

I. Patriarchal Domination and Resistance of Women in Jasvinder Sanghera's

Memoir Daughters of Shame

Jasvinder Sanghera's memoir *Daughters of Shame* excavates how Muslim and Sikh women are suppressed by their culture, religion and patriarchy and why female bonding is enexorable in order to overcome the domination, suppression and inhuman behaviour. *Daughters of Shame* is an anthology of the stories of females, where she reveals how she helped those women to escape not just oppression but in some cases great danger. This memoir presents the tearjerking condition of females, who are the victims of patriarchy. It is through culture and religion, patriarchy tries to subdue females.

This memoir is a compilation of stories told by women who have been drugged, beaten, raped, imprisoned and terrorized within the four walls of their homes. It divulges the heartbreaking situation of Fozia, Shazia, Maya, Surjit, Heshu Yones and the like. Fozia is the lady who was forced into marriage when she was fourteen. Likewise, Shazia is another lady who was kidnapped and taken to Pakistan to marry a man she had never met. Maya is also the victim of patriarchy in this memoir. She is forced to miscarry a child which is in her womb. In the similar manner, Heshu yones is also the scapegoat at the hand of patriarchy. She is murdered by her own father when she escaped with a Christian boyfriend.

There are almost a dozen of stories where we can easily notice the poignant condition of females. The females mentioned above are from Muslim and Sikh communities which are considered as having strict religious and cultural values. Since they belong to these communities, they have become the victims at the hand of those cultures. These communities regard female as the secondary thing; whereas males are at the center. Males are powerful, that means they can do whatever they desire; but

females on the other hand, can not act according to their aspirations. It is through the aspirations and demands of patriarchy, females are supposed to act. This is to stay, females are compelled to suppress their desires and aspirations. Females position in patriarchal society is no more better than an amputated bird. Just like the amputated bird can't fly, females can not go crossing the four walls. Almost all the women of this memoir have become the victims of domestic violence, honour based crimes and forceful marriage. In Muslim and Sikh communities, females are compelled to face forceful and child marriage. When a girl becomes fourteen or fifteen, the families of these societies hurry to perform the marriage of their daughters. And if the ladies do not admit to marry whom their families choose, they are given severe domination. In some cases, females have lost their lives. Heshu Yones is one of the representative women who lost her life in the name of honour.

But, it does not mean that females always bear whatever their families say and do. They are not the mere spectators of their subordination. During the course of time, females become conscious about their domination and revolt against the dominating factors through female bonding. Here a question arises: what is female bonding? Female bonding is a formation of close personal relationship which can be achieved from shared work. To revolt against the patriarchal social system by a single woman is not an easy task, because patriarchy can easily suppress the effort of one woman. When the females who share similar sorts of domination become aware and try to resist the patriarchy, it becomes very easy for them to challenge it. This is how, female bonding is an ineluctable thing which works as a panacea to fight against the patriarchy.

Sanghera's memoir *Daughters of Shame* has received many critical appraisals since its publication in 2007. Though number of critics have analyzed this memoir,

most of the critics have highly appreciated it. In this regard, Cory Vincent, *Author of Tear My Heart*, remarks: "*Daughters of Shame* is a frightening, enthralling and yet uplifting book about fleeing from the family under real threat"(11). For her, this memoir is horrifying and enchanting which presents the situation of women when they are threatened by their families.

Likewise, commenting the text *Daughters of Shame*, India Knight states: "A compilation of testimonies from young Asian women subjected to forced marriage and honour based brutality is gripping and anger inducing". He views that *Daughters of Shame* is an anthology of the stories which presents the pathetic condition of females with evidences. He asserts that Asian women are subjected to face domestic violence, honour-based crimes and forceful marriage. He further writes:

This sequel of *Shame* tells the stories of some of the thousands of women that Sanghera has subsequently met through Karma Nirvana, the organization she found to help Asian women in similar situations: victims of forced marriage and honour-based violence, usually at the hands of family member, who see shame in an Asian girl touching a white boy but none in abusing, beating, raping, torturing and murdering their flesh and blood. (7-8)

India Knight takes this memoir as a follow up of *Shame* which contains the stories of women that Sanghera has met in Karma Nirvana – a community based project which supports the females who are the victims of domestic violence, honour-based crimes and forceful marriage. He points out the biased nature of South Asian people, especially Muslim and Sikh people who see shame when a girl touches a white boy, but they don't take abusing, beating, raping, torturing or murdering as the shameful acts. In Muslim and Sikh societies, even the fathers do not hesitate to kick and kill

their daughters when they do not admit the prescribed rules for them. Only important thing for the people of these communities is that their daughters should be disciplined and silence. All the women who are involved in Karma Nirvana help women who are in difficult situation. This team manages for the escape of the women who want to get rid of severe domination and inhuman behavior.

Similarly, Raakhee Den is another critic who appreciates this memoir as an eye opener. He argues:

Jasvinder's book has been a red eye-opener (besides being a ter-jerker!) where in she narrates tales of all those painfully young women that she and her team Karma Nirvana have rescued from the throes of forced marriages, emotional blackmails and even from the brink of suicides or being killed in the name of honour. (12)

For Raakhee Den, it is a narration of the stories of females that Sanghera and Karma Nirvana have saved females from the threat of forced marriage, emotional blackmails and in some cases even from the verge of suicide.

In the similar fashion, Armitage Geelong is another reviewer of this memoir. He says:

After reading a book called *Daughters of Shame* by Jasvinder Sanghera, I firmly believe the girl's life would be over. Surely a couple who want to escape because they love each other is a step-forward, however small, in bringing to notice to others that the world would be better place with less prejudice in areas where women are subject to this kind of treatment and count for less than animals. (11)

For Armitage Geelong, women can get freedom when they marry the person whom they love. He further says that the life chosen by women themselves is more better

than the life chosen by their family members. He states that to love and escape is a step-forward which conveys the message that the world chosen by females themselves is without prejudice.

Though the afore-mentioned critics have observed and interpreted the memoir from different critical perspectives, none of the critic has observed it as a suppression of third world females and female bonding. That is to say, no one has critiqued it from the third world feminist perspective. Without a proper study of this memoir from the third world feminist perspective, the meaning of this memoir will be incomplete. Therefore, the present researcher proposes to carry out the research from the Third world feminism and the concepts developed by Gayatri Chakravorty Spivak, Mohanty Chandra Talpade, Sara Suleri and the like.

As mentioned earlier, this memoir depicts the stories of the females who belong to the Muslim and Sikh community. It presents how Muslim and Sikh community is oppressive towards females and why females are compelled to protest against the domination, exploitation, sufferings, tortures, subordination etc. In order to dig out the meaning of this text, it is impossible without the proper study of this text from the Third World Feminist perspective. Here a question arises: why Third World Feminism is a suitable tool for the critical appraisal of this text? This memoir *Daughters of Shame* is based on the stories of women who are from the third world, that is, South Asian communities. Both Muslim and Sikh communities fall on the third world. As this memoir depicts the unique experiences of the women of Muslim society, it does not become justice to analyze the text from feminism as such.

