

## **I. Introduction: Mukhtar Mai's Resistance against the Violence upon women**

This project focuses on Mukhtar Mai's *In the Name of Honour*, a memoir of women violence in Pakistan. In particular it exposes the rape of Mai, Dr. Saiza Khalid, and Kausar, but in general it portrays all the forms of women violence in Pakistan underpinned by the casteist and religious hegemonies. The two characters Shakur and Mukhtaran are facing the difficulties by the upper Mastoi caste and police administration. Mukhtaran is doubly marginalized by both patriarchal and caste ideologies supported by patriarchal religious values and beliefs standing against the repressive patriarchy, she challenges the conformist patriarchy by educating the women to subvert the practices that controls women's subjectivity.

This memoir presents the pathetic condition of Muslim women, who are the victims of casteism and Muslim patriarchy. It is through culture, religion, casteism, patriarchy tries to subdue females. For instance, because of the tribal pride of honour, the people of Mastoi caste accuse Shakur of having an illegal affair with Shalma. After accusing him of rape, the clan kidnapped, beat, and sodomized to humiliate Mukhtaran. Because of the tribal honour, tribal council decided to punish her family ordering that she be gang raped. For the Muslim society rape is a great insult of women, similar to death. However, she becomes the first women in her country to reclaim her honour by fighting against all forms of repression including the gendered tradition and police administration.

This memoir, *In the Name of Honour*, is a story told by a Muslim lady who have been, beaten, raped, imprisoned and terrorized within the four walls of patriarchy. It reveals the heart breaking situation of Pakistani Muslim women like Mukhtaran, Dr Saiza Khalid, Kausar, Zafran Bibi and Christian women. Mukhtaran is an illiterate woman from so called lower caste who is raped by a upper Mastoi gang

because of their tribal pride of honour. Likewise, Dr. Saiza Khalid, a cultured woman of thirty two is working as a physician who is also gang raped and separated from her child and husband. Kausar is also the victim of patriarchy, is raped by a gang in the Memoir, who is the mother of her daughter and also she will soon give birth to second baby. In the same manner, Zafran Bibi, and a Christian woman are also the escape goat of their society. Zafran Bibi, a young woman of twenty six, is raped by her brother in law and made pregnant. In the other side the Christian woman who is married with Muslim boy got suffered from Muslim culture and Islamic extremist because she is a Christian. The Islamic extremist kidnapped her daughter Maria and raped her by imprisoning in dark place for month. Now their life is in danger.

However, the writer also shows one of her lady character Mukhtaran in a role of resistance, who defies castiest, orthodox religious based law and judgment by educating the illiterate women and by teaching skill for them. For her, education is necessary to overcome from such suppression. So, she opens the school by taking the help from the government authorities and the donations from NGO's and INGO's. By giving education and skill to women she tries to explore female existence in the Muslim society. Ultimately, she believes that the only way to fight feudal attitudes was to educate peoples. For her, female bonding is also necessary to overcome from such domination and suppression of patriarchy.

There are almost dozens of stories that entails the poignant condition of women. They have become the victim of feudal Mastoi upper caste and cultures. These castiest based communities regard Mastoi as upper caste whereas Gujar as lower caste. They mark females as the secondary thing. It means women are the "Other": whereas males are at the center. Males are powerful, that means they can do whatever they can desire. The man sometimes organizes the gang rape of an innocent

young wife and mother if she goes against his will. So, women are in the midst of suppression in Muslim society in Pakistan.

The women in this memoir have become the victim of domestic violence, tribal violence, honour based crimes and forceful marriage. In Muslim communities, females are compelled to forceful and child marriage. Girls are not supposed to choose their husband. Girls also are not allowed even to look at the face of male. If the girl does not admit to marry whom their family chooses, they are given several punishments. This is to say, females are compelled to suppress their desires and aspirations. Just like the amputated bird can not fly, females can not go crossing the four walls. If a boy or girl marries without compromise of their family they are compelled to exile and stone to death. Here in the Memoir a boy Faheemuddin, of the Muhajir caste and Hajira, of the Manzai caste got married. But Hajira's father had opposed the match and her brother and uncle attacked and killed them. The protagonist Mukhtaran is the representative woman who is gang raped in the name of honour. This memoir shows that rape insults and kills the women. But on the other hand, it gives the way that one should fight with enemies to overcome the suppression. Here in the memoir, for the existence of women a peasant woman sacrifices her body. She defies patriarchy by killing herself, as does her mother instead of bowing head in front of Patriarchy. Mukhtaran who was gang raped by four people, instead of killing herself she defies patriarchy by fighting against the traditional rule and government authority. She fought for the existence of women.

Patriarchy treated women like an animal whose duty is either to serve or entertain its owner. But it does not mean that females always bear whatever their families and society say and do. This project brings the suppressed women characters within the preview of critical analysis and shows the patriarchal domination. It also

shows how Muslim women in Pakistan have undergone severe forms of patriarchal oppressions based on casteism and orthodox religion that prioritize high caste and men over low caste and women so much that the women are merely treated as the objects of fulfilling their lust.

During the course of time, females become conscious about their domination and revolt against the dominating factor, through female agency as a power. Here in the memoir, Mukhtaran is in the cross road after being raped. She meant to challenge patriarchal society by suicide but later she became aware that it is not the ultimate solution. To challenge the society one must fight their oppressor. She believed that the only way to fight feudal attitudes is to educate people. So, she opens the school for girls.

Mukhtar Mai's memoir *In the Name of Honor* does not only show the gendered violence perpetuated on women in Pakistani society underpinned by the biased ideologies of casteism and orthodox religious beliefs, but also parallel shows the strategic resistance and possibility of liberation from such multiple layers of subordinations. Mukhtaran is raped because she has rejected the marriage proposal of tribal council *Jirga* her with Mastoi boy and her little brother's with 28 years Mastoi girl Salma. Despite of such suppression she makes courage to fight against the power of patriarchal Muslim culture. Mukhtaran receives help from her mother, father, friends, and international authorities. With their help she paved the way to freedom for suppressed women. She got international glare. It also shows that women of different caste, religion and nationality suffer differently as the oppressive patriarchy gets take its different forms from different ideologies such as casteism to religion in case of this study. It is contrastive with western feminist notion of 'sameness' and 'homogeneity'. The western feminist assumption that all of us of the same gender across classes and

cultures are socially constituted as homogenous group is criticized by third world feminists. So, problem of women should not be universalized rather should be treated particularly according to the context. Through the above mentioned characters we know that there is the violence and suffering of women but along with this there are also the possibilities of the resistance and liberation despite the severe networking of the different forms of patriarchal tribal oppression.

