and make a commitment to help women.

After the meticulous discussion on Mukhtar Mai's memoir *In the Name of Honour* the research comes to the conclusion that the patriarchal institutions like Muslim law, religion, and casteism are the subordinate elements that bounds the women in four walls and suppress them in second category. Along with the gendered violence perpetrated on women in Pakistani society underpinned by the biased

ideologies of casteism and orthodox religious believes, it also shows the strategic resistance and possibility of liberation from such multiple layers of subordinations. It enumerates the struggle of the females for their equal rights and opportunities in every sphere of life. Amidst the suffocative environment, the central character Mukhtaran Bibi works for the liberation of women. The memoir projects the dynamic and courageous woman to resist the traditional role based on patriarchal ideology which is biased. She stands against the conformist patriarchal mechanism by educating other women in the society and going against the tribal law in front of the court.

The memoir is an anthology of honour related crimes based on Muslim community in Pakistan. It divulges the deplorable situation of women such as Mukhtaran Bibi, Dr. Saiza Khalid, Zafrin Bibi, kausar, and Christian woman etc. These women are the victims of traditional casteism and orthodox religion in Pakistan. That's why; women are victimized by the extremist nature of Muslim patriarchy. Castiest based Muslim tradition behaves women as mute animal or the broken branches of the tree. The centre character Mukhtaran Bibi is the scapegoat in the hand of casteism, the upper Mastoi caste. Through the means of tribal council *jirga*, Mastoi tribe publicly announces Mukhtaran's gang rape. So, she is doubly marginalized through male and through casteism. The above mentioned female characters are tormented, imprisoned, raped, and terrorized, within the four walls of their Muslim community. Because of the Muslim rule and regulation they cannot move according to their wishes, they are not allowed to choose their life partner: it is family; especially father who chooses the husband for their daughters.

Mukhtaran Bibi becomes aware after her rape by a Mastoi gang and then she becomes conscious and get new insight about women's suppression and their rights. She talks that education is only a weapon to fight against patriarchy and casteism. So,

she gives education and skill defensive to the women which help them to liberate from such miserable life they are living through. She goes against the traditional rule and regulation and fight against Mastro's domination by appealing her case in the court. This shows the possibilities of resistance and liberation despite the severe networking of the different forms of the patriarchal oppressions.

To sum up, *In the Name of Honour* is the lively representation of the honour based crimes as female body is also negotiated for honor in a family. On the other hand, it shows the biased culture, corrupt administration, power exercise of uppercaste people and orthodox mechanism to subjugate women and lower caste. But the Mukhtar Mai's struggle the message that when domination is extreme woman will not bear such domination instead they resist and become an agent for change against exceptional odd.

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