Third World Feminism is that branch of philosophy which deals with the unique experiences of the third world women. Third World Feminism sees the loopholes of western feminism in its inability to address the history and heritage of

the third world. During 1980s, many feminist critics from the third world began to argue that western feminism as such cannot deal with the issues and experiences of the third world females. That's why, they feel the necessity of the establishment of the Third World Feminism, which can address the unique experiences of the women of the Third World. Hence, it can be claimed that Third World Feminism commenced as a response to perceive failures of western feminism.

Western feminists' notion of sameness and homogeneity is criticize by the third world feminist critics. Critics like Mohanty Chandra Talpade and Sara Suleri hold the view that western feminist assumption that all of us of the same gender across classes and cultures are socially constitutes as a homogenous group is problematic. For these 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 share similar sorts of experiences and problems, but it is not the reality. According to place, culture an society experiences of women also differ. The problems faced by western females and the third world women do not correlate.

In the present memoir *Daughters of Shame* many females have become the victim of domestic violence, honour-based crimes and forceful marriage. They are compelled to face these sorts of problems simply because they belong to Muslim and Sikh communities. Since these societies are rigid and conservative, they are compelled to bear these problems. Females who are living in the western countries do not have to face these types of problems. They are free in their lives, to some extent. They are not compelled to face domestic violence, honour based crimes and forceful marriage. Western females can marry a person whom they choose and they are not supposed to confine themselves within the four walls of their homes. Hence, it can be

claimed that to believe all the women throughout the world share similar sorts of problems is problematic. Along with gender, other sociological factors should also be taken into consideration.

II. Suppression of Women and Formation of Female Bonding in Jasvinder

Sanghera's Memoir *Daughters of Shame*

Jasvinder Sanghera's Memoir *Daughters of Shame* excavates how Muslim women are suppressed by their culture, religion and patriarchy and why female bonding is inevitable for them in order to overcome the domination, suppression and inhumanistic behaviour. Sanghera reveals the stories of some of the females and describes how she herself helped them to escape not just oppression, but in some cases great danger. This memoir portrays the domination of female. There are three things which are responsible for female's suppression. It is because of patriarchy, religion and culture, females are suppressed.

Daughters of Shame presents almost a dozen stories told by women who have been drugged, beaten, imprisoned, raped and terrorized within the walls of the home they grow up in. Especially, it reveals the pathetic condition of young women such as Fozio, aged only fourteen when her family tried to force her into marriage; Shazia, kidnapped and taken to Pakistan to marry a man she had never met; and Banz, murdered by her own family after escaping from an abusive marriage. Along with the stories of these females, Sanghera mentions the terrifying stories of Kiren, Shabana, Heshu Yones, Yasmin, Maya and so forth.

The above mentioned females face pathetic condition from their own families. The females, mentioned above belong to Muslim and Sikh religion. As we know that Sikh and Muslim culture are very conventional and strict, these females have become the scapegoat of the very nature of these cultures. These females are not allowed to live the life according to their wishes, rather they have to move according to the desire and interest of their families. They are not supposed to come into the contact of public. This is to say, patriarchy, religion and culture chain them within the four walls

of their homes. They are not even allowed to choose their life partner; they cannot marry whom they love. It is the family which chooses their husband and they are forcefully married.

When women face excessive violence, torture, sufferings, exploitation and suppression they become conscious about their domination and resist the religion and culture, which are the by-product of patriarchy. Both religion and culture are formed on the behalf of male or patriarchy. Both of these systems put males at the center, whereas female are on the margin. In other words, it is through religion and culture patriarchy perpetuates its ideology upon females. In order to overcome the domination, torture and violence women form a coalition that is also called 'female bonding'.¹ Female bonding helps them to resist their conventional culture. Female get enforcement to oppose their family values from female bonding. As a result, they become successful to protest against their families. Many of the females of this memoir resist their families by escaping from an abusive marriage and some other resist not admitting the rules and regulations prescribed by their culture. Hence, female-bonding has become panacea to fight against the patriarchal social system.

Females are colonized in patriarchal system. Just like colonizers impose their ideology upon colonized people, patriarchy in a similar manner, imposes its ideology upon female. Colonial subjects in colonization can not move according to their wishes, rather they are compelled to act according to the interests and desires of colonizers. In the similar fashion, women in patriarchal social system are prescribed the hierarchical norms of the society, constructed according to the interests of male. Patriarchy does not give them respectable position; they are given secondary position. Girls like Fozia and Rasphel are colonized by their own families which are based on

¹ Female bonding is a formation of a close personal relationship between and among the females which is achieved through sharedness.

patriarchal system. Rasphel describing her own pitiable condition says: "As soon as I get back from school she locks me in my room and I have meals in there, I'm not even allowed down to eat with the family" (14). When someone tells Rasphel's mother that she has a boyfriend, her mother starts to control the activities of her daughter. Her mother locks Rasphel when she comes back from her school. But actually, she doesn't have any boyfriend. Here a question is likely to arise: why does her mother take this incident so seriously?

In Muslim society girls are not supposed to choose their boyfriend. If they choose their boyfriend or fall in love with boys, Muslim society takes this incident as a shameful act. Kiren, another lady of this memoir, does have same problem. When she hears that her family wants her to marry her cousin, she becomes helpless and upset. Actually, she does not want to marry with him. That's why, she tries to oppose her family not admitting to marry. But her family does not pay attention towards her will, rather the family locks her within the walls. She says "there are padlocks on all the doors and my stepdad's even gone and put barbed wire round the garden wall" (47). In this way, women are severely dominated by their own family members just like the colonized people are tortured by the colonizers. Bill Ashcroft in this context says: "Both patriarchy and imperialism can be seen to exert analogous forms of domination over those they render subordination. Hence, the experiences of women in patriarchy and those of colonized subjects can be paralleled in a number of respect" (101). Ashcroft sees parallel relationship between patriarchy and colonization. For him, both are dominating factors. Thus, the experiences of colonized people and the females in patriarchy are same.

Women in the South Asian countries are compelled to face domestic violence, but western females need not suffer from this type of problem. Western females, to

some extent, do have freedom in their lives. But in contrary, third world females are restricted in their wills; they are like an amputated bird. That's why, problems faced by the western females and the third world females do not correspond. Telling a story of Kiren, Jasvinder mentions:

Her stepfather was determined to domesticate her so, while all her school friends went home to do their coursework or watch television or text each other, Kiren had to do all the housework and then cook the family's evening meal. If she refused he would beat her and then lock her in her room. Once he punched her so hard that she couldn't open her mouth properly two weeks. (53-54)

Kiren as a third world female is given this sort of torture. She is supposed to complete all the domestic works like a servant. She does not have her own choices, she has to do whatever her family says or orders. Her condition is so much tearjerking that she is beaten and punched mercilessly by her own father. Unlike her other friends, she can't do her homework and is not allowed to watch television. She is one of the representative female figures of South Asian Society, especially Muslim society from whom Sanghera depicts the lively picture of the condition of women in such society.