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

Honour related crimes are the one type of violence that primarily targets women. These crimes encompass a range of manifestations of violence from unlawful confinement, assault, acid burning, rape to, of course the most classic and extreme form, cold blooded murder on the pretext of honour'-Honour Killings. (1)

These lines exposes how Pakistani women are being prey of tribal and patriarchal pride of honour imposed upon the women's body. The rape over Mukhtaran, Dr. Saiza Khalid, Kausar, Zafrin Bibi are its examples.

Likewise, Mohan G. Ramanan in his journal *The west and its Other Literary Response to 9/11'* appreciates Mukhtaran's attempt of struggle to overcome from such same and injustices. He remarks:

Mukhtar Mai is an illiterate Pakistani woman who was gang raped by the enemies of her family as the part of honour tradition of frontier

provinces. Her life began an attempt to come to terms with her shame and to end the gender injustices of patriarchal society visits on Pakistani women in the name of the religion, honour and shariaka law. This is a view from inside, from an insider and it is told to a westerner who in some way is used as an authenticator of the narrative. Mukhtar Mai's slow inexorable rise to fame and honour in a brutal Islamic society is nothing if not heroic and inspirational. (131)

The above mentioned criticism suggests how and why women are victimized and how they struggle to come out from this hellish life in Pakistan. It supports Mukhtaran's attempt of struggling in such dangerous condition as heroic and inspirational. It gives the path for suppressed women to overcome from their suffering. By knowing the story of Mukhtaran women can create female bonding which helps to demolish the patriarchal subjugation of women.

Muralidhar Reddy, in his article "A Women Fights Back" represents the plight of average Muslim women. According to Raddy:

The case of Mukhtar Mai brings to fore the plight of the average women in Pakistan who continue to be victims of discriminatory laws and harmful customary, but the image conscious military establishment wants to keep her out of international glare. According to the Human Right commission of Pakistan, in 2004 there were 450 cases of "under killings" (a practice where women are targeted for allegedly bringing bad name to the clan). (3)

From this criticism it is clear how women in Pakistan are suffering even from social and legal institutions. It also unearths the military attitude is patriarchal that orders her

name be put on the exits control list, they accuses her travel outside Pakistan could tarnish the image of the country.

Similarly, Karin Carmit Yefet argues, "A path to freedom from tyrannical marriages is a key factor in promoting women's quality in social, political, and economic arenas" (220). It suggests that free from tyrannical marriages is free from suppression and oppression of patriarchy which gives the way to freedom and plays the important role to change the society. Marriage as a factor in promoting women's oppression is being challenged by Mukhtar Mai who takes divorce and fights for equality.

The critical survey of the above mentioned critics shows the different forms and ways of patriarchal domination over women in Pakistan in the name of honour and pride. However, they fail to show the intricate network of casteism and religious ideologies functioning as the ideological base of patriarchy. In this context the issue at the hand carriage the weight for further research.

Though the aforementioned critics have observed and interpreted the Memoir from different perspectives, none of the critics has observed it as a suppression of third world female perspective. That is to say no one has criticized it from 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 research proposes to carry out the research from third world feminism and concept developed by Mohantay Chandra Talpade, Gyatri Spivak Chakravarty, Uma Narayan, Ketu Katarak and the like. Drawing the notions of these critics, this research tries to present the female personage as challenging characters who attempt to question the castiest and religion based patriarchal domination. To illustrate Mukhtaran gives knowledge to the people by educating them.

As mentioned earlier this memoir depicts the stories of females who belong to castist based Muslim community. It presents how castiest orthodox Muslim community is oppressive towards females and why females are compelled to protest against the domination, exploitation, sufferings, tortures, subordinations 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 suitable for the critical appraisal of this text? This memoir *In the Name of Honour* is based on stories of women from third world that is Pakistani Muslim communities. As this memoir depicts the unique experiences of the women from Muslim society, it does not become justice to analyze the text from feminism such as. So, it becomes necessary to analyze the text from third world feminist perspectives.

Third world feminism is that branch of philosophy which deals with the unique experiences of the third world women. Third world feminism is a branch of social movement whose goal is to eliminate the oppression of women in terms of race, class, gender and sexual preferences. Third world feminism sees the loopholes of western feminism in its novelty to address the history and heritage of third world. It seeks equal right for women, giving them equal status with men and aims to realize the total self actualization of the individual. After the Second World War the whole world is divided into three groups: first, second and third. First world refers to Capitalist countries, the second world refers to socialist countries and the third world refers to colonized countries. Thus the term post colonial and third world feminism are used as overlapping terms.

Western feminism defines the concept of power relation as that gender/ sexual differences and the concept of women as a group experiencing a shared subordination.



Whereas third world feminism argues that the only focus upon gender, power and viewing women as homogenous group shadows the difference between women in America and women in third world. The black and white women in American do not share similar layer of subordination. The white women suffer only from gender discriminations and inequality from white men but the black women suffers not only from the black men's gender based discrimination, but also from the white men and women racial oppression.

Western feminism regards all the women of the globe regardless of class, race or location as sisters in the struggle, a homogenous group sharing same subordination. Western feminism are accused of universalizing the assumptions and needs of white women in Europe and America and largely ignoring the very different perspectives of Black, ethnic and third world women. White feminist scholars address the theories of subjectivity, concept of binary oppositions such as male versus female or equality versus difference but they hardly give attention to race. They continue to analyze their own experience in ever more sophisticated forms. They totally ignore the existence of women.

