

I. *The Nun's Story* as a Feminist Text

This novel is about a lady called Gabrielle Ven der Mal. She is a Belgian. She has to choose religious life. Along with her there are many girls in Mother house to become a nun. She is unwillingly practicing nun's life. In nun's life there is no place for worldly things and even thinking about it. When she has got all the training of a nun and gets new name as Sister Luke, her father and brothers become happy to see her as a nun. After, good-buying to them she leaves for overseas as a missionary nun and there she finds local Mothers Superior for her help and supervision. Before going to Congo she learns about tropical medicines. In course of learning, she gets humiliation with her friend called Sister Pauline. So she tells all these things to her superior Mother Marcella; but she suggests her to fail the examination in order to overcome from her humiliation, which she denies and passes fourth out of eighty. However she is not sent directly to Congo. Instead of Congo they sent her to mental diseases sanatorium run by nuns in southern Belgium. So she goes there, had encounter with mad woman called 'the Archangel' and she also sees the suicide case of Sister Marie. Sister Marie's suicide symbolizes the silence mood of resisting against the nunnery life as patriarchal norms and value.

After two years of completion in the mental diseases sanatorium in the spring 1932, she is called back to the mother house with the remaining sisters of her group to make their final vows. After staying ten days in mother house; she and her fellow nun called Sister Augustine are sent to Congo. In Congo, she does many innovations with inner and outer struggle. So she goes back to Mother house and spent one month and few days. However, she wants to work, she requests to the Reverend Mother Immanuel. She says:

I simply wish to go back to work again, Reverend Mother, she said
 “Anywhere”, she added emphatically. You suspected that the leisure
 might change a bit and it does. I don’t make a very good Mary. My
 hands get restless. She smiled pleadingly. Could you find something
 for them to do? (257)

These lines show how much she is willing to work. Her will granted and she gets the
 work as assistant in pulmonary surgery in hospital Holland border. In working there
 she does not find any satisfaction. Her inner conflict raises more. She breaks all the
 rules and regulation of the nunnery life for the search of her own self. She tells to the
 father what she feels and inquiry about vows back litter. She says:

I’m a food stamp, Father, she said. Have you written that letter to the
 Cardinal? Seeing from his expression he had not, she went on: Because
 if you have not and have no intention of doing so you must forgive me,
 Father, but I shall leave without permission. I have come to a place.
 (299)

The above lines show, how much Sister Luke determine to leave the nunnery life and
 eager to quest for her own self.

The primary goal of this research is to focus on female issues and their quest
 for self resisting the marginalized position of them in Kathryn Hulme’s *The Nun’s
 Story* with a revealing female protagonist’s role in this great literary masterpiece. *The
 Nun’s Story* portrays the realistic pictures of women and their subordinated
 experience of and suffering in the patriarchal society. So as far as the female
 characters; search for their self struggling in patriarchal society. And they too are
 trying to break constrictions society’s as binding as convents.

The novel primarily focuses on the female characters and their situation in the patriarchal society of Belgium and their search for self. In such society a woman suffers a lot and is treated as a non-human being. Even though, this study shows how the female characters resist against the male dominated society for their existence.

Kathryn Hulme's *The Nun's Story* deals with the women's issue. In this novel Hulme has shown the situation of woman in patriarchy society. Hulme's fiction mostly portrays the physical and psychological struggle in religious territory. This novel portrays the realistic pictures of women and their independent devout trying to come to grips with the constricting demands of the religious life and their experiences, suffering in patriarchal society. She raises issue of marginalization regarding "quest for female self." The protagonist of the novel Sister Luke has no agency in her family and nun community so she decides to create her own self as a freedom of nunnery life into worldly life.

Author Kathryn Hulme was known for her best-selling book *The Nun's Story* (1956), which sold seven hundred thousand copies and was adapted into a movie starring Audrey Hepburn and Peter Finch. Despite all these things, this research gives emphasis on her best novel *The Nun's Story* in which I found radical feminism. By scrutinizing the text, this study gets various problems of female, that's why it takes the point of female issues or research. The protagonist of the novel, Gabrielle Van der Mal who turns into a nun as Sister Luke has no agency in her family where she plays the role of mother for her three younger brothers who were enjoying the life of children whereas Sister Luke never been a child. Sister Luke's father has a great authority in his decision making about social, cultural and political aspects. Similarly, Dr. Fotunati wants Sister Luke every time assist to him and be present when he calls for her. Sister Luke's superiors and Reverend Mother also wants her to follow the 'Holy-rules' that

represented the male ideology as such. So those male characters and Holy-rules show their oppressive violence and superior nature to her. She is only expected to cave woman for the convent life. Sister Luke feels herself being lost and singularized in male dominated society. So she decides to leave the convent life after more than half of a lifetime from devoted service to create her own self through exit of nunnery life by her own action and desire.

Sister Luke is a marginalized woman out of the family. However, she does not surrender in front of the norms, rules and subjugation imposed by the patriarchy rather she becomes a strong woman and decides to create her own self according to her own action and desire. The present researcher here tries to analyze for their point of views towards *The Nun's Story*, Nuns and the protagonist of the novel.

Since the publication of *The Nun's Story* many critics have interpreted in different way. Regarding to the Barbara LeBar opines:

The Nun's Story is unfortunately, both racist and sexist. The blacks are always "boys". Their every accomplishment is viewed with awe one would accord similar exploits by chimpanzee. Yet only the black men are even considered for responsible, "civilized" jobs. Black women are totally ignored even by the community of nuns. (49)

Barbara LeBar describes *The Nun's Story* as sexist and racist. Blacks always "boys" and black women are totally ignored even neglected by the community of nuns.

Another critic Harold Gardiner helped to secure the assistance of the Belgian hierarchy. He pleaded with one priest. He opines:

I do not believe that the book gives a false picture of the religious life. There is peace, joy and happiness in the nuns who surround Sister Luke, thought she herself missed these elements. That is what can, I

feel, be very well and convincing brought out in the film version if the film is handled well- and it probably will not be handled in the best fashion unless the writer and director get some guidance from the older which is concerned, or from some other authority such as yourself.
(qtd. in Nollette, 226)

Here, Harold Gardiner believes *The Nun's Story* gives the true picture of religious life. There is peace, joy and happiness in nuns surround however, he finds that Sister Luke missing these elements.

Another critic Mary Augustine opines:

The Disastrous Threat of vocations with especial reference to the Catholic hospital apostolate is the lingering impression, as one leaves the showing, that Sister Luke, an intelligent, zealous religious, was some how 'ahead' of her rather backward community and that if she was a beautiful, bewildered misfit an able to the constricted thinking (or lack of it) of her noble heroic companions, it was somewhat a shame that the Rule was so rigid. (qtd. in Nolletti, 230)

Here, Mary Augustine describes the quality of Sister Luke. According to her Sister Luke is ahead of backward community and shame to the 'Rule' that was so rigid.