Shabana is another character of this memoir who is compelled to face heart – rending situation. When her father hears that Shabana has a white boyfriend, he becomes very angry. Expressing his anger he says, "You are a disgrace, you disgust me, you are no better than a prostitute. With the flat of his hand he landed a blow on her right cheek which sent her trumbling to the floor again. Get out. As she dragged herself onto all fours he aimed kick at her left buttock" (86).

As mentioned earlier the condition of the women of the first world and third world do not correlate, western girls are not so much tortured as that of South Asian girls. Western females can possess boyfriend of their own and need not to be tortured by their own family members like in the third world. In Muslim society even the father does not hesitate to kick at her daughter in the name of so called honour. For Mohanty Chandra Talpade "male violence must be theorized and interpreted within specific societies in order to both understand it better and to organize effectively to change it" (*Feminism without Borders*, 24). Thus, it is problematic to generalize that all the women throughout the world share similar sorts of problems. According to the context male violence against female gets perpetuated.

Western feminism takes women of all over the world as a homogeneous group. It only takes consideration of gender overshadowing other significant factors. That's why, Mohanty and Sara Suleri argue that "western feminism, which had assumed that gender overrode cultural differences to create a universal category of the womanly or feminine was operating from hidden, universalist assumption with a middle class, Eurocentric bias" (qtd. in Ashcroft al. 202). For them, western feminism fails to account adequately with the experience of third world women. These critics argue that homogeneity is produced not on the basis of biology but rather on the basis of secondary sociological essentials.

Female's condition in the third world society or Asian society is so much poignant that they themselves are not allowed to choose their life partner. If a lady chooses her life partner herself, she is stigmatized as prostitute, immoral and Moll. Because of culture, religion and other socio-economic factors, women are compelled to face this problem. In this memoir many girls are suffering from forceful marriage, since they belong to Muslim and Sikh community. In Muslim and Sikh society, girls

are not supposed to choose their husbands. In Muslim society, girls are not allowed even to look at the face of male. According to this culture, if a lady marries according to the wish of her own, it is taken as a shameful act. This act, for Muslim community, degrades the so called honour-izzat of the family. Reporting a story of Kiren, Jasvinder says: "It was her stepdad who arranged her marriage, to one of her first cousins. Kiren had grown up assuming that one day, far in the future, the subject of marriage would come up" (53). But she "didn't expect it to happen when she was fifteen" (53). One morning Kiren's mum wakes her up and tells her that "she is going to get engaged" (53). Even till the day of their marriage, females do not know that they are going to marry someone.

Similarly Fozia, another character of this memoir ,does have the same problem like Kiren. She also does not want to marry, but her family wants her to get married with her cousin. That's why, she is traumatized thinking the event after her marriage. She expresses her sorrow, "I think my mum and dad are planning to get me married off to someone in Pakistan. That's what, they done my older sisters, three of them and I think that's what they're going to do with me. I'm fifteen now and I'm in the next line" (16). As Fozia has seen the condition of her sisters, she suspects that she may also face such type of condition because she has become fifteen. Fifteen is the suitable age for marriage of a girl in Muslim society.

Thus, both Kiren and Fozia are the scapegoat in the hand of their families. They are being sacrificed in the name of honour. It is because of the conventional thinking of their families, they are in such a condition. Their families view that it is the daughter's duty to marry a person whom their families select. Girls are not even asked whether they want to marry or not. Fozia only at the age of fifteen is going to be married. Lois Tyson in this context states "For throughout history, women often

have had to marry, whether they wanted or not, in order to survive economically or because the rigid social system in which they lived offered them no other social or psychological option" (*Critical Theory Today* 324). Fozia and Kiren because of the rigid and conventional social system are forced into marriage. Both of them belong to strict family: one is from Muslim family and another is from Sikh. Both of these cultures are regarded as having strict norms and values. In both cultures the status of women is no more better than that of a mute animal.

The condition of women in the South Asian countries is so much petrifying that even their sexuality isn't in the control of themselves. It is the patriarchy which uses the sexuality according to its desire. When a woman desires for sex, she is taken as a whore but she is supposed to sacrifice her body to her husband whenever he desires. That's why, it can be claimed that "women's sexuality is controlled, as is her reproductive potential" (qtd. in *Feminism Without Borders* 24). In this context, the story of Surjit is highly relevant. She is forced into a marriage which she has not desired. When she is married to a man whom she has not known until the time of marriage, her mother says "you are now your husband's property and I don't want to hear any bad reports about you coming from this family" (207). Surjit's mother further says she must "do everything he wants" (207). Hence, even the females are supportive to patriarchy for perpetuating its ideology. After her marriage, one day she is raped by her husband making her unconscious. As she reports: "she was given some milk and advised that it would help her. After drinking it, she felt drowsy and later realized that she had been drugged" (207). She says "I woke up feeling humiliated and degraded knowing I'd been raped by a stranger and feeling I had lost my dignity, which was something I hadn't even known I had until this time" (207). She knows that she has to act normally, but "she was in a lot of pain and bleeding badly" (207). This sort of

incidents occurs again and again. Her husband drinks and then with alcohol-induced confidence, forces her to do things that frighten her. Her husband comes home "late and demands sex before ordering her out of bed to make food" (208). She never thinks of fighting to her husband because there are the voices of her parents in her head.

When she is in such a situation there is no one to support her or to share her feelings.

That's why, she longs for a child. Stating her pitiable condition Sanghera says:

She longed for a baby – something to love and relieve the aching isolation in which she lived. But she was painfully thin and lived on nervous energy. The years of mental and emotional trauma had left her with debilitating mental illness. She became pregnant three times, but her frail body could not cope, the babies didn't grow, the rapes continued, and each pregnancy ended in miscarriage. (209)

In the similar manner, Maya is another lady whose sexuality isn't controlled by herself, but it is her father who controls her sexuality as well as her reproductive potentiality. Maya is married to a man whom she loves but in the eyes of her family it is a shameful act. That's why, Maya is forced to leave her beloved ones and taken by her father at his home. Now she is confined within the four wall of her house. He wants her daughter to get married to a person whom he chooses, but when he knows the pregnancy of his daughter he becomes furious. He wants to miscarriage the child which is in the womb of Maya.

Describing the condition of Maya Sanghera mentions:

Maya's father acquired some tablets and stood beside his daughter, a lowering insistent presence, as she swallowed one with every meal. Within a week she miscarriaged, crouched on all fours on the bed, rocking herself to and fro against the gripping pains teaching at her

lower belly, stifling her sobs as the blood, thick and sticky, trickled down her legs. It was night time and in the hostile darkness. She sensed her parents behind her at the doorway, silently watching. (225)

Maya belongs to Sikh community which is very conventional, strict and superstitious. Her family is of the view that girls themselves shouldn't select their husbands. It is their family's, especially father's duty to search husband to his daughters. But Maya herself had chosen Peter as her life partner, which is undigestable for her family. That's why, her father fetches her back and forces her to miscarry the child. He doesn't concern about her daughter's health. Maya faces severe pain during the period of miscarriage, but no one cares her.