During the 1980's many critics from third world began to argue that western feminism as such cannot deal with the issues and the experiences of the third world females. That is why they feel the necessity of the establishment of the third world feminism which can address the unique experiences of women of the third world. Hence, it can be claimed that third world feminism commenced as a response to perceive failures of western feminism. It is a modern philosophy to interpret third world female existence. It takes female as an isolated existence in the universe.

During the 1980's many third world feminist critics like Mohantay Chandra Talpade, Uma Narayan, Sara Sureli, Ketu Katrak etc. criticized the western feminist

notion of sameness and homogeneity. For third world feminist the view that western feminist assumption that all of us of the same gender across classes and cultures are socially constitutes as a homogenous is problematic. For these third world critics, homogeneity is produced not on the basis of biological essentials, but rather on the basis of other sociological essentials. Western feminism generalizes that all the women throughout the world shares similar sorts of experiences and problems, but it is not the reality. According to place, culture and society, experiences of women also differ. The primary objective of applying third world feminism in this research is to show women of different caste, religion and nationality suffer differently as the oppressive patriarchy get takes its different form different ideologies such as casteism and religion. It argues that problem of women should not be universalized rather should be treated according to the context.

The problem faced by western females and third world females do not correlate. Many third world critics like Chandra Talpade Mohanty argues that the assumption of women as an already contributed coherent group with identical interest and desires, regardless of class, ethnic or racial location and homogenous notion of oppression of women as a group that project the condition of women in third world nations. In her view:

This average third world women leads an essentially truncated life based on her feminine gender (read: sexuality constraint) and being 'third world' (read: ignorant, poor, uneducated tradition-bound, domestic, family-oriented, victimized etc) [...] in contrast to the (implicit) self-representation of western women as educated, modern as having control over their own bodies and sexualities, and the freedom to make their own decisions. (261)

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

Western feminist texts represent women of third world as homogenous sociological group characterized by common dependencies or powerlessness. The western feminists implicitly construct their superiority and heterogeneity by constructing the third world women's inferiority and powerlessness in their binary opposition. The supposed homogeneity of the third world women on the basis of "sexual differences" in the form of cross-culturally singular, monolithic notion of patriarchy or male dominance leads to the construction of a "similarly reductive and homogenous notion of 'Third World Difference'" (Mohanty 260). With the construction of this 'third world difference' "that western feminism appropriate and 'colonize' the fundamental complexities and conflicts which categorize the lives of women of the different class, religion, cultures, races and casts in these countries" (Mohanty 260).

Ketu Katarak argues that in the works of post colonial women writers the female body is in the state of exile- including self exile and self-censorship,

outsiderness and unbalancing to itself within patriarchy. She supposes the idea of external and internal exile of bodies in patriarchal societies. The external exile manifests migration and geographical location such as persecution, material conditions of poverty and forms of intellectual silencing in the third world societies, whereas the international exile exists where the body feels disconnected from self as though it does not belong to it and has no agency.

Uma Narayan like other third world feminists argue that issues of women of third world is universalized and generalized by western feminists. According to Uma Narayan:

[...] forms of violence against third- world women such as dowry murders get represented harassment and mistreatment of daughter- in law were fairly common place [...] issues that feminists engaged with include problem of dowry related harassment of women, police rape of women in custody, issues relating to women's poverty work health and reproduction and issues of ecology and communalism that offers women's life. (1-13)

This means third world women suffer from injustices and exploitation physical, sexual, psychological both for black man and white man and women. Here the two must "viable" issues addressed by women's group were the issues of dowry murder and that of rape, especially police rape of poor women's in custody.

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

indiscriminately lump together verily different places. Third world feminism is very much released to the issues of representation, voice, marginalization and the relation between politics and literature. Third worlds of colonized women are implied by the imperialist and colonized men.

Third world feminism appear as prominent movement which puts forward the issues concerning the female of third world who are doubly suppressed due to male in one hand the imperial view on the other hand. In third world feminism economic class, race, culture, religion are the analyzed terms. According to bell hooks:

To me feminists not simply a struggle to end male chauvinism as a movement to ensure that women will have equal rights with men, it is commitment to eradicate the ideology of domination that permeates western culture on various level sex, race and class too name a few and a commitment to recognizing society so that the self development of people can take precedence over imperialism economic expansion and material desire. (194)

For her third world feminism is not simply a struggle to end male chauvinism but it is a commitment to eradicate the ideology of domination. While analyzing the memoir *In the Name of Honour* from third world feminist perspective, we can easily find the gap between third world women and western women. The characters Mukhtaran, Dr. Saiza Khalid, who is educated and cultured women, Kausar are facing suppression and oppression from the extremist Muslim culture. The whole nation is guided by power politics of man. Because of the linkage of power between upper Mastoi tribe and police administration Mukhtaran is obliged to sign in the blank sheet of paper by police. Also the police demanded twelve thousand ransom to Mukhtaran's father for release her brother from Mastoi's imprisonment. No women have courage to speak

against the domination for their existence because they are silenced and calmed by patriarchy. 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 marriages. Western females can marry the 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. On the other hand western women are free to speak and have right to do what they want. Mrs. Margaret Huber is its example. Mrs. Margaret Huber (Canada's high commissioner to Pakistan in Islamabad) has been cooperating with Pakistan own matters of health, education, and good governance since 1947. So, this study aims to argue that the problem of women should not be universalized rather should be treated particularly according to the context.

The present research has been divided in four chapters. The first chapter introduces the objective of the research including literature reviews and discussing on the property and significance of the topic and its hypothesis along with theoretical modality. The second chapter deals with the issue of violence perpetrated upon women by patriarchy. It seeks to engulf the given texts, hypothesis and objective. The third chapter shows the issues of resistance. It brings forth the writer's tendency of politicizing of rebel characters in order to explore the female existence. Finally the last chapter summarizes the major contention of the research.