Another critic and director Fred Zinnemann opines:

Although it is a story of a woman who loses the way to her vocation, the strongest memory I retain is the total faith of so many nuns we met and the marvelous serenity with which they went about their duties and devotion. (171)

In above lines, Fred Zinnemann praises the way nuns attend their duties and devotion. He further mentions the woman (Sister Luke) who loses the way to her vocation.

But further, Fred Zinnemann gives an interview to the Action.

Action: Did you the writer ever feel that the ending of *The Nun's Story* might have been more reverential if the girl had come back to the church?

Fred Zinnemann: No, I think it would be sentimental. I think the truth was that the young lady realized that she could no longer obey; she drew the only possible consequence. I think if we tried for a happy ending it would have been deplorable. (An Interview, 22)

Here, Fred Zinnemann describes the Sister Luke realized the truth that no longer she obey the living- rule and leaving the convent life at the end is appropriate for the text or character.

Unlike the above mentioned critics who have opined these ways, the present researcher will explore the suffering and the quest for the self of Sister Luke which will be the Radical feminist reading of the text as it dramatizes the suffocation of “female self” in the patriarchal world.

Feminism is a general term covering a range of ideologies and theories which pay special attention to women's issues. It is a discourse that involves various movements, theories and philosophies which are concerned with the issues of gender difference, advocate equality for women and campaign for women's right and interest. The term tends to be used for the women's movement, which began in the late 18th century and continues to campaign for complete political, social and economic equality between men and women.

Oxford Advanced Learners Dictionary defines feminism “The belief and aim that women should have same rights and opportunities as men; the struggle to achieve this aim” (466). Feminism is further defined in Feminist Theory:

As a movement seeking the reorganization of the world upon a basis of sexuality in all human relation; a movement which would reject every differentiation between individuals upon the ground of sex would abolish all sex privileges and sex burdens and would strive to set up the recognition of the common humanity of woman and man as the foundation of law and custom. (7)

The above lines clear, women seek for equal rights and position in the society.

Feminists are united by the idea that woman's position in society should be equal to man and that society which is structured in such a way as to benefit men to be political, social and economic detriment of women. However feminist have used different theories to explain these inequalities and have advocated different ways of readdressing inequalities and there are marked geography historical varieties in nature of feminism. From the ancient time, it has been recorded that civilization had over taken by the male deity worshipping patriarchal cultures in which men were political leaders and women were kept in subordination. In classical times and early Christian era women excluded from public and were made subordination to men. For example, Aristotle in politics argued that women were inferior to men and must be ruled by men. He says "the female is female by the virtue of certain lack of qualities". St. Paul told Christian wives to obey their husband and not to speak in church. The Thomas Aquinas believed that woman is an imperfect man. Canon law regards her 'the devil's doorway'. Throughout most of the second millennium in most societies women were deprived of property, education and legal status. They were made the responsibility for husband if married or their father's of male relatives if not. So, feminist criticism arouses to counter such patriarchal notion. There are many women who protested against discrimination, inequality prevailed in the patriarchal society.

There are various categorization of feminism. For instances liberal feminism, radical feminism, Marxist feminism, socialist feminism, black feminism, third world feminism, postcolonial feminism and so on. Among them Radical feminism is a current feminism that emphasizes the patriarchal roots of inequality between men and women, or, more specifically social domination of women by men. Radical feminism was first fully articulated in the late 1960s, and it argues, “ Men’s patriarchal power over women is the primary power relationship in human society”. Radical Feminists argue that this power is not confined to the public world of economic and political activity, but that it characterizes all relationships between the sexes, including the most intimate. Radical feminist such as Kate Millett focuses, “patriarchy as a system of power politics that organizes society into complex of relationship producing what is a ‘male supremacy’ that oppresses women”. It challenges and overthrows patriarchy by opposing gender roles and male oppression of women and calls for a radical reordering of society. Radical feminists believed that eliminating patriarchy and other systems which perpetuated the domination of one group over another will liberate everyone from an unjust society. They also believe that the main rival of women is patriarchy, which guarantees male supremacy and the subordination of women at work and home. So, they advocate lesbian relationship to free themselves from men. They argue further that differences in behavior and attributes between men and women are biologically determined rather than socially acquired, and that women embody superior qualities.

Radical feminism locates the root cause of women’s oppression in patriarchal gender relations, as opposed to legal system (as in liberal feminism) or class conflict (as in socialist feminism and Marxist feminism). Radical feminism views roots of patriarchy as dividing rights, privileges and power primarily by gender, and as a result

oppressing women and privileging men. Radical feminism tends to be more militant in their approach. This type of Radical feminism too appeared in Elaine Showalter's writing. Elaine Showalter for example, describes the change in 1970s as a shift of attention from andro-text to gynotext. She coined the term gynocriticism, meaning the study of gynotext. In other words, it's a mode of criticism done by women, of the text written by women. The subject of gynocriticism as, she says "themes, genres and structure of writing by women: psychodynamics of female creativity: the trajectory of the individual of collective female career: and the evolution or laws of female literary tradition" (155). She divides feminist criticism in two types, which is concerned with woman as reader and woman as a writer. Radical feminism opposes existing political and social organization in general because it is inherently tied to patriarchy. Virginia Woolf for example advocated for the freedom and economic equality in the society. Moreover she also talks about the freedom of creativity and women should have their own room in her groundbreaking book *A Room of One's Own* (1929). She says: "All I could do was to offer you an opinion upon one minor point- a woman must have money and a room of her own if she is to write fiction; and that, as you will see, leaves the great problem unsolved". Here, Woolf clears that women need to her own room and money to write fiction of a life and develop her creativity. She also writes numerous other essay on women authors and on the cultural, economic and educational disabilities within what she called a "patriarchal" society, dominated by men, that have hindered or prevented women from realizing their productive and creative possibilities.

In same way, a much more radical critical mode, something called "second-wave feminism", was launched in France by Simone de Beauvoir's *The Second Sex* (1949), a wide-ranging critique of the cultural identification of women as merely the

negative object, or “Other”, to man as the domination “Subject” who is assumed to represent humanity in general; the book dealt also with “the great collective myths” of women in the works of many male writers, such as Montherlant or the Bread of Disgust; D.H. Lawrence or Phallic Pride; Breton or Poetry.

Radical feminism also believes that the way to deal with patriarchy and oppression of all kind is to address the underlying causes of this problem through revolution. While early radical feminism posited that the root cause of all other inequalities is the oppressing of women, some radical feminist acknowledge the simultaneous and intersecting effect of other independent categories of oppression may include, but yet not limited to, oppression based on gender identity, race, social class, perceived attractiveness, sexual orientation and ability. Radical feminist believe that men use social system and other methods of control to keep dominant men and women suppressed. In this regard Kate Millett in her book *Sexual Politics*, she says, “Patriarchy’s chief institution is the family. It is both a mirror of and a connection with the larger society; a patriarchal unit within a patriarchal whole” (33).