Khalida, a sister of Fozia, is also suffered from sexual abuse. Her husband sexually abuses her. That means, he rapes her thinking that he has an authority to do so. When Khalida is married, her husband sexually abuses her. When "Khalida got raped by her husband" (21), she complains it to her father. But for her father "that's not rape, it's a husband's right" (21). His response is really shocking to hear.

In this manner, Maya, Surjit and Khalida are forced to sacrifice their bodies towards their husbands. All these three ladies don't have possession towards their sexualities. They can not move it according to their desire. Patriarchy believes that females should keep their sexuality safe for their husbands. Whenever their husband demand, they are supposed to offer it without questioning. These three ladies are only the representative figure of South Asian societies. Almost all the females of this geographical location do have this type of problem.

In some South Asian cultures women are used for accumulating dowry or money. As these countries have conventional social system, they believe in dowry

system. There are even such persons, who marry simply for dowry or in some context for visa or citizenship. Lord Ahmed explaining the condition of women states:

a marriage takes place and for the next two years the boy or the man who has come from abroad will do everything. After two years there will be a baby from the marriage. But then suddenly there is a break up once the man has secured his citizenship or right to stay in this country. What happens then? He goes for a divorce and he brings over another bride from India, Pakistan or Bangladesh. (115)

It is the truthful representation of the condition of South Asian women living in United Kingdom. Many people are attracted to marry the girls who have British citizenship. If they marry the girls who have British citizenship, after one or two years they get British citizenship which allows them to live in Britain. But as soon as they get citizenship, they start to mistreat their wives. Finally, they divorce them and again bring another bride. Hence, marriage has become like a means to get citizenship.

Jasvinder Sanghera mentions another story of Maya. Maya is commodified at the hands of patriarchy. She has been used as a means to get dowry or a ticket to England. Param wants to marry Maya because "she was a ticket to England" (226). Param family demands that "her dowry must include televisions, video players, cars, a house" (226). Through the portrayal of these two events, Sanghera wants to show the objectification of female in the hand of patriarchy. Patriarchy takes women as a means to accumulate dowry. Gayatri Chakravorty Spivak argues "It was not uncommon for a superior to spend his dowry money and return his wife to her father so that he could marry for a new dowry" (*Subaltern Studies IV* 358). As Chakravorty states, it is common in South Asian society to get married simply for dowry. Marriage is directly connected to dowry. In the name of dowry many women are suffering much. Those

ladies who can't bring lots of dowry are treated badly. In some cases, women have lost their lives, since they are not able to bring much dowry as her husband's family demands. Dowry system is one of the stigmatic systems in South Asian communities from which women are compelled to suffer.

Though females suffer from patriarchal suppression, there are other factors as well which are responsible for women's suppression. Along with patriarchy, culture and religion, educational institution, socio-economic background are considered as the responsible factors for women's oppressions and problems. Lois Tyson in this regard says "while all women are subject to patriarchal oppression, each women's needs, desires and problems are greatly shaped by her race, socio-economic class, sexual orientation, educational experience, religion and nationality" (*Critical Theory Today* 105). In the Memoir *Daughters of Shame* women hurt because of their religion, society, culture and even from educational institutions. Surjit, one of the lady of this memoir, faces the problem caused by her culture. She belongs to an Indian community. According to this community, women shouldn't come into the contact of public arena. Her activities are always watched by her father and brothers. She is not allowed to perform her activities freely. Presenting the story of Surjit Sanghera says "she was chaperoned to and from school by her father or brother. If she ever had to stay at school she was questioned harshly by her parents. It was her brother and male cousin's duty to watch her all the time at school and to watch her all the time to school and check that she was behaving" (203). There is another illustration of domination of Surjit by the culture. The day of Surjit's first menstrual period arrives when she is thirteen and she runs to her mother asking her what is happening. Her mother "threw a sanitary towel at her and shouted, now you're a woman not a girl behave like one and don't shame us" (203). In Indian community, it is believed that girls shouldn't be seen

by the male relatives during the first menstrual period. They are put in a dark room where there is no possibility of being seen by them.

Jasvinder Sanghera, cofounder of Karma Nirvana – a community based project which helps the victim of forced marriage, wants to protect girls from being forcefully married. For this matter, she goes to some secondary schools of Derby to spread consciousness among the children of the schools. She has taken those schools as a milestone to achieve her goal. But, she finds that schools are not supportive to her. She expresses her experience:

During the summer term Shazia and I targeted those Derby Secondary School we knew to have a high percentage of ethni minority children, focusing particularly on those from which we'd referrals. We asked if they would display the poster that had been designed by the forced marriage unit. It has a striking image on it of a male and a female hand chained together but it's not inflammatory. It just says forced and You Have A RIGHT TO CHOOSE and apart from that all the writing on it is informative. Without even having seen it, every school refused us.

(148)

Teachers of those schools are so much superstitious that they fear to display the picture designed by the forced marriage unit. Sanghera further says "they were all very apologetic as they explained that they thought it important not to offend cultural and religious sensibilities; they said they didn't want to upset the parents" (149). Thus, even the educational institutions which are supposed to spread consciousness in the society advocate for conservative and superstitious system. The teachers who are working at those school themselves are superstitious. They do not want to offend religious and cultural sensibilities. They think that if they speak against forced

marriage, parents will be upset. But, they don't think that how the girls become upset after their forceful marriage. Hence, it can be claimed that even the educational institutions are helpful for imposing superstitious beliefs in the society.

Generally, people believe that patriarchy is same throughout the world. But to make this type of generalization is wrong. According to the context, patriarchy differs or functions differently. Culture, religion, socio-economic factors etc. shape the function of patriarchy. In this regard Lois Tyson says:

Patriarchy operates differently in different countries: there are significant differences between patriarchy in the United States and patriarchy in, say, India, Mexico or Iran. Furthermore, even within the borders of a single country, cultural differences affect women's experiences of patriarchy. (105)

Patriarchy of South Asian communities and the patriarchy of western countries do not correlate. Even within a single country, patriarchy may function differently because of the cultural differences. Since patriarchy functions differently in different countries, different women of such locations have different types of experiences. The experiences of a woman in the United States and the experience of a woman in India are different. Women living in the United States need not suffer much as the women living in India and Pakistan suffer. That's why, according to context the degree of exploitation also differentiates.

In the present Memoir *Daughters of Shame* pitiable stories of Heshna Yones, Raveeda, Fatima and Yasmin have been presented. These ladies are exploited by Indian and Pakistani patriarchy. As they belong to Muslim and Sikh community they suffer a lot. In both of these communities females position is like a mute animal. The patriarchy of these societies keep them aloof from public arena. The patriarchy

regards female sex as secondary to male sex. In this context women are subjected to gender discrimination, domestic violence and treated as secondary objects. The society always marginalizes them and treats women as inferior to men from the primitive period. It wants that the women should serve them, obey them within the four walls of the house. Women can not express their dissatisfaction. Yasmin, one of the ladies, of this memoir belongs to Muslim community. She has to bear the strict and conventional rules imposed by her family. Her father is so strict that she has to perform her duty very carefully. Yasmin describing her own situation says "If he was to walk into a room and I was sitting down, I would stand up. It wouldn't matter if there were fifty seats for him to sit in. I will still stand" (126). Yasmin has to do this in order to show that she is disciplined and she respects the family values. Yasmin is not "allowed to make or receive telephone calls" (126) from her friends. She is put aloof from the public activities.