## II. Perpetuation of Violence upon Women in *In the Name of Honour*

The present research contends that Mukhtar Mai's memoir *In the Name of Honour* shows the oppressive masculinist mechanism that subordinates the role of women. Women's role in Muslim society is to serve the family, do household works, rear children. They remain away from the public affairs like decision making, involving in politics, getting education, working for money and many more. As mentioned in the memoir, "I am twenty eight, and I may not know how to read and write. Since there is no school for girls in our village" (7). It becomes an evident of how women are deprived of education. According to the memoir, in Muslim community, "Women are rarely informed about the decisions of man, and my father and uncle told me very little. Like many illiterate women, I knew nothing about law" (27). Women do not get chance to come in public. They are only taught to the household act. It means girls are only for household not for study or outer world. So, they are in ignorance. According to the memoir, "since a girl must help the housework, the father does not plan on sending her to study" (76). It means girls are not for education but for household act. Girls do not learn how to read but they learn from their mother, "how to make chapaties, cook rice and lentils, wash clothing and hang it up dry on palm trunks, cut grass for animals, harvest wheat and sugarcane, prepare tea, put the youngest children to bed, fetch water from the pump" (76). It means girls are imprisoned within the four walls of their house.

Muslim religion, law and castism are the mechanisms that suppress the agency of women in Pakistan. The religion teaches women "distrust, obedience, submission, fear, object respect for men and tradition. It teaches us to forget ourselves" (94). Religion is the dominating element, it subjugate women's agency and teaches women forget about self and be distrust, obedient and respect the men and patriarchal

tradition. Innocence and silence are the virtues for women. According to Uma Narayan, “That innocence, that silence, indicates she was a good wife, a good daughter-in-law, well brought ups, of pride, even to her worse ‘innocence’ had not prevented her from recognizing that what she was being subjected to was wrong, but which had prevented her from explicitly contesting it” ( 7). In patriarchal designing innocence and silence indicates the good virtues, it is the pride for women. In the memoir, Mukhtarn’s family teaches her to be silent and innocence. According to the Muslim religion, and law, “women must obey her father, her brother, her uncle, her husband, and finally every man in her village, the province, and the entire country” (86). Women should faithful towards patriarchy. They can not cross the boundary. A woman should faithful not only for her family, but also for the entire country. In this manner religion has given superiority to man. According to the memoir, for men, "Women are the objects; they have the right to do whatever they want with us" (68). Women are upbringing within certain framework of patriarchy, where they behave women as an object. They are the possession of male, and have no right to speak for them. It is though the aspirations and demands of patriarchy, females are supposed to act.

Castism is the dominating factor to subordinate the role of women in the Muslim society. In the memoir the upper Mastoi tribe exploits the lower class Gujar caste and women. Through the medium of tribal council *jirga*, they exercise power over women. So, to take revenge upon lower caste and women, the upper Mastoi tribe accuses Shakur a boy aged eleven having an illegal relationship with 28 years old Mastoi Salma. By nature Mastoi is the revolutionary clan, they refuses the Mullah’s proposal of reconciliation that is the head of the council. To calm down the conflict



between the castes Mukhtaran's family send her in front of the tribal council Jirga as a negotiator. According to her:

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

Patriarchy treats divorced and childless women as secondary being. Mukhtaran is divorced and childless so they choose her to give the punishment for lower caste and women. But her apology in front of the tribal council becomes in vain. This is the first time that the *jirga* councilors themselves have fixed upon a gang rape as a means what they call their honour justice. Here, Mukhtaran is also forwarding how her life doomed or how she becomes victimize. She states:

That request of forgiveness I was asked to make in public was therefore doomed from the start. The Mastoi is agreed to it so that they could rape me in front of the entire village. They are not afraid of the Mullah; their superior caste gives them complete freedom to decide who their enemy is. Who must be crushed, humiliated, rubbed, raped. They attack the weak and we are the weak. (20)

Because of their authoritative power they can harm anyone at any time. Mastoi have power, have complete freedom to decide who their enemy is. So, in the name of Mastoi's tribal pride of honour, Mukhtaran, Dr. Saiza Khalid, Shakur etc. become the victims of upper Mostoi tribe. Uma Narayan in the context of patriarchal domination upon women forwards, "women were often brutally and repeatedly injured in domestic violence attacks, terrorized and stalked, and often additionally endangered if

they tried to leave violent relationship” (90). It means women are brutally injured in the domestic violence where they are terrorized and stalked. For her, violence like rape gives severe torture and it humiliates women. She also forwards her view as, “The two most “visible” issues initially addresser by women’s groups were the issues of dowry –murder and that of rape, especially police rape of poor women held in custody” (192). Third world women are fall under domestic violence like rape, burned and dowry murder. So, third world women writer focuses on dowry murder and rape, police rape in custody because it is the most visible issue. Patriarchy deploy rape as weapon to dominate and subjugate women. Everyday third world countries like Pakistan and India many women are losing their life because of dowry murder and rape. In the memoir, Mukhtaran’s father’s preparation of dowry for her marriage portraits that third world people have feared that of dowry murder and rape. Uma Narayan criticizes the vicious nature of dowry crime and rape. In terms of violence Kutu Katarak argues “oppressive traditions are located especially with in the arena of female sexuality” (162). Our tradition is oppressive in nature, it always targets its punishment towards female sexuality and gives severe torture to the women.

Castism, one of the oppressive systems, mistreats women and undermines their agency. So, the women’s life surrounds with uncertainty. The following lines of Mukhtaran underline how women are the target in the hand of castism, “The whole village has known about all this since early this afternoon, and my father has taken the women of my family to our neighbor’s house for safety’s sake” (6). It means even within the house the life of women is not secure. In the memoir, Mukhtaran’s father has taken them in the neigh boring’s house for safety. It signifies that there is no security for women. Instead of providing security for women, police are protecting the assailants. The law is also directly moved according to the upper Mastoi Caste.

According to the memoir, “The police are directly controlled by the upper castes. Policemen act as the fierce guardians of tradition, allied with the tribal authorities. Whatever decision a *jirga* makes will be accepted and backed up by police” (28). In the memoir, the traditional casteism has given its full authority to the upper Mastoi tribe so; women are being victimized in the hand of Mastoi. Because of power, the assailants are freely walking in the street, whereas victims are in the prison.