Thus, Radical feminist also believe that eliminating patriarchy, and other systems which perpetuated the domination of one group over another, will set free everyone from as unjust society. They helped to make the connection that translated radical protest for a radical equality over to the struggle for women’s right; by witnessing the discrimination and oppression to which the black population was subjected, they were able to gain strength and advocated for a variety of women’s issues, including abortion, the Equal Right Amendment, access to credit, and equal pay.

In the same way, the primary objective of the study is to show quest for freedom of individuality and responsibility to the self in Kathryn Hulme *The Nun’s*

Story as radical feminist perspective through the main character Sister Luke (Gabrielle). Sister Luke is a nun not by her choice but by the will of her father. She is subordinate by her father and Holy- rules or the whole patriarchal society. She tries her best to become a nun but she can not; because she can not find satisfaction being a nun and her own self. However, her successes to do innovation in mission hospital of Congo and established as a courageous woman and a female character who fights for quest for self.

Although this study makes significant use of concept developed in feminist scholarship, it does not offer a comprehensive analysis of feminist literary theory. Rather, an analysis of female search of freedom even the field of religious and resistance among the patriarchal society conceptualized by Woolf, Kate Millett, Simone de Beauvoir remains the primary tool of analysis. Since the major objective of the study is to demonstrate the built in female resistance to religious territory through the main character of the novel. Given the nature of the research available time and resources, this study does not offer an analysis of Hulme's *The Nun's Story* as semi-biography of her friend Marie Louis Habets, with whom she worked in the years following World-War II as the United Nations Relief and Rehabilitation. And it is does not offer an analysis of spiritualism or spirituality of Sister Luke.

Thus, the research has been divided into three chapters. The first chapter, I have present a brief introduction including the literature review and a discussion on the propriety and significance of the topic and its hypothesis. The second chapter deals with the discussion of theoretical tool that have be applied to the text. The major tool is sexual political, gender equality, patriarchal domination, resistance against patriarchy hegemony, and search for freedom. This chapter also apply the theoretical tool to the text and prove that hypotheses. Finally, the last chapter is the conclusion of research on the basis of chapter two.

II. Quest for Female Self in *The Nun's Story*

The notion of self is so much important in human life, to be recognized in society with distinct values. In *The Nun's Story* it is the conscious female's will that conceives her existence, and will to act that gives her an individual identity. From the social point of view the self is expressed at level of group and will at the personal level. The personal identity's based on idiosyncratic life experiences and individual traits that make each individual distinct from others. Whereas social identity is refers to the identity of the individual as social members. Identity involves reference to the essential self, including values of behavior, attitude, experience and belief of the individual as a social member rather than a simple reference to mere appearance. That includes not only the individual's evaluative and effective components such as self-evaluation and self-esteem but also the society's recognition of her. The loss of one or more attributes of recognition for instances, one's job, title or prestige, definitely threatens the self of the individual.

But in our society women have to depend upon men for their identity i.e. the social definition of, who they are and which occupation they should take. Women's life and self is constructed by the patriarchal society. When she is born, it is the father who decides how his children should be brought up and known in connection with her father and after marriage and religious life in connection with her husband, children and religious name. Alka Sexena in this regard observes that:

Women are indeed living at the mercy of men at present; a woman's identity depends on the man who comes in her life lies in the hand of her father, husband or son, depending on whether she is unmarried,

married or widow. The men determine her fate, make decision on her behalf and decide what is good or bad for her. (23-24)

Before marriage woman is brought up by her father. So, she is known through her father. Even after when she doesn't marry, father determines her fate, make decision on the behalf and decide what is good or bad for her own self. So, in this novel *The Nun's Story*, Gabrielle Van der Mal has to choose religious life (nun's life) and have to leave her boyfriend Jean. But she subverting the patriarchal standards and tries to create her own self by making successful exit from of religious life to worldly life.

In Kathryn Hulme's *The Nun's Story*; the protagonist of the novel Gabrielle Van der Mal is representative of all female in a quest for self under the oppression and exploitation. Male dominated society has always repressed the feeling, desires and dreams of the female.

An important figure in the rise of the modern feminism was Simone de Beauvoir who wrote well known book the *Second Sex* in 1949. In this book she reads the whole human history which has done injustice to woman because woman have been relegated to secondary position to man. A mark of otherness is; one's instability to shape one's psychological, social and the cultural self. Beauvoir says:

One is not born, but rather becomes a woman. No biological, psychological or economic fate determines the figure that the human female presents on society. It is the civilization as a whole that produces this creature, intermediate between male and eunuch which describe as feminine. (295)

Paternalism regards woman as other to man. The mystical otherness of women has nothing to do with nature. The otherness is cultural construct. A female becomes woman after her birth. There is nothing womanish is her. It is the male discourse that

defines women giving them patriarchal identities. Women have always been thought of and treated as an object which regards woman as a second, inferior and weaker sex.

Similarly in this novel all the female characters are treated as other, inferior, weaker sex and devoted to their 'Living Rule'. Specially the protagonist of the novel Gabrielle Van der Mal is dominated by her father and the living rule and treated as inferior and weaker sex. She has no agency in her family. In her child age, her mother died and grew up with her three brothers and her father. Narrator of the novel says "she had never been a child. Her three brothers had been children but she had been replacement for the mother who had died so early that only she could remember her face" (25). In male dominated society women are constantly subjected to gender discrimination and differentiated as secondary object. They are not given equal rights and freedom of speech and choose own career. In this novel Gabrielle Van der Mal is dominated by her father and she does not have her own choice of freedom. In this regard, the narrator states:

He never mentioned the convent or gave her a chance to tell him that it was not Lourdes or schoolgirl admiration for any nun which had brought her here, not heartbreak because of his refusal to let her marry Jean (because her mother had died in asylum and her doctor father not put upon her the risk of reproducing madness), but the pressing sum of them all. (11)

For this statement Gabrielle Van der Mal says, "[...] and may be, even, *cher papa*, she whispered to the close door as she passed it, may be even a calling to the vacation because of the way you brought up" (11).

The mentioned lines show us that the father who is doctor by occupation decides to her daughter be a nun and should not marry to Jean because he can not put

upon the risk of reproducing madness without listening to his daughter and the daughter Gabrielle is so submissive that she accepts it because she brought up this way. She does not have any right to marry her chosen husband, occupation and speak about what she wants for her self. Further more in the case of praying, Gabrielle remember Jean and pray. She says:

I'm going to miss you wide wild world, Blessed Lord, she whisper tremulous, possibly even more than the man who opened it up for me. I must not have loved him enough to fly in the face of Papa's disapproval. I must have loved Papa more...or was it simply that old-fashioned obedience to a parent's wishes gave me strength to resist? Obedience... its key word in this sanctified place, so they tell us. Am I just one small step along the obscure way to You for having been able to obey Papa instead of my heart? Obey... it has *audire* in its root. Audire... to hear, to give ear to. (13)

In above lines Gabrielle confesses that she'll miss Jean in wide wild world and she must have loved Papa more than Jean because of the way she was brought up. She can not fly with Jean against the will of her father and her self and further she give the definition of 'Obey'; "Obey' the word comes from the root word called 'audire'. It's meant to hear, to give ear to. She questions her own self because she comes from male dominated society where 'obey' is the lovable or dearest and respected word. This shows how patriarchal society treats female and rules over them. So that women know the full meaning of 'obey'. Similarly, above lines clears us that Gabrielle knew what the 'obey' mean and from which word it come.