This memoir depicts another story of a restricted woman. Her name is Fatima. Her mother died when she was little leaving her the only girl in all – male household. She has to do her best to fill the hole that her mother has left. From the age of about "ten she rushed home from school each day to cook and clean and keep the house in order" (75). Fatima is domesticated that cooking and cleaning have become her daily routines. Male figures in the family don't help her in these household activities. She has to concentrate herself in household activities instead of her study. Her other friends have free life; they are not supposed to do household activities. They could have lots of time for their study. As Fatima can't manage time for her study, she is poor in her study. Talking with Jasvinder, Fatima shares her experiences when she was young. According to her the more she grew younger, the more restrictions she faced. Her family is so controllable that she is not allowed to wear the clothes she

wanted. She is not allowed even to see and talk with white people. She says "not only was I not allowed to touch boys, I couldn't go to shop by myself. I couldn't choose the man who I would marry. And all this was due to honour – izzat. Izzat was the most important thing in our hose" (77). Her family is very conventional in the sense that she is not given permission to wear the clothes she wants. To have contact with white people is dishonourable act for her family. Her family is of the opinion that choosing the man for marriage by a lady herself, wearing western clothes like jeans pant etc. degrade the izzat of their family. This type of suffocation continues even after her marriage. After her marriage she is domesticated and not allowed to have contact with the outside world. Without her husband she is not even permitted to go shopping. She says "I'm not allowed to go shopping without my husband. I'm not allowed to go anywhere without my husband except taking the children to school and back" (78). Thus, she is completely out of contact with public activities.

Fozia is another lady who has observed the severe domination of patriarchy. Fozia has three sisters Khalida, Heba and Raveeda. All of them were forced into marriage when they were sixteen and seventeen. Since she has observed the forceful marriage of her sisters, she is conscious about it. The family suspects that she may escape from her marriage. Her family is planning her to take to Pakistan and get married. In such a background the family has become more rigid towards her. One her older sister asks her father what he will do if she runs away. In response to this question her father mercilessly says "If that girl runs away, I'll kill her, don't doubt my word. I'd rather a daughter dead and myself in prison than stand here and let the shadow of dishonour settle on my family" (22). His voice is so hard and cold that really frightens her. In other words, she is traumatized when she hears this from the mouth of her own father. Her family believes it is shameful to choose one's boyfriend

and escape from the home, but it does not take abusing, beating, torturing as a shameful act. Muslim community does not let females to choose the life partner. It is the family itself which is supposed to choose husband for their daughters. The family takes it honourable act when a girl is ready to marry a person whom her family chooses. But the family is silent about the torture, suffering, exploitation and inhumanistic behaviour after their forceful marriage. In South Asian societies especially in Muslim community many women have to lose their life because of honour based crimes. When females are not ready to accept the forceful marriage they are threatened, tortured and in some case murdered by the hands of their own family.

Among almost a dozen of stories Heshnu Yone's story is the most shocking and striking. Heshu Yones belongs to a Kurdish Muslim family, which is regarded as conventional and conservative society. She is in love with a Christian boy which is not digestable act for her family. When her father knows it, he "killed her. He stabbed her seventeen times before sitting her throat and leaving her to bleed to death in the bathroom at their council flat in Action. The knife he used was twisted, bent, and tip of it was broken off with the ferocity of his attack" (26). This is how Heshu is sacrificed in "the name of honour" (26). She is one of the representatives of exploited, suffered, tortured, murdered ladies of her society. In Kurdish society even a father himself does not hesitate to kill his own blood in the name of honour-izzat. So called honour or 'izzat' is significant for this community, rather than the happiness of their daughters. They feel themselves as a great when they kill their daughters in the name of protecting honour. This community takes white people as their enemies, therefore they do not like to have contact of their daughters with white people. According to Heshu Yones' father "she had shamed him by having the temerity to choose a Christian boyfriend" (26). Honour is the cornerstone of the Asian community and

since the beginning of time it's been the job of girls and women to keep it polished. When Heshu is killed by her father police guess that he may need protection from the attack of other people. One of the police officer said "I thought his son would try to revenge his sister's death and I thought he'd be attacked by the other blokes in prison but I was wrong on both counts" (26). Instead of taking revenge, his son congratulates him "on redeeming the family's honour" (26) and other Kurds also "gave him a hero's welcome" (26). In Kurdish community murderers like Heshu Yones' father are soluted thinking that they have saved the family's honour.

The women in the South Asian societies are subjugated by the patriarchies. Male domination is highly present in every conventional patriarchal societies. In Jasvinder's memoir too, many females are severely dominated by the traditional patriarchal social system. The patriarchy treats them as a secondary human being. In this memoir many female characters are subjected to face domestic violence, honour based crime and forceful marriage. The women have been treated as if they are pet animal who are tamed either to serve the male or to entertain them. Therefore, female's situation in these societies is not more better than an animal. Just as the animals become ready whatever their owner say, female are also supposed to be obedient to the male figures of their families. But it does not mean that they always admit whatever their families say. During the course of time, females become aware of their rights and domination. They try to resist the subordination in their own ways. In some cases, they do not surrender to the exploitations imposed by their families and society upon them. Some ladies protest the patriarchal norms and values implicitly and some others resist explicitly.

In the present memoir, there are some females who resist the patriarchy, religion and culture which are made on the behalf of males. Uzma, Rahman, Fozia,

Robina, Kiren, Fatima, Shazia, Maya and the writer of this memoir Jasvinder Sanghera protest against their patriarchal, cultural and religious values. Almost all of them have resisted the patriarchy by escaping the forceful marriage and starting their own way of life. Some of them possess boyfriend of their own which was strictly forbidden. In some cases women come in the leadership role in order to save other women from being suffered from the problems caused by patriarchy. Jasvinder Sanghera is one of the example of these types of ladies, who has come in the leadership role with the purpose of supporting those women who have become the victims of forceful marriage, domestic violence and honour based crimes. Except this, she has done many things in order to spread consciousness among the girls who are the possible victims of above mentioned crimes.

When Sanghera is fourteen, her parents showed her a photo of the man chosen to be her husband. She becomes horrified, since she had witnessed the torment her sisters endured in their forceful marriage. She knows that "she was too young to leave school or get married" (1). After some days she "ran away rather than go through with that marriage" (1). She escapes with her boyfriend who is from Chamar cast. This act is the great challenge to her family, because Chamar cast is considered as the lowest cast in her society. After some years of the escape she becomes the co-founder of Karma Nirvana – a community based project which helps the women who have become the victims of honourbased violence, domestic violence and forceful marriage. In this regard, Mohanty Chandra Talpade asserts "women have been in leadership roles in some of the cross-border alliances against corporate injustice. 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" (Feminism without Borders 249-250). Thus, to believe that women are mere

spectators of their violence is wrong. There are many women who fight against the corporate violence of the patriarchy. To fight against it, in some places women have also reached in leadership position. Jasvinder is one of the illustrations of such types of women. When women reach in the leadership position, it becomes easier for other women to fight against the injustice. Women's access to the leadership role is certainly the challenging thing for patriarchy, because if women reach in the leadership position, patriarchy can not impose its ideology upon female easily. Patriarchy takes female's such position as its barrier for perpetuating its ideologies.