Basically in the memoir casteism and religion plays the dominating role to exploit the women in Pakistan. Through the religious organization the patriarchy give its full authority to the upper Mastoi tribe in the Memoir. So, the rules of *jirga* and police authority are working according to the Mastoi tribe. As mentioned in the memoir:

The Mastoi is old hands at this kind of relation. Their clan leader knows many influential people, and they are violent men, capable of invading any one’s home with their guns to loot, rape, and rear the place apart. The lower caste Gujar has no right to oppose them and no one in my family has dared go to their house. (5)

It reveals Mastoi are the powerful clan. They have the relation with influential people so; they imprisoned Shakur and rape Mukhtaran in front of the gear crowd. According to the memoir, “Mastoi are capable of attacking and robbing anyone’s home with their guns, have already committed numerous rapes. The police know all this, and they also know that no one can stand up to the Mastoi’s, because anyone who dared defy them would be swiftly killed” (20). It means Mastoi are really handling the nation’s power by their tribal pride of honour. Mastoi are powerful because they have weapon and have close relation with authority. Mastoi use weapon and power to destroy the enemies. Power plays important role in the Muslim society. This also excavates the

power hunger nature of Mastoi tribe; with the help of weapon Mastoi can harm the lower class people. So, people fear from Mastoi in Pakistan. In this context of power ketu katarak writes:

Power is an ideologically conditioned and historically contextualized concept. When exerted in institutions of dominance power have inscribed its unequal social relations, so for instance when an oppressed person retaliates to domination, that may or may not shift unequal power relations. As a concept, power is often evoked glibly to describe what would more accurately be regarded as female strength.

(57-58)

According to Katarak, power is ideological conditioned and historical contextualized concept and Society has unequal power relationship. So, powerful people dominate powerless. Being a marginalized group, women in patriarchal society always controls by patriarchal tradition. Society moves according to the patriarchal designing. Here in the memoir because of power relation between Mastoi tribe and police, police has demanded twelve thousand ransoms with Mukhtaran's father to make release Mukhtaran's brother from the imprisonment of Mastoi tribe. Likewise, Police also did not file Shakur's case in the court. These are the forms of domination upon women in Pakistan.

In the Muslim society cultural tradition controls women's entire life. The role of women is determined by patriarchy. According to Ketu Katarak, "Cultural tradition controls and determine a women's entire life –from early socialization as a daughter, to indoctrination into a wife, mother, or if less fortunate, into widowhood" (162). Cultural tradition determines the women's role in the society. Women are like an actor who performs according to their culture. In patriarchal tradition women are

given the objective role so, they perform accordingly. For man, "A woman is nothing more than an object of exchange from birth to marriage" (28). Cultural tradition behaves women as an object of exchange, object not subject. They have given the objective role. Ketu Katarak also argues the role of women in patriarchal society accordingly:

Within patriarchal structures, women often needs to negotiate rather than reject regressive interpretations of tradition outright. Women writer represent how their female protagonists make creative compromises with traditional roles ascribed to them throughout their lives: as a daughter, wife, and mother, as worker, a single, lesbian, widow or priestess. (157)

Patriarchy determines women's role according to their will. In patriarchal society women play negotative role rather reject the regressive interpretation. And women writer represent their protagonist as a creative compromiser. Here in the memoir, Mukhtaran is sent in front of a Mastoi to calm down their feud. She is represented as a negotiator. In this way women are severely dominated by their own family members just like the colonized people are tortured by colonizers. Bill Ashcroft in this context writes, "Both patriarchy and imperialism can be seen to exert analogous forms of domination over those they render subordination. Here, the experiences of women in patriarchy and those colonized subjects can be paralleled in a number of respects" (101). Ashcroft sees parallel relationship between patriarchy and colonialism. For him both are dominating factors.

Third world women are basically suffered from honour related crimes like rape, burning, acid attacking, imprisoning, killing etc. Like other third world women Mukhtaran is suffering from traditional patriarchy and Muslim casteism. The

following statement of Mukhtaran Bibi underscores how the gang of Mastoi dominates and rapes her, “The Mastoi unnerves me with their guns and evil faces especially Abdul Khaliq and his pistol. He has eyes of a mad man, glaring with hatred [...] this is the first time that the councilors themselves have fixed upon a gang rape as a means to what they call their honour justice” (9). It means Mastoi are the powerful clan they have the weapon, with the help of weapon, they can destroy the life of their enemies. So, they rape animalistic ally to her. At the same line, She also forwards her rape story accordingly:

I am there, true, but it is not me anywhere this petrified body, these collapsing legs no longer belong me. I am about to faint, to fall to the ground, but it never get the chance, they drag me away, pulling at my clothes, My shawl, My hair[...]escape impossible, prayer is impossible. That is where they rape, on the beaten earth on the empty stable. Four men: Abdul Khaliq, Gulam Fraid, Allah Dita, and Mohammed Faiza. I do not know how long that vicious crime, torture lasts an hour? All the night? (10-11)

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

Zafrin Bibi, the other female victim in the memoir is also suffered from sexual abuses. Her brother in law sexually abuses her. According to her, “She is a young of twenty six, was raped by her brother-in-law and made pregnant. She has not reputed the child and in 2002 was sentenced to death, because the child represented proof of Zina, the sin of adultery” (123). In patriarchal society women are not safe within their home. Because of the savage nature of her brother- in –law Zafrin Bibi falls under victim. In the other side, the protection of assailants by police shows corrupt nature of police administration. Instead of providing security for women, police is working for domination. Because of their illegal relation with Mastoi, women are suffering. So, they could not get security. According to the memoir, “The local policeman and the important officials are under the pawns in the tribal system controlled by the wealthy lawmaker. Mastoi have friends in high places and absolute power is in their hands, from our village all the way upto the district capital” (78). It means power plays the crucial role to dominate the women. Because of the Mastoi’s influence, police and officials, lawmaker is under the pawn of Mastoi. The statement of Mukhtaran in the memoir shows the illegal relation of police and Mastoi. According to her, “The police man telephoned Faiza, as though that man were his boss” (18). Because of the corrupt administration, assailants are free but victims are in prison. The memoir not only shows the deplorable situation of Zafrin Bibi but also represents the clear picture of all Pakistani Muslim women.