Though Gabrielle had also desire to do work in secular and live life by herself but she have to work and stay in religious world and its rule and regulation. Gabrielle

says, “My Waterloo, Gabrielle said again to herself. But I’ll smother every voice that talks back to destroy my inner quiet. I do not know how I’ll do this but I will. All for Jesus” (17).

Gabrielle is in conflict between her inside and outside being. She says it is the ‘Waterloo’ war because it is not her choice to be a nun and obey each and every rule and regulation of nunnery life. Therefore it is the big war for her and she does not know how to stop her inner voice but she’ll try to do her best for the sake of Jesus and her father. So, she practices the nunnery life to become a nun and she would be expected to shake from her hands in the nursing knowledge that Sister William had trained her. In nunnery life Gabrielle have to wake up at four o’clock in the morning and sleep on the sacks of straw. She has to do daily Bible reading, devotion, prayer and spent time in isolation as ‘Living or Holy Rule’. She has to give her fine gold pencil for the charity to poor the people, this pencil she got from Jean, her boyfriend, which she had kept in her skirt’s pocket. Sister Margarita spoke softly when she came to cutting of the hair which detaches them from worldly appearances. Sister Margareta says that “The hair is the chief adornment of women in the world” (38). The Reverend Mother tells each and every novice that nunnery life is not easy and warns them about the difficulties that lay ahead. Reverend Mother says that “It is not easy life to be a nun. It is a life of sacrifice and self-abnegation. It is a life of against nature” (28). By knowing this, Gabrielle is doing her best as nun.

The 20th century feminist writer Virginia Woof in her book *A Room of One’s Own* argues that:

Women are supposed to be very calm and generally: but women feel just men feel; they need exercise for their faculties and a for their efforts an much as her brothers do; they suffer from too rigid a

restraint, to absolute a stagnation, precisely as men would suffer; and it is narrow-minded in their more privileged fellow creatures to say that they ought to confine themselves to making pudding and kitting bags. It is thought to condemn them, or laugh at them, if they seek to do more or learn custom has pronounced necessary for the sex. (72)

Though women are supposed to be calm generally but they also feel as men do. They also need exercise for the development of their creativity as their brothers do. If a female is provided opportunities and is put the situation as same as that of male, she can think like a male. That is, there is no difference in terms of mental capacity. But in patriarchal society women are considered to do household activities, bear child, serve the family and remain away from outside affairs like decision making, understanding politics, working for earning money and getting an education. Similarly, Gabrielle grows in a society where nunnery and religious life counts for daughters whereas parents become proud for themselves that they give their daughter to the God.

Gabrielle's name changes as Sister Luke for or according to Holy Rules of nuns and before vows Sister Luke earns her nursing degree, a diploma in psychiatry. Becoming a nun as Sister Luke after taking vows; she has to join the School of Tropical Medicines. Sister Luke knows that the passport her Order required for nursing supervisors in the Congo. With a lot of labor and humiliation with her fellow nun called Sister Pauline, she passes fourth in the class of eighty. Even though, Sister Luke does not take any profit for this; Sister Luke says, "And I do not know, ma Mere, who inspired the answer to the question. She looked at her parchment. Nevertheless, this is not mine. It belongs to the congregation and any salary earned

through it” (94-95). Sister Luke is an intelligent nun and she clearly knows the nunnery life is not for own self but the life for congregation and others.

Virginia Woolf argues that “Luck up your libraries if you like: but there is no gate, no lock, no bolt that you can set up on the freedom of my mind” (79). She argues that though patriarchy always denied creative capacity of a female, creativity is open to all because mind does not know the sex. Though there are significant differences between male and female in terms of their experiences as opposite sex, if a female is provided opportunities and put in the situation as same as that of male, she can think like a male. She even believes that women had always faced social and economic obstacles. Women can freely develop their artistic talent if they achieve social and economic equality with them. Similarly she argues that women do not have money and room of her own. The social and economic obstacles before them always obstructed the women’s creativity. Patriarchal society has prevented women from realizing their creative possibilities.

Sister Luke first listens about Congo in mother house then her fellow nun Sister Pauline, who directly come from Congo. Sister Luck so much fascinated towards Congo; she thinks that “ This is the Congo that I can make mine. This is the wide horizon that I can pray for in my work for God” (80). Thus we know that she has feeling to make her own to Congo and stay at wide horizon; The thinking or feeling that men always have as Virginia Woolf argues that the same feeling both male and female have. And further more, she delays few years to go Congo because she is young enough to go wildly place like Congo according to the elder nuns. Instead of Congo she has sent to the mental diseases sanatorium which is also run by nuns and this is in southern part of Belgian. The Superior General doubtless wishes her to have actual practice in mental nursing so as to make her more valuable in Congo service.

She has no own choice. So she goes mental diseases sanatorium where she do her best as mental nurse and in the asylum she has got an accident with mental patient called Archangel. She has see suicide case of Sister Marie and grand farewell of Sister Marie. After taking the last vows she is sent to Congo mission hospital where she gets opportunity to learn more about medical treatment through Doctor Fortunati and this is the time for her innovation work. With the help of her superior Mother Methilde and Sister Aurelie attend the operation one of the father's broken leg when Doctor Fortunati has leave for three days. After there days when Doctor returns from his leave and he has informs the case than he absorbs the father's broken leg and find it is done well. In this regard Doctor Fortunati says:

Nothing more could have been done Sister. The Doctor straightened up with satisfied sigh. You have not only saved the father but also his leg. In forty-eight hours we can put a continuous drop on it. It might take a year ...but he'll be walk again. (162-63)

Here the given lines show that being a nurse; she can do the work of Doctor. She has the same potential as men have. Therefore Virginia Woolf argues that, "lock up your libraries if you like; but there is no gate, no lock and no bolt that you can set upon the freedom of mind" (79).

Sister Luke has religious life as will as innovation mind in it. She trains the dressing boys soon after her return to work and made Emil her deputy. Both innovations brought up the spotlight among the patients, doctors, nurses and nursing nuns. She is the free minded woman. So she thinks:

The chief incharge of nursing in the hospital had always had a nun as deputy, as she had been given Sister Aurelie. But why a nun? Why not

old black Emil, who has seen generations of us pass through this hospital and knows as much as about nursing as any of us? (168)

The above lines shows being a woman Sister Luke is not dumb rather she is active and intelligent as well as rational thinker and she is fully determines to make Emil her deputy and make Sister Aurelie free to work in maternity pavilion and also breaks the rule of being nun deputy. So she informs to her superior Mather Mathilde. Sister Luck says:

I'd like to make him (Emil) my deputy. Then we can free Sister Aurelie for total time in the maternity pavilion. Were Emil my deputy, moreover, all punishment of the colored staff would be dealt out by him instead of by the nuns and I think this would be good. Only a handful of us for those three hundred beds...we have more to worry about than the trace of samba on a black boy's breath, *ma Mere*. (168)

Sister Luke's will grant and she returns to the hospital to hand over responsibility to a black man a responsibility which is nearly equal to her own. In this way, she empower to black boys. When her works notice by Doctor Fortunati, he says "So...you're a teacher too, Sister Luke" (175). And also the white patients of the hospital praise her works before her superior. They say that, "What a teamwork, *Reverend Mere!* You must be proud of your nuns. We could do with a little of this organization in textile mills" (175-76).