To fight against the patriarchal values by a single lady is really a difficult thing, because one lady's effort can be easily suppressed. When all the ladies who share similar sort of domination, suppression, oppression, injustice form a coalition and fight against it, it becomes very easy for them to hit the head of patriarchy. Such coalition is called female bonding or sisterhood. When there is female bonding it becomes very helpful for them to challenge the patriarchy and share the experiences of severe injustice caused by patriarchy, religion, culture etc. Hence, female bonding works as a panacea to fight against the corporate injustice. Female bonding suggests the women "involved shared a strong emotional tie and focused their time, attention, and energy on each other and on their women friends" (*Critical Theory Today* 319). Female bonding for Tyson can be achieved "through shared work or play, the giving or receiving of psychological support, and shared experience of joy in any form" (*Critical Theory Reader* 325). Throughout this memoir female bonding can be seen. Jasvinder Sanghera plays the vital role for female bonding. Almost all the victims of this memoir are supported by her. She helps the women, who want to escape from forceful marriage and honour-based violence. As mentioned earlier she is the cofounder of Karma Nirvana, she helps the ladies who come in her contact. By

contacting the police, she quickly manages for the escape of the ladies. She holds the view that she established the Karma Nirvana "to help women whose lives were blocked by cultural and language barriers" (2). Hence, Sanghera fully dedicates her time, attention and energy in order to support the females who are the victims of domestic violence, forceful marriage and honour based crimes.

Jasvinder Sanghera as the cofounder of Karma Nirvana wants to spread public awareness among people. She wants to talk in the issues like child protection and forceful marriage. For this purpose, she wants to visit the high school. It is not an easy task. Lots of school don't want anything to do with her. They say things that she is talking about are culturally sensitive. They don't want to work with her, because all the head teachers of those schools are male. But one deputy headmistress of a school permits her to speak something about child protection and forceful marriage, and talk with the girls who were the victims of cultural barriers. Sanghera says "it was through one of the local schools that I met Fozia. Heather Jackson, the deputy headmistress of the school she was at rang me up to talk about three of her year ten girls, all of them aged fifteen" (10). Jasvinder meets three girls: Fozia, Rashpal and Kuljit, and takes interview with them. In this task Jasvidner is helped by Heather Jackson.

Heather Jackson as the headmistress of a school is also anxious about the condition of girls. Once, time to go for Hajj is coming and many devout Muslim families are travelling to Mecca to perform their devotions. Fozia's parents were also planning to go there. And it is convenient for them to give the trip on extra purpose. She is worried that they are going to take their daughter Fozia with them and force her to get married. In order to prevent her from the forceful marriage she has "written her parents a letter saying that it's exam time and any parent not ensuring that their child is in school is liable to be prosecuted" (60). Heather in order to save the students from

the forceful marriage tries her best. She asks Fozia's parents not to take their children with them pretending that exam time is near to come. Actually, she is anxious about the condition of the girls of her society, especially the students of her school. Both Jasvinder and Heather share strong emotional ties with the ladies who are the victims of cultural barriers. Jasvinder in many cases gives psychological and emotional support to those women. She is always concerned with the problems faced by the ladies. She opens the Karma Nirvana and dedicates her maximum time for this purpose. This project is like a refuge center where the victims of cultural barriers get shelter.

Generally people believe that bonding is possible where there are two women. They believe that only the biological instinct binds them together, but it is not right. There are other secondary factors which are helpful for female bonding. Western Feminism believes that all the women throughout the world do have same problem. It takes all the women of the world as a homogenous group. That is to say, it only focuses on biological instinct. Mohanty in her book *Feminism without Borders* says:

The homogeneity of women as a group is produced not on basis of biological essentials but rather on the basis of secondary social and anthropological universals. Thus, for instance, in any given piece of feminist analysis, women are characterized as a singular group on the basis of shared oppression. What binds women together is a sociological notion of the "sameness" of their oppression. (*Feminism without Borders* 22)

In this memoir ladies like Shazia, Heather, Jasvinder, Kiren, Laila and the like have bonding. Bonding has become possible among them not because of they are biologically same, but because they share similar sorts of experiences through similar

sorts of patriarchies. They are suffering either from Muslim patriarchal norms or from Sikh patriarchy. Many girls contact Jasvinder Sanghera saying that they want to get rid of the violence caused by their families. In such cases, Jasvinder helps them by contacting the police and police has helped the girls to come into the Karma Nirvana. When such girls come at Karma Nirvana, they are warmly welcomed by her and given love just as a good mother gives to her children. Shazia is one of the ladies who has escaped from her home after domestic violence. Now Shazia is at Karma Nirvana and helping Jasvinder. Both of them share their ideas, feelings, and sentiments with each other. Jasvinder states that Shazia "trusted me immediately. She has been living in refuge accommodation for six years at that point, and all the time her story had been trapped inside her. It was as if she had been waiting to tell me" (36). Shazia trusts Jasvinder at the very first meeting. Since six years she has been living at Karma Nirvana and during this course of time they have become very close. Jasvinder says that Shazia has been waiting her to tell the story which contains her experience when she was facing severe domination. The ladies who are living at Karma Nirvana have become so close that they have become like the members of a same family. And for almost all of the ladies, Jasvinder has become like a mother. Discussing on Shazia's experience Jasvinder says "she was telling me that I was like a mum to her, but Fozia needed a friend too, and that's what Shazia offered" (106). In this way, emotional ties among them can be seen explicitly which is very helpful for them to collect the courage and to kill the homesickness.

Fozia's parents have planned to take her with them as they were going to Hajj. Fozia has seen the tickets for her, but her parents haven't still mentioned the trip to her. In such a condition Shazia wants to escape from her home and contacts the headmistress of her school, Heather Jackson. Heather further contacts Jasvinder

because Fozia is going to Karma Nirvana. Jasvinder suggests Heather to phone the police thinking that it will be very easy for Fozia to collect her necessary things. Heather calls "to the local police, asking that Fozia be collected from school and given safe escort to collect her possessions from her parents home" (61). She is concerned with the Shazia's safety because her family may stop her anywhere. She says "Fozia's safety has to be our first concern" (61). Finally Fozia comes at Karma Nirvana with the help of police. Fozia narrates all the incidents which happened during her journey to Karma Nirvana. Jasvinder interestingly listens her experiences and says that there will be someone to interact with her. She says to Fozia "we are all here: me, Anna, Shazia, Ring whenever you need to, there will always be someone free to talk to you" (64). As Fozia is now away from her family, she may feel homesickness. That's why, Jasvinder, considering her problem, says that everyone will be there to help Fozia whenever she needs. In addition to this, there will be someone to talk with her because ladies like Anna, Shazia are living at that refuge center.