Similarly, Dr. Saiza Khalid and Kausar is also the victim of patriarchy. Dr. Saiza Khalid, is a cultured and social women of thirty two, a wife and mother, is working as a physician for Pakistani Petroleum Limited. She was raped in January two. Through Mukhtaran’s narration we know about her suffering. At the very moment of suppression she says, “For the love of God, I begged him, “I have never harmed you –

why are you doing this to me?” And he said, be quiet! There is someone outside with a Jerri can of kerosene, and if you do not keep quiet, he will come burn you alive!”

(129). Either literate or illiterate, women are victims of patriarchy. After her rape the physician does not care her wound. Her husband’s grandfather also announces that she is a Kari, stain on the family. It shows how the patriarchy behaves women. Later she is forced to live separately from her husband and son. Kausar is other victimized character in the memoir. She is the mother of child and is soon going to give birth to another child is kidnapped and raped by four men. Because of her husband’s quarrel with neighbor she becomes victim in the hand of Muslim extremist.

The women of Pakistan are suppressed not only by patriarchy but by tradition, culture, caste and power of orthodox community. The Muslim tradition determines the female’s role in the society. In the context of tradition, Ketu Katarak states, “tradition is gendered so that the same elements of tradition such as religious belief, education, dress codes, freedom of movement are enforced very differently on males- vs. females (159). According to her, our tradition is by nature gendered bias. Cultural elements, religious belief, education, dress codes etc. enforces the concept of differences on male vs. female. From the early childhood tradition distinguishes dress code, “Girls and boys were distinguished by their clothing: boys wore pants and big white shirts; girls had their heads covered by a shawl or scarf, and we made long hair for them from tag ends of braided rags” (96). Tradition enforced the dress codes very differently male vs. female. It is a form of domination for women.

Cultural tradition is gendered biased, and also oppressive in nature. Because of the suppressive nature of gender tradition and castism Muslim women in Pakistan are facing vicious crimes and severe punishments. In terms of tradition Katarak ketu again forwards her view, “oppressive traditions are located especially within the arena



of female sexuality” (162). Third world women are being victims because of the traditional culture. The oppressive nature of tradition targets towards women not men. In the memoir, all most al the women are victimized because of the oppressive castism and tradition. In the context of violence and suppression another feminist critics Uma Narayan argues “women were often brutally and repeatedly injured in domestic violence attacks, terrorized and stalked, and often additionally endangered if they tried to violent relationship” (90). According to her women are brutally injured in domestic violence and honour related crimes. If women tried to leave violent relation, they would be terrorized and attacked. In the memoir, Mukhtaran falls under violence because she has rejected the Mastoi's proposal of marriage her with Mastoi boy and Shakur with Salma.

The daily report of NGOs and INGOs shows how Pakistani Muslim women are being pray in the hand of oppressive patriarchy. According to the NGOs report mentioned in the text, “Every hour in Pakistan, a woman is assaulted, beaten, burned with acid, or killed in the “accidental” explosion of a cooking gas canister. The human rights commission of Pakistan has recorded one hundred fifty rape cases during the last six months in Punjab” (122). It shows how Pakistani women are being victims in the hand of their tribal culture. Because of tribal pride of honour, upper tribe takes revenge upon lower tribe. Patriarchy targets lower tribe and women. So, everyday the number of victims is increasing. Ketu katarak also argues, “Rape, forced prostitution, polygamy, genital mutilation, pornography, the beating of girls and women, purdha (segregation of women) are the violations of basic human rights” (33). Rapes, acid attacking, burning, forced marriage are the honour related crimes. In the memoir, we can find many honour related crimes like Mukhtaran’s rape, rape of kausar, rape of

zafrain Bibi etc. Every day in Pakistan women are being victimized by oppressive Muslim castism.

Every day in Pakistan the numbers of honour related crimes are increasing. Its evidence is while Mukhtaran is in court she listen other horror stories about honour based crime. According to her:

And from the other strangers I learn about rapes, other act of violence written in the news. [...] in June more than twenty women have been raped by fifty three men: two women have died. One was murdered by her attackers so that she could not denounce then, while the other, in despair because the police has not managed to arrest the assailants, killed herself on July 2. (45)

These quoted lines unearth the worse condition of human right in Pakistan. Every day in Pakistan different kinds of honour related crimes can be listening and read in radio/TV and newspaper. There is no security for women, assailants are freely walking in the street but the authority is silent. Police is also involving in such crime. It also satirizes the rule of government and the nature of police.

In Pakistan females are not allowed to live according to their wishes, rather they have to move according to the desire and interest of their families. Females are not supposed to come in the public sphere, women and girls speaking with boys and looking men is prohibited, girls are not supposed to choose their boyfriends.

According to the memoir, “Even when girls are very small, they are not allowed to play with boys. A kid found playing marbles with his little girl cousin gets beaten by his mother” (93). The little innocence child are forced to follow the traditional rule. The cultural tradition paralyzes them and restricted to speak and play between boy and girls. It becomes an evident how innocence child are deprived of their right.

Society teaches girl to respect traditions, according to Mukhtaran, “My family raised my sisters and me to respect traditions, and like all little girls; I learned when I was about ten that it was forbidden to speak to boys” (54). It means all the women are bound by their culture within the parameter of patriarchy. Women are restricted to go out and forced to live in the four walls of their home. They wanted to keep women in ignorance. According to Katarak, patriarchy constitutes different ideology to control women. She writes, “Methodology and religion constitute powerful ideological bases that sustain patriarchal controls of women within the family and in daily life” (60). That is to say, patriarchy or tradition imprisons women within the four walls of their houses.