In this way, Sister Luke shows her ability of mind and innovation deeds. In first stage her superior so much surprise to see that she is not informed but letter she convince and happy to see such innovation work that done by her one of the nuns. Sister Luke is not chose nunnery life but being a nun, she has successes to show her intelligent. In this regard Doctor Fortunant says: "To remind you always" he said,

“that you are an excellent nurse” (177). Here, patriarchal like a Doctor Fortunant accepts her intelligence. Though, Holy- Rule is barrier for creating her identity; she becomes a successful to create her own ability and identity as nursing nun.

The term patriarchy has been derived from the Greek word patriarchs, “head of the tribe.” The principle of patriarchy appears to be two fold: male shall dominate female and elder male shall dominate young. Patriarchy is a cardinal concept of the second wave feminists, who define it as “system of social structure and practices in which men dominate, oppress and exploit women (Wably, 214). The feminist concept of patriarchy as a widespread social system of gender dominance involve in the concept of emerging North American and European women’s liberation movements and the intellectual and social system and structures-capitalism and racism. Kate Millett in her groundbreaking book *Sexual Politics* (1970) introduced the feminist use of patriarchy. “The term patriarchy derives from the Old Testament, paternal rule of a family, tribe or church and patriarchy is a formal sociological or dominates by the elder male” (30).

According to the radical feminist, patriarchy is a “sexual system of power in which the male possess superior power and economic privilege” (Virginia Woolf, *A Room of One’s Own*). Patriarchy is “the manifestation and institutionalization of male domination over women and children in the family and the extension of male dominance over women in the society in general” (Millett, 33). It implies that male hold power in all the important institutions of the society and women are deprived of access to power. It does not imply that women are either totally powerless or totally deprived of rights, influences and resources. Perhaps the most popularized expression of the radical feminist theory of patriarchy has been in the interconnected realms of reproduction, sexuality and violence. The feminist analysis of rape radically re-

conceptualized men's sexual assault on women and as a political use of violence that regulate and punished women and maintained patriarchal power. The radical feminist theory of patriarchy often are viewed as theories of ideology, analyzing the ways that male domination is fostered and perpetuated by culture, religion as well as socialization and psychic development. Many of the large scale discussion of patriarchy have emphasized the role of male dominated religions, male principals and patriarchal attitudes and characterized the patriarchal world views that one can finds on dichotomies or binaries, hierarchies and power. Other feminists have interpreted patriarchal as one worldwide system. For these feminists, male dominance over women represents the original social hierarchy, template from which other forms of exploitation of nature can all be seen, in this vie, as predicated on an initial domination of women by men. A vision of patriarchy as global and universal also informed the efforts of first world feminists to work with women internationally, especially in the South, and to establish "global sisterhood" in a struggle against a presumably similar – if no single form of oppression by gender.

As whole feminist scholars have define patriarchy as the rule of father including rule of older men over younger men and father over daughter as will as husband over wife. For Kate Millett, "Patriarch's chief institution is the family" (33), and the family is main importance an agent of socialization; the primary social institution through where children learn the values and expectation of their society. Thus it is within the family that boys and girls first division of power, rule and the sexual division of labor, it is through the example and domination of their parents that they are first taught the role, temperament and status appropriate to their sex.

Similarly in *The Nun's Story* Gabrielle who turns to Sister Luke as nun, for the sake of her father. Mostly she suffers from her father, who is well-known Belgian

doctor. Within the family, she is brought up patriarchal environment. Therefore she is so loyal to her father decision. She also tries her best to obey and do according to Holy-Rule. When she is studying Tropical Medicines; she got humiliation towards her fellow nun and she tells these things to her superior mother. After hearing her inner struggle her superior mother suggests her that will she fail her exam to overcome from her inner struggle. As soon as she hears this kind of suggestion, she feels more depress and she memorize her father and then she imagines:

She saw herself standing before Doctor Goovaerts and the examining board, making wrong answers to questions while her father's friend gazed at her with unbelief looking down a microscope at the filaroid worm *Loa loa* and writing *Wuchereria bancrofti* on her slide. Her father's face came clear into the objective, bewildered, and shamed by her failure. (86-87)

From the above lines it can be argue that how Sister Luke's father dominate not only her life but also mind. Her father wants her to do according to his wish and gain success so that he will boast. If she fails to do that, she imagines the face of her father such as full of bewildered, shocked and shamed. Her superior mother wants sacrifice from her in sake of her own status. In patriarchal society the status of women is not better than slaves. Their position is relegated to the secondary position to male sex. They are not allowed to speak with their family member's view. They are not permitted to go in public place and take part in any affair. Neither are they allowed to make their decision by themselves. Kate Millet in her book *Sexual Politics* argues that:

The relationship between the sexes has been the based on power, and that they are therefore political. This power takes forms of male

domination over women in all areas of life: sexual domination is so universal, so ubiquitous and complete that it appears natural and hence becomes invisible so universal so that it is perhaps the most fundamental concept of power. (25)

In patriarchal society, the relationship between the sexes has been of power. Male have always power over female and they dominate female. In this novel *The Nun's Story* also the relationship between the male and female is based on power. All the male characters in this novel have a power over female characters. Sister Luke's father imposes his will over her and after the death of Sister Luke's mother; she gets replacement for the mother and she had never been a child but her three brothers. And her father sends her to the mother house to become a nun. Even though he does not took the responsibility as father and mother to his sons. Instead bearing his sons, he brings another woman called Tante Coletter, who is his spinster. Thus, Sister Luke's father frees all the responsibility towards his children. Similarly Sister Luke also dominates by Holy- Rule and the doctor of mission hospital. The doctor name is Fortunati who is Chief surgeon, obstetrician, tuberculosis, cancer and malaria expert. Doctor Fortunati is a witch doctor in the eyes of the black nurses and Beelzebub in the eyes of the nun nurses. Sister Luke has to assist him because the other nurse is death. In the beginning of assisting him, he does not complain her religious life and let her go after one or two operation to pray in chapel and her religious work but in letter day he called her for every emergency and there were many in her first months. He sends Emil to fetch her out of chapel when he can not find her. Once when the doctor summoned her for a matter she think he can have wait another five minutes and permit's her to finish an Office with the sisterhood, she mentions the fact to the doctor but the doctor turns sharply. He says:

You may be in a convent but I am not. When I want you I want you.
 You are paid by the government and therefore at its disposition. They
 don't pay to pray but assist me. His eyes were bloodshot in the Kivu. If
 your Superior allows you to give for two, it means that you have to
 give twice the time to the hospital, and it means one less at prayers.
 (165)

The above lines show that how fearful and self-orient patriarchy is. How much rude and selfish is Doctor Fortunati. Sister Luke informs to the doctor that she will come after five minutes however he can not wait and sharply says, "when I want you I want you", that woman is like an object or his property. Doctor Fortunati could say so because patriarchy society taught him because further he says, "You are paid of government and therefore at its disposition. They don't pay to pray but to assist me". The entire society is patriarchy even government. In this regard Kate Millet in her book *Sexual Politics* argues that:

Under patriarchy the female did not herself the symbol by which she is described. As both the primitive and the civilized worlds are male worlds, the ideas which shaped culture in regard to the female were also of male design. The image of women as know it is as image created by men and fashioned to suit their needs. (46)

So in the novel *The Nun's Story*, the main character Gabrielle who turns into a nun and takes a new name, Sister Luke. She is the by- produce of her father and need of the nuns, mission hospital and Doctor Fortunati or another word, she is the image of woman that male desire. So in patriarchal society female are not only dominating in family but also out side of family. However the first step or main institution is family

from where child is socialized. As Kate Millett in her book *Sexual politics* argues that:

Patriarchy's chief institution is the family. It is both a mirror of and a connection with the large society; a patriarchal unit within a patriarchal whole. Mediating between the individual and the social structure, the family effect control and conformity where political and other authorities are insufficient. As the fundamental instrument and the fundamental unit of patriarchal society the family and its roles are prototypical. Serving as an agent of the large society, the family not only encourages its own members to adjust and conform, but acts as a unit in the government of the patriarchal state which they are granted legal citizenship, women tend to be ruled through the family alone and have little or on formal relation to the state.(33)

Family is the main institution of the patriarchy. It is primarily, maintained by process of conditioning with childhood socialization within the family and reinforce by education, literature and religious to such an extent that its value are internalized by man and woman. In patriarchal society female are oppresses within their family members and taught to be oppress as well as outside of the family. Likewise, in this novel *Sister Luke* who is now a nun, she has suggests to internalizing the Holy-Rule by Mistress of Novices. The Mistress of novices says:

Now, Sister Luke, she said, you go forth. Have always an open heart for your Superior. As for your new community, begin with it each day with a review of your sisters. Some you will like some of you not. For those you may instinctively dislike, try to do some thing. Remember

... the golden rule for antipathy is to ask to do a service for the one your spirit withdraws from.

Further more Mistress of Novices asking her submissive attitude toward the new community and suggest doing all things like a donkey. She says:

There is no surer way conquering both yourself and her. In your new community you will be one of the youngest in the life. Take every duty you see uncovered. Replace the pot-washers when one is ill. Do all this simply. Let no one remark it, only God. And for your self, she said more slowly, for a doctor's daughter accustomed to comfort and social position; try to be the little donkey of Jesus who goes his way without prodding. Take up every burden without inner murmuring. Take it like that little donkey that carried the hope of the world up the stony slopes of Jerusalem. (74)

The above mention lines show how emotionally the Mistress of Novices enforces the will of nunnery rule or so called Holy-Rule. Moreover we can see more discussion between the Mistress of Novices and Sister Luke. Sister Luke says:

“This is not my discipline, Sister. Mine is the common life, the community,” said Sister Luke. It was a relief to talk frankly for once, to lay down simple words of fact without all the circumlocutions of convent etiquette.

“But of course you have seen that.”

“I always thought you very adaptable, Sister Luke. You were one, of the few who never asked to be excused.” (73)

Here we find how the Mistress of Novices remembers the law or Rule of nun to be moderated life to Sister Luke and Sister Luke frankly says her inner feeling to Mistress. And in the eyes of the Mistress of Novices, Sister Luke is one of the nuns

who is very adaptable to each and every Holy-Rule, who never asks any excuses. So we see clearly that family is primarily maintained by education, literature and religion to such an extent that its value is internalized by man and woman. In case of Sister Luke, she is now a nun made by her father and practicing nunnery life or religious life under the Holy- Rule. Kate Millett argues, “Patriarchal religious could consolidate this position by the creating goddesses and constructing a theology whose basic postulates are male supremacy, and one of whose central functions is to uphold and validate the patriarchal structure” (28).

Thus in patriarchal religion could consolidate this position by the creation of a male God or gods. In this regard Sister Luke has been trying seventeen years to do her best in religious life and obeying all rules and regulation of convent or nunnery life. She could not find her self rest in it. During the months of trial that the harder she tries, the more imperfect she became. The note-book in which each morning she recorded her first examination of conscience, as does by every other sister in the same bell-bracketed ten minutes wherever she may be, read like a record of rebellion against Holy rules: such as; runs upstairs, talk after the bell, let door slam, having no spirit of poverty again today in refectory, and still longing for plate instead of wooden plank to eat from etc. For these reasons sometimes Sister Luke would look around the circle with a kind of desperate urgency that sought, in some one of her companions’ faces, a hint of the inner rebellion she herself felt. And frequently she confesses to her own self that, “I don’t belong here. I can’t even conform to the life in the recreation. I’m not strong enough [...]” (34). So the conflict between outward and inward self makes her singularized. Seeing this one of the Mistress tells her and also to her other fellow nuns. She says:

Try to avoid that singularization. Anything that singularizes, whether inwardly or outwardly, is but the self asserting itself, a sign that we have not succeeded in suppressing the old self so that we may be born again in the Christ. (64)

After listening above mentions speech by Mistress, Sister Luke argues inwardly. She says:

Our very life has singularized us, not one from the other but all of us from the rest of the world. Even if we did not were habits of archaic distinction, the singularization would still be seen...in the way we walk prim and stylized, in the way we talk with the possessive *my* and *mine* gone from our vocabularies and the words *I cannot* forever screened from our speech. (64)

The above lines mentioned that the patriarchal society always enforce or dominate the female self for the sake of social intuitions, such as religion, education and other social behavior. From the inner argument of Sister Luke, its clears that, she advocate for rest of same fellow nuns as she says 'we' and also the consciences that intuitive sense of moral i.e. right and wrong which everyone is born but which is also our patriarchal rule that trained and toughened with the daily exercise of it until it has grown from a still small voice to a functioning vital organ within women. Further more for the eyes of patriarchy women are 'other' and always singularized from rest of the world. The 20th century existentialist feminist Simone de Beauvoir in her book *The second sex* argues:

'Thank God for having created women'. 'Nature is good since she has given women to men'. In such expressions man once more asserts with naïve arrogance that his presence in this world is an ineluctable fact

and a right, that of woman a mere accident- but a very happy accident. Appearing as the Other, woman appears at the same time as an abundance of being in contrast to that existence the nothingness of which man senses in himself; the Other, being regarded as the object in the eyes of the subject, is regarded as *en soi*; therefore as a being. (173)