Shabana is another lady of this memoir, who is helped by different ladies. When her father knows that she has a white boyfriend, he starts controlling her daughter. Now she is not able to go outside. Even she is not allowed to use mobile phone. Her father has planned to kill her boyfriend, Handerson. When this secret is known by Shabana's sister sergeant Jenkins, she tells it to Shabana. She says to her sister Shabana that "their dad is going to get someone to cut John's legs off" (87). The sister says that they have already found out where he lives. In that situation, Shabana becomes hopeless. Fortunately "Shabana's family forgot to confiscate her mobile phone and that evening she managed to ring John and warn him and she also rang to other friends, seeking sympathy and advice. It was one of those, a girl called Sheena,

who alerted the police" (87). It is after the help of Jenkins, Shabana calls her friends and finally becomes able to save her boyfriend. Had St. Jenkins not alerted Shabana, her boyfriend would have been killed. When Heshu Yones is in severe domination, she finds the phone number of Karma Nirvana in *Marie Claire*. She calls Sanghera saying that she wants to escape from the prison – the so called home. Sanghera assures her that there are safe houses and refugees to get shelter and there will be someone to support her. She says "there is help for you, [. . .] there are safe houses, refugees, people to support. I would support you. Believe you, you will be okay" (47). Jasvinder is physically and psychologically helping the ladies who want to escape from their home after corporate violence. She assures Heshu Yones not to worry because there are safe refuges to live. She further says that she herself will help her in any problems at any time.

Surjit after the series of cruel behaviour by her family plans to escape from her home. She plans to escape "meticulously with the help of friend at work who provided an address for letters and new bank account" (210). On the day of the escape, she "packed everything with the help of her, friend from work" (210). After the completion of her preparation she "drove all the way to London, where her friend had arranged somewhere for her to stay" (210). In this way, she is helped by women wherever she goes. It is because of the help of her ladies companion, she is able to protest against the patriarchy.

Maya is repeatedly beaten by her family members knowing that she is raped by one boy. Though it is not her fault, her family does not try to understand the reality. Instead of giving her sympathy, the family members continuously beat her. No family members were there to support her. The only person who used to give her consolation is one of her house maids. She "came and pacified" (219) her. She said to

Maya "I would like to pack your bags and take you away from here. If I had the power I would do that, but your father feeds my stomach" (219). Though this lady isn't her family members, she has become like a mother to her. She comes and sympathizes her. She gives psychological and emotional support to Maya because physical support isn't possible by her. She is afraid to help Maya openly because she is simply a worker of that house and out of that work she solves the problem of hand to mouth. If other family members of Maya's home know that she is helping, they will quiet her job. Her emotional and psychological support help her to get consolation and to escape from the house. Finally, she marries a boy called Peter, which is her own choice.

In most of the cases Jasvinder has helped the women who wants to escape from their home. She not only helps for escaping but also manages their shelter as well. She is the cofounder of Karma Nirvana and advocates for the rights of women. That means, she is dedicating her life for the emancipation of women. She says "I am there not for myself, but for all those who cannot speak, that I am representing thousands of women in this country and in time, I hope – across the world" (290). As the cofounder of Karma Nirvana, Jasvidner is invited to give speech on the issues like domestic violence, honour based crime and forceful marriage. She always advocates for the rights of female.

Thus, female bonding is a formation of a close personal relationship between and among the females. Female bonding has become inevitable factors both for resisting the patriarchal social values and sharing experiences among each other. In the present Memoir *Daughters of Shame*, female bonding has become panacea through which women have been liberated though long existing suppression. Female get encouragement from female bonding and become able to resist the dominating

factors: patriarchy, religion and culture. To resist patriarchy or any form of domination, one lady's effort does not work because one lady's voice can be easily suppressed by the patriarchy. Most of the ladies in the memoir are from Sikh and Muslim society and both of them are considered as having strict religious dogmas. To raise voice against it is really a challenging work. But women have become able to protest because of female bonding.

Female bonding or feminist solidarity for Mohanty "allows us to frame agency and resistance across the borders of nation and culture" (243). There are many ladies who have resisted the patriarchy, religion or culture after its extreme commodification. Fozia, Shazia, Fatima, Kiren, Shabana, Maya protest the patriarchal norms and values, when they face the unbearable suppression. If there was no female bonding among female, it wouldn't be possible for them to protest against the culture and religion. Both the culture and religion are made on the behalf of patriarchy. Shazia is being forced into an abusive marriage like her sisters. As she had witnessed the tearjerking condition of her sister, she is conscious about her forthcoming situation. That's why, she escapes from her home. She said "my sisters all went through with the marriages my parents made for them, but I escaped. Why should I have been the one to cheat my destiny" (20). Thus Shazia saves herself from the forceful marriage.

Fozia is another lady of this memoir who hits the head of patriarchy by escaping from her family. When she is seventeen she is taken to Pakistan by her parents for forceful marriage with a man she does not know. She begs them not to force her to get married, but her wailing are not heard by her parents. Finally, she decides to escape. She calls "the police and asks to be given safe escort from her home" (210). The police helps her. As she is in the contact of Jasvinder, she comes at

Karma Nirvana. For a Kurdish lady to escape from her home at the age of seventeen is not a joke. Actually, she has done very courageous thing.

Kiren is another lady of this memoir, who doesn't become like a mute animal, rather she protests the patriarchy in different forms. She used to study in a school which her stepdad didn't like. Though she was a Muslim girl, she "went to a Christian school" (52). Her father says "don't listen to your teachers, they don't understand us, we Muslim people are different" (52). But, she does not accept the things told by her step dad. She says "I didn't want to be different like that. I don't want to be one of those Asian women whose just sit at home and cook and clean" (52). Kiren is always aware of her rights; she does not like to be silent like those Asian women whose job is simply to cook and clean. She holds the view that as she is a conscious lady about her rights, she shouldn't simply accept the domination imposed by patriarchy. She wants to be a modern girl having her own identity. Kiren after her arrival at Karma Nirvana challenges her society in one way or another way. In Muslim society, women are supposed to hide their faces with hijab when they are outside. Muslim people believe that females shouldn't even look at the face of male outside her family. But Kiren instead of wearing hijab, wears western clothes. Jasvinder says, "I couldn't imagine Kiren as one of those women sitting opposite her in the café that morning – in her ridiculous boots and jeans, with her long black hair streaming down her back and too much make – up on her beautiful pale skin – I found it hard to believe she was even Asian" (52). Kiren does not follow the prescribed rules of a Muslim girls as she is in the company of other friends. She seems as if she is western girl. In Muslim culture people even do not imagine that women should wear jeans pant, but Kiren without concerning about her culture wears it.