Females condition in the third world society like Pakistan is so much poignant that they themselves are not allowed to choose their life partner, they can not marry they love. It is the family who chooses their husband and they forcefully married. “For throughout history, women often 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” (qtd. Tyson, *Critical Theory Today* 324). According to the social system, women should marry either they wanted or not. They must obey to their father, husband, son, and brother and act according to their aspiration. If they cross the boundary, they choose their boyfriend or fall in love with boys; Muslim society takes this incident as a shameful act. A young woman does not have the right to choose for herself, some one who have taken that risk have been threatened, humiliated, beaten, and sometimes even killed.

In Muslim community the will of family is the will of bride. In the memoir, a newly married couple is being victim in the hand of their family. According to her, “A young woman married for love, in other words she decided on her own to marry

the man she loved, against the wishes of both her family and that of her intended fiancé. During family reunion, her two brothers murdered her husband” (123). These quoted lines show that how and why third world women are oppressing within their family. For them doing love is similar to crime. They get punishment because of their rejection of traditional rule, norms and values. Along with this honour related crime, Mukhtaran also tells about her own marriage. She gets married because of her parents wills. In terms of her marriage, she says, “Marriage at eighteen by my family to a man I do not know and who proved both lazy and incompetent. I had managed to divorce rather quickly with the help of my father, and had been living sheltered from the outside world—a world that extended no farther than my native village” (12). Marriage is the tradition which designates the female’s role within the parameters. Here because of the tradition Mukhtaran willingly accepted her parent’s proposal. For Uma Narayan, “Marriage is an oppressive institution for many women is something that predates my explicit acquisition of feminist politics, and is something I initially learned not from books but from Indian women in general, and my female relatives in particular” ( 9). For her marriage is an oppressive institution which predates women’s acquisition. She learns it not from books but from Indian women and women of her family relations.

At the same line, Katarak states her view on females role in the patriarchal society accordingly, “Both within family and outside, tradition designates females role within the patriarchal parameter: women as wife and mother is valorized; single woman, lesbian and widows face prejudices” (75). The role of women in society is determined by tradition in patriarchal framework. Traditional gender determines single woman, lesbian, and widows as inferior position. According to the memoir, “Since a girl must help with the housework, the father does not plan to sending her to

study” (76). Patriarchy always wants to put women in ignorance; they behave women as an object. According to the memoir, “The traditional patriarchy gives women as the objective role. We are the objects, and they have the right to do whatever they want with us” (68). Women are the objects to fulfill their will and they are under the pawn of patriarchy. So, male have right to do whatever they want. For male, “women are nothing more than an object of exchange, from birth to marriage” (28). Cultural tradition behaves women as an object not subject but ‘Other’. The role of the women in society is determined by tradition in patriarchal frame work. Traditional gender determines single women, lesbian, and widows as inferior position.

In Pakistan women are illiterate; they are ignorant to know the law. According to the memoir, “Women are not allowed to learn to read and write, to find out how the world around them works” (46). This statement of narrator signifies the illiteracy and ignorance of women. So, they do not know how to read and write because of restriction. Women are imprisoned within their home, they do not know about the outer world. Only Koran teaches them to respect tradition and follow the patriarchal norms and values. According to the custom, women have no rights, “That is how I was raised, and no one ever told me that Pakistan had a constitution, laws, and rights written down in book. I have never seen a lawyer or judge. I know absolutely nothing about the official justice reserved for wealthy and educated people” (28). Because of illiteracy women are ignorant; they do not know about law and justice. It shows the ignorance of the women, women of third world are ignorant. Mukhtaran writes, “ignorant though I may be of the law and our judicial system, which is never accessible to women, I sense instinctively that I must take advantage of the presence of these journalists” (26). Mukhtaran is ignorant and illiterate. But being an illiterate she told her horror story in front of journalist and take advantage.

Illiteracy and ignorance is the main cause of women's suffering in the memoir. In Muslim society women do not get the opportunity of reading and writing so, they are ignorant. Because of illiteracy Mukhtaran is forced to sign in the blank or written paper by police to prove her accusation as fake, but she is not aware about what is written there exactly. Here Mukhtaran reveals how the police trap her.

According to Mukhtaran:

When a police finally sends for me, and begins writing down my answers to these questions, I feel another emotion surge through me: suspicion. Each time, he returns to write a few lines, although I had spoken a long line. When he returned finished, he has me ink my fingertip and press it at the bottom of the page as a signature. It is not my statement but people will claim it is. (29)

These quoted lines show the innocence of Muslim women. In Pakistani Muslim society there is close relation between Mastoi tribe and police. To prove Mukhtaran's accusation as fake they play a trick. To control women's sexuality police forces her to sign what he has written in the paper. Mohanty Chandre Talpedy argues, "Women's sexuality is controlled, as is her reproductive potential" (qtd. *Feminism Without Borders* 24). According to Uma Narayan cultural tradition muted the women's voice. She writes, "Cultural traditions originate and are muted within historical and political frameworks" (160). For her cultural tradition is originated to subjugate women within the patriarchal framework. Patriarchy behaves women as a mute object or mute animal. Naseem argues, "we are less important than goats, or even worse, less important than the slippers a man throws away and replaces when he decides they are worn out" (160). This means the life of women is worse than the mute animal, because their voice is being silenced by patriarchy. Here, Spivak argues, "the subaltern has no

history and cannot speak, the subaltern as female is even more deeply in shadow...” (qtd. *Post Colonial Study Reader* 28). According to her subaltern has no history and can not speak. Their history is shadowed and muted by those who are in power. On the other, subaltern as female’s situation is very miserable. So, they can not speak.

Police administration is one of the dominating institutions that plays crucial role to subordinate the agency of women in Pakistan. The upper Mastoi tribe and police punish Mukhtaran severely. Police threatens Mukhtaran in the court and behaves violently. Mukhtaran narrates how police tortures her. According to Mukhtaran:

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

Through these lines we come to know that how Pakistani Muslim women are being victim in the hand of castism and traditional religion. It shows the rule is biased in Pakistan. It also depicts the corrupt nature of police administration in Pakistan. The rule and law move according to the powerful tribe in Muslim community. This means the expansion of Mastoi’s power seems all over the nation. Because of the Mastoi’s force the police forces Mukhtaran to sign in the blank paper. If she is educated that event may not happen. Again Mukhtaran says how the police trick her, “Okay-we have to take care of this right away you will sign these, and we will fill in the report”

(39). This statement reveals the corrupt nature of police and innocence of Pakistani Muslim women.