The above lines mention that man does not thank God for he find a friend but he thank God for now he is superior than women and have someone to whom he can posses that his presence in this world, which is an ineluctable fact and right where as women are mere an accident. Further more, the creation of the woman he become subject and self and she become an object and other. In this way existence of woman is nothingness and he finds the way to dominance over women. Though women were other and object, they have no agency in their own family, society and country

Thus the emergence of the feminist theories in 1960s and its chronological evaluation as counter discourse the existing patriarchal discourse create in environment of feminist resistance against patriarchy. Patriarchal society restricted women's freedom and blocked their individual development. The deeply rooted patriarchal cultural foundations of the society were systematically questioned with the birth of feminism. Before 1960s the concept of masculinity used to be taken as privileged over the feminists and feminism. In patriarchal society there is always privileged by masculinity. But after 1960s the margin has been redrawn through the emergence of methodologies which brought crisis in the traditional concept of masculinity. Because of many cause and consequences that are developed on the post war period: such as; late capitalism, radical feminism, practice of homosexuality and decolonization strike the normative masculinity into the state of crisis.

The birth of theories like deconstruction, and post- structuralism played vital role to blur the hierarchy between primary and secondary, male and female, center and margin, masculine and feminine etc. This kind of division also creates hierarchies one or more of the categories are privileged or devalued. Western society considers gender as binary demarcation of human being and their opposite social practices; one as negative and other. Patriarchy concentrates on the gender identity and gender problems. The term 'patriarchy' is defined by Oxford Advanced Learner Dictionary as such, "ruled or controlled by men; giving power and importance only to men." This patriarchal society is always male centered and it excludes women from many religion and political activities and so on. Patriarchal society discriminates within a social system on the basis of sexual membership. In binary opposition to each other: female and male. The relationship between these categories is not an equal but hierarchical one.

In patriarchal society, the tradition of making man feel superior and woman reducing herself, almost becoming an instrument of man's pleasures as well as other, is embedded in our culture indeed in our psyche. Because of the strong social shackles of their upbringing and the prevalent ideas of the womanhood, they might not revolt against the situation directly. But they try to resist the subordination in their ways. Some of which are implicit action and some explicit revolt.

The major character of this novel, Gabrielle Van der Mal who turns to a nun as Sister Luke surrenders domination imposed upon her. She always struggles against the inner self, rule-regulation and gender discrimination. The novel basically focuses upon the female character Gabrielle who is living in a society as Sister Luke which is rigidly patriarchal religious boundary. She revolts against the patriarchal society, religious boundary or the patriarchal religious boundary to create her own self. Her

father and the Holy-rules representative of patriarchal society thus Sister Luke revolt against it. Sister Luke tried her best to bear it but she can not and does not want to discussion further more. She says “But it’s too late for discussion. I’m the end of my struggles” (298). In the patriarchal society daughter is not allowed to go anywhere without permission of her parents but son goes anywhere according to his will.

Patriarchal society thinks that female should be confined only in the four walls of the house or what occupation chosen for them by patriarch, they should be remaining with honesty all the days of their life. So the protagonist of the novel Sister Luke revolt against these kind of norms and values of patriarchal society. She goes against Holy-Rule which set before her as nun and for nunnery life; it is the life chosen by her father. Sister Luke directly tells her inner feeling, struggle and rage to the Reverend Mother. Sister Luke says:

In the beginning each struggle seemed different from the preceding. No two ever seemed for the same cause, until they began to repeat and then I saw they all had the same core. Obedience! Reverend Mother. Obedience without question, obedience without inner murmuring, obedience blind, instantaneous, perfect in its acceptance as Christ practiced it... as I can no longer do. (293)

Here she confesses that, she no longer obeys and does the things according to the Holy-rule. Further she says:

My conscience asks question, Reverend Mother. When the bell calls to chapel and I have to sacrifice what might be the psychological moment in a spiritual talk with a patient, my conscience asks which has priority . . . it or Holy- Rule. In my mind, I have never been to make this clear. I believe that most of my failure stems from this conflict. (294)

In this lines clear that sister Luke bold enough to express her inner conflict before Reverend Mother. In further she argues, she says:

There are times, Reverent Mother, when my conscience decides I must do something opposite to my Superior's wishes... you remember that tropical medicines examination? Sister Luke's voice rose one note above the calm reading tone. How did I know that that suggestion did not you? Yet even had I known that it had, I could not have failed... not even for you, Reverent Mother. My conscience could not have accepted such a hideous waste of time and mental efforts, nor could I ever have persuaded myself that God would have wished it. There are scores of other examples I could cite, but you know them all. You receive the reports. And when you read Mother Didyma's She smiled bleakly. (294)

Sister Luke's mind so much clear that she knows to whom she is arguing and resisting the Holy-rule. Further more she says:

Late every day for chapel or refectory or both. That's how far this has gone, you see. I hear the bells but I can no longer cut short a talk with a patient who to seems to need me. When I have night duty, I break the grand silence, because that is the time when nature relaxes, gives a little peace and something makes men in trouble want to talk about their souls. And that is the time when reason begins to query the Rule most unanswerably. Why must God's helpers be struck dumb by five bells in the very hours when spirits expand and seek to communicate? (295)

From above lines it becomes clear that female are not 'other' and 'dumb' as the patriarchal society describe and belief. Rather she is rational being as man. With boldly Sister Luke tells her feelings, struggles, rage and confusion. Her struggles had started from the beginning and starting disobeying all the rules and regulation. She goes against it because she thinks and had confusion about whether she gives first priority to so called Holy- Rules or to the patient. She told all these things before the most elderly person of the convent which is not allowed or prohibited in patriarchal society. This is also a kind of revolt against patriarchal norms and values. Similarly, Sister Luke also resists against the father or priest of the chaplain. The father to whom Sister Luke confess each and every things instead of her superior and she also told him that no longer she lives as nun and she wants her vows back and live a worldly life. So learnt all her desire, he suggests that "wait a little more, won't you? Make a novena to our Blessed Virgin. She always works miracles, haven't you noticed" (289)? For this suggestion she resists silently. Sister Luke says, "I'll wait a little. I'll wait because you asked it. I'll say a novena againalso because you asked me to. But nothing will happen ..." (289).

These lines mention that how the father wants Sister Luke to wait a little for the sake of Goddess Marry and she know nothing could happen but as father said she will wait. However she does not see any way except resist.