As mentioned earlier, experience of colonized people and the experience of female in patriarchy is same. But it doesn't mean that women become silent forever accepting the domination imposed upon them. Patriarchy tries to dominate thinking that the more it dominates the more silent they become. But it is not the reality. When females face extreme domination, they do not silently accept their suppression. They start to resist the dominating factors. In this regard, Bill Ashcroft says "the experiences of women in patriarchy and those of colonized subjects can be paralleled in a number of respects and both feminist and post colonial politics oppose such dominance" (*Post Colonial Reader* 101). Among many females of this memoir, Fatima is the one who does not simply accept whatever her culture prescribes. Fatima at the age of six challenges her society. Once at school there is a sports day just for the youngest children. They have to participate in the race called three-legged-race. For this purpose, she chooses a white boy as her partner for the three-legged-race. When her family knows it, Fatima is treated badly. Fatima says "they said I was shameful to allow my leg to be tied to a white boy's they said I should not have held his hand. They said I had disgraced the family" (76). Fatima consciously or unconsciously protests the narrow minded cultural dogmas. Her society believes that a Muslim lady shouldn't even touch the hand of a white boy, but she not only touches him but also ties her leg with a white boy which is really a challenging work for her society.

Surjit, victims of the forced marriage, rape, miscarriage, finally decides to end her relationship with her husband Param. Surjit "decided to divorce her husband [. . .] she even managed to win back her dowry of five thousand pounds" (254). Surjit after the series of subordination by her husband and his family divorces him. She is so conscious of her rights that she becomes able to fetch her dowry of five thousands back. She too courageously challenges the patriarchal social system which believes

that women should always remain silent. Thus, these all women are protesting the domination imposed by their religion, culture, and patriarchy. As they are conscious about their rights, they want to be modern and want to make their culture modern. They are not like a mute animal which accepts whatever its owner says. These females become aware and form a coalition and start to resist the long existing suppression.

If the females share a strong emotional tie and form a coalition and focus their time, attention, and energy on each other and on their women friends, that act is called female bonding. When women form a solidarity, they become conscious about their subordination. They are supportive to each other's problem. They take even other's problem as if those are their own problems and help each other whenever their friends are in the need of support. Females get every type of support from female-bonding. They get psychological, emotional and physical support. Through the means of emotional tie, unity is possible among females. When they are united in a circle, they focus their time, attention and energy on each other's problems. But it does not mean that females are united only they need resistance. Sometimes, female bonding is required not only to resist the patriarchy, but also to share their sentiments, feelings and emotions between and among them. Women feel relief when they get chance to share their feelings with their other friends.

Female bonding is a formation of a close personal relationship between and among the females which is taken as an inevitable factor both for resisting the patriarchal social values and sharing experiences among each other. Female get fortification to resist the patriarchy through female bonding. When a female is involved in the company of women who share similar sorts of subordination and

whose motive is same, she feels herself strong and becomes able to resist culture and religion which are the by product of patriarchy.

To resist patriarchy or any form of domination by a single lady is not a joke, because patriarchy considers female as powerless. It is very difficult to revolt against the patriarchy alone because one's efforts can be easily suppressed by the patriarchy. When the domination, suppression, exploitation become excessive, female become aware of their domination and start to resist the dominating factors. Generally, culture and religion are the dominating factors through which patriarchy perpetuates its ideology. Both culture and religion are the construct of male which put male at the center, whereas females are in the margin. Both culture and religion regard female as a secondary thing. Women are involved in an agency called female bonding, after they face excessive tortures, sufferings and violence. They get psychological and physical support from each other.

Hence, females are able to protest the patriarchy and create their own identity. By protesting the dominating factors, they freely choose and live their own way of life. In the present memoir *Daughters of Shame*, Sanghera plays a crucial role for female bonding; she physically and psychologically supports the women who are the victims of patriarchal suppression. Along with her, Shazia, Fozia, Kiren, Maya etc. are also involved in female bonding which has become a panacea for them to resist the patriarchal social systems.

III. *Daughters of Shame* as a Suppression of Women and Revelation of Female Bonding

The present memoir *Daughters of Shame* by Jasvinder Sanghera delineates the stories of some of the females who have been drugged, beaten and terrorized within the walls of the home they grew up in. Through the portrayal of the stories, this memoir excavates how Muslim and Sikh women are subordinated by their culture, religion and patriarchy and why female bonding is inexorable for them in order to overcome the domination, suppression and inhuman behaviour. Sanghera clearly depicts the condition of the South Asian women, especially Muslim and Sikh, who are the victims of jaundiced patriarchal social system. Because of patriarchy, religion and culture women have been treated inhumanistically. That is to say, these three factors treat female as if they are animal.

Daughters of Shame is an anthology of the stories told by the women who have been tormented, imprisoned, drugged, beaten and intimidated by the oppressive social structure. It divulges the tear-jerking condition of young women such as Fozia, Shazia, Shabana, Heshu Yones, Kiren, Yasmin, Maya and the like. These women belong to Muslim and Sikh community, which are considered as strict and conservative. That's why, the females are suppressed by the very nature of their communities. Patriarchy of these communities takes female as an animal. The females like Shazia, Fozia, Kiren, Heshu Yones etc. have become the scapegoat at the hands of their families. They are colonized, suppressed and exploited by the patriarchal social system, just like the colonized people are suppressed by the colonizers. Females can not move according to their wishes, rather they are supposed to act whatever their family orders. Patriarchy does not give them respectable position; they are given secondary position.

Forcefull marriage is one of the problems rooted in Muslim and Sikh communities. Almost all the females of this memoir are compelled to face this sort of problem. Females' position in South Asian Communities is so poignant that they themselves are not allowed to choose their life partners; it is their family, especially father who chooses the husband for his daughters. When a girl becomes thirteen or fourteen, her family starts seeking husband for their daughters and it is the daughter's duty to marry a man whom her family chooses. If she refuses, it degrades the so called hounour of the family. Women of these communities face domestic violence unlike the women who are from the western countries societies. The problems faced by the western females and South Asian communities do not correlate. Kiren, Shabana, Heshu Yones are compelled to bear domestic violence and honour-based crime because of the conservative thinking of patriarchy.

The condition of women in the South Asian countries is so much hair-raising that they do not have control of their own sexuality. It is the patriarchy which controls female's sexuality. When a female desires for sex, she is taken as a whore, moll and prostitute, but she is supposed to dedicate it without questioning when her husband demands. Maya, Surjit and Khalida are the women of this memoir who are the representative figures of Muslim and Sikh communities who do not have control over their own sexuality.

Hence, this memoir depicts the pitiable condition of females who are subjugated to face domestic violence, honour based crime and forceful marriage. They are treated like animal, whose duty is either to serve or to entertain its owner. But, it does not mean that females always admit whatever their family says. During the course of time, it is through female bonding, females become aware of their domination and try to protest against the subordination. Hence, female bonding works

as a panacea to confront the patriarchal norms and values. Through female bonding female get enforcement to confront the patriarchy, religion and culture. Sanghera plays a crucial role for female bonding. She physically and psychologically supports female who want to protest against the subordination.

To wrap up, *Daughters of Shame* is the lively representation of the condition of the female of Muslim and Sikh community which shows the tearjerking condition of females. Sanghera also leaves the message that when there is extreme domination, female can not bear such subordination and resist the patriarchy through female bonding.

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