The whole Muslim tradition in Pakistan is biased upon women. To show the Mastoi's superiority the police try to subdue Mukhtaran and lower Gujar caste. The police trapped Mukhtaran by forcing her to sign in the paper. This shows the horrible situation of Muslim women and insecurity of women in Castist Muslim society. In terms of honour violence Uma Narayan writes, "Culture is invoked in expansions of forms of violence that affect mainstream western. It intended to argue that when 'cultural explanations' are given for fatal forms of violence against third world women, the effect is to suggest that third world women suffer 'death by culture'" (86). Third world women are suffering because of third world culture, culture is suppressive in nature. Because of culture, they are force to face fatal forms of violence. In the memoir, female characters like Mukhtaran, Kausar, Dr. Saiza Khalid are facing the fatal forms of violence. For Katarak tradition is dominating element of female sexuality. She argues, "Tradition are used to control female sexuality, and controls of the female body are mystified as being faithful to tradition" (175). This means tradition determines and controls female sexuality; it binds women in the certain parameter. So, women should faithful towards tradition.

Though different NGOs and INGOs are working in Pakistan but the condition of women has not yet improved. Along with patriarchy, culture and religion, educational institution, socio-economic backgrounds are considered as the responsible factors for women's oppressions and problems. Lois Tyson in this regard writes, "while all women are subject to Patriarchal oppression, each women's needs, desires and problems are generally shaped by her race, socio-economic class, sexual orientation, educational experience, religion and nationality" (*Critical Theory Today*



105). Each woman's needs and desires are generally shaped by patriarchal tradition. So, they act according to their designing. In the memoir women hurt because of their religion, society, cultural and even from police administration. In Pakistan the government rule is very biased, to prove the event victim is legally required four male eye witnesses. It is very difficult task for the victims prove it. Mukhtaran forwards, "Here in Pakistan, it is difficult for a woman to prove that she has been raped, since she is legally required four male eye witnesses" (54). According to her, it is difficult to prove rape because those assailants and eye witnesses are the same person. In terms of rape Uma Narayan argues, "I cannot say that I was not aware of rape, rape as an instrument in subjugating the lower classes and lower castes" (92). For Uma Narayan rape is an instrument to subjugate lower caste, lower classes. Muslim society like Pakistan, patriarchy uses rape as a weapon to subjugate the women. To prove rape is difficult for women. So, takes revenge upon women by raping them. Here, in the memoir Mastoi is using rape as a instrument to subjugate the women and lower Gujar caste.

Similarly, she also forwards other honour related crimes. She listens to a heart rendering story about a women through her friend Naseem. Mukhtaran tells that story accordingly, "a woman wants to go see a movie; her husband would not let her why! Because, he wanted to keep her ignorance. Then it is easier her to tell any old thing and to forbid her whatever he wants. A man tells his wife you have to obey me, that is end of it?" (86). In traditional Muslim society women are imprisoned in the four walls of their home. For them to talk with the boys and walk in the outside street is prohibited. This is because Muslim tradition wants to put women under ignorance. This notion of third world Muslim community is criticized by Jayewardene. "Jayewardene, believed that a woman should not educate modern sciences but should

be trained to achieve fulfillment within the family” (75). It means if the women become educated, they can understand the outer world. Patriarchy has the fear that women can challenge their boundary if they become educated. So, Patriarchy made a tradition that women should not go outside the house. By creating such notion they are subjugating women. In terms of tradition Ketu Katarak writes, “Traditions are used often to control female sexuality, and control of the female body is mystified as being faithful to tradition” (75). In Pakistan through tradition Mastoi caste is dominating Gujar caste and women. Tradition bounds the women in certain parameter. If women go against the tradition, it will harm them, "The costs of confronting or breaking tradition are often fatal for women and experienced physically as attacks on the body” (qtd, Katarak 169). In the memoir, when Mukhtaran rejects the Mastoi’s proposal of marriage Salma with Shakur and Mukhtaran with a boy of their clan, they punished her by using rape as an instrument.

Mixed marriages are also prohibited in Muslim community. Here in the memoir a Christian woman who had married with a Muslim got suffered from extremist tribal Muslim community. Her daughter Maria is kidnapped, raped and forced to sign a marriage contract. Maria’s husband was an influential man who refused to grant a divorce and demanded custody of his child. His nature was corrupt, who had paid thugs to kidnap Maria back but Maria is hiding in secret place to save her life from destruction. Maria is the child of mixed marriages and her horror story was reported in the press. According to the memoir, “A report from Human Right Commission of Pakistan claims that two hundred and twenty six Pakistani girls and minors, were kidnapped in Punjab under similar conditions to be forced to be marriage” (126). Another couple Faheemuddin, of the Muhajir caste, and Hajira, of the Manzai caste got married, but Hajira’s father had opposed the match, so he filed a

complaint of rape. The newly weeds were arrested, but during her husband's trial, Hajira testified that she had not been raped and had had married him willingly. The young women's father, uncle, brother attacked them as they were leaving the court house, "The couple tried to flee in a rickshaw but were killed" (124). It is the rigid norms for Muslim women that means cannot go against the traditional patriarchal rule and regulation. Love between upper tribe girl and lower tribe is taken as sin. So, Hajira and Faheemuddin becomes the victim of Muslim tradition. This report shows the weak condition of human right in Pakistan. In Pakistan human rights' condition is very weak. Every day in large number of women is being victimized from traditional Muslim culture. In village feud, patriarchy targets to women. If a man wants punish another for a village quarrel, so he organizes the gang rape of an innocent young wife and mother. "If a woman has been raped, her father, or brother has the right to rape a woman of the other family in revenge" (127). So women are in the midst of suppression in Muslim society.

Even children are also being scapegoat in