Simone de Beauvoir who is the 20th century existentialist feminist in her famous book the *Second Sex* argues that:

[...] humanity is male and man defines woman not in herself but as relative to him; she is not regarded as an autonomous being. Michelet writes: women relative being ... 'And Benda is most positive in his Rapport d' Uriel: The body of man makes sense in itself quite apart

from that of woman, where as the latter seems wanting insignificance by itself ' [...] Man can think of himself without man; she can't think of herself without man; And she is simply what man decrees; thus she is called 'the sex', by which is meant that she appears essentially to the male as a sexual being. For him she is a sex-absolute sex no less. She is defined and differentiated with reference to man and not he with reference to her; she is incidental, the inessential as opposed to the essential. He is the subject, he is the absolute-she is the other. (288)

Paternalism regards women as 'other'. They treat women as weaker sex or second sex. So othering the female, patriarchy accepts devotion from female and makes her subordination. The female is always an 'other' and 'second sex'; it is a denial of selfhood or subjectivity of a female. So, as an 'other' she is supposed to devote herself to a male to empower the self of a male. This other is dependent, secondary and margin. For patriarchy the female as 'other' is necessary only to serve the self of a male, to identify the male. Women are considered as the essential 'other'. Patriarchal notion expects women to be 'other' and object. Male is considered as subject who is assumed to represent humanity in general. Similarly in this novel, all the female characters such as Sister Luke, Sister Luke's mother who is died so soon that Sister Luke could not know clearly her mother face and what the cause she died never told to her. Mess Tante Colette has to take responsibilities of three sons of her brother for the sake of her brother. Thus Sister Luke, Sister Luke's mother and Tante Colette are regarded as weaker or second sex. But they resist against male dominated society. At the same time Sister Luke go against her Reverend Mother's request to come visit the mother house. Sister Luke says:

No, Reverend Mother! No, I prefer to remain here. The mother house is for me, such a citadel of perfection as to be almost unreal, Reverend Mother. This is the reality of convent life! It is here where the reality is, Reverent Mother. This is where I must fight it. (295)

The above lines show that Sister Luke twice says 'No' to Reverend Mother as resist to her and the whole patriarchal society. And also clear that Sister Luke is freedom fighter. Simone de Beauvoir in her groundbreaking book *Second Sex* argues in this regard that:

[...] once she cease to be a parasite, the system based on her dependence crumbles; between her and the universe there is no longer any need for a masculine mediator. The curse that is upon women as vassal consists, as we have seen, in the fact she is not permitted to do anything; so she persists in the vain pursuit of her true being through narcissism, love, or religious. When she is productive, active, she regains her transcendence; in her projects she connection with the aims she pursues, with the money and the rights she takes possession of, she makes trial of and senses her responsibility. (689)

The above lines show that in patriarchal society where women thought to be curse and second sex. Women are not permitted to be free and to do anything. However once she ceases to be a parasite, the system based on her dependence crumbles. Women are so much determined to do whether she likes, than no-one spots her. She can able to find her self and wills of life. By the resist against patriarchy Sister Luke crumbles the dependency and frees herself. When she is going to sign up the nunnery life her Superior mother Didyma wants to lure her but she refused. Her Superior mother Didyma says:

“Is there nothing, Sister, that we can do.”

“Nothing, ma Mere”.

“You would not consider having one more talk with the Reverend Mother Emmanuel before sighing?”

“No, ma mere...it could bring only pain to both, of us [...]”, “Because my decision is irrevocable.” (306-7)

In this way, Sister Luke goes against the traditional norms and values and fought for her own self and gender equality. She longed for her freedom through the great emancipation. She makes a decision to leave nunnery life or spiritual life and decided to go worldly life. For religious life, one should forget own self and totally surrender to the God; no-more arguments, question, murmuring and blindly support it. Sister Luke go against it; because she thinks as man does; her father chose the nunnery life for her but she chose worldly life for her own self. Sister Luke does not get her self and identity in nunnery life rather she gets humiliations and singularization. She has no agency in family and nun community.

In patriarchal society a woman is not allowed to go against father’s will, make decision , think rationally and be independence but Sister Luke goes against all the traditional rule and regulation. She says “I must go now” (316). Sister Luke does not want to loss any second for her freedom of self after sigh out from nunnery life. So she is hurry for her photo-shot to civilian identity card at the shop of photo studio where she sees her self in the mirror after seventeen years and admired it. Thus Sister Luke resist against the traditional norms and value.

III. Assertion of the Female Self

After analyzing the novel in detail, the researcher comes to the conclusion that Kathryn Hulme's *The Nun's Story* deals with search for female's self. It basically focuses on female character Gabriella who turns into Sister Luke as a nun and exit from nunnery life in her own name and self. Gabrielle who is representative of all female in patriarchal society who is prevented from search her own self. She has a strong desire to be free from nunnery life where strong restricts to listen inner voice and do what the conscious wants. Gabrielle's father, her Mistress of novice, her superiors, her friends, the priest to whom she confess each and every things instead of her Superior and Reverend Mother. All can be seen as the representative, conservatives and superior to the women around them.

Gabrielle's father practices a form of oppressor over his daughter Gabrielle; he chooses her a mother as take-care her three brothers when her mother died, without asking the will of her he choose nunnery life for her and refuses to give marriage to her boyfriend Jean. Her Mistress of novices always taught about Holy- Rule and when anyone forget or do not obey, they set culpa for them. Her superior also supervises her way of nunnery life and some time suggests failing exam to over come from humiliation. The priest does not want to let her go from nunnery life to secular life in search of self. Her Reverend Mother also does not want to let her go in search of self rather she wants her to stay mother house and serve the lord in every aspects of life to following the Holy-Rules.

The protagonist of the novel, Sister Luke does not surrender to domination imposed upon her. She has strong desire to free from convent life which is successes at the end. She has also success in nursing occupation as being a nun. She has given equally position to the black old man Emil as Captain and makes a team of black-boys

as nurse. She rebels against her father ironfisted patriarchal rules and regularities. She has also rebels against Holy-Rule, as being a nun-nurse; she has to keep quite in night duty rather she is talking with patient over night, her conscience ask question whenever she has to work without question and murmuring. In the midst of nuns and the Holy-Rule makes her singular or alone. She struggles through her life to show that she too exists and has feeling, desires, and longings. So she decides to leave nunnery life which she does not find true meaning of self and chooses the life of worldly. Without wasting a time she goes to photo studio make her civilian identity-card after the signing out to the nunnery life.

It is the great steps to take own vows back and go against the patriarchal norms and values which is done by the major character of the novel i.e. Gabrielle Van der Mal. Further more, in Photo-studio Gabrielle saw her own face after seventeen years then she admire it which is against the Holy-Rules. In the nunnery life; self has no meaning and it is just an object and an instrument. Similarly in patriarchal society women are mare flash and 'other' and 'an object'.

This study concludes that to break the walls and bonds of patriarchy is not an easy task: it proves that female can also do what male can and create other potentiality as male do. Patriarchal society always take female as an object whereas male as subject; female as dumb and male wise. Basically in this novel females are victimized by domestically, mentally and spiritually but they resist such things. At the same time this study explores the woman's strong desire for creating her own self through her own action and courageous steps. It also shows that consciousness in women to liberate themselves from the male created notion which subjugates women character like Gabrielle or Sister Luke and Sister Marie (who commits the suicide) either through the silence or going against conventional norms and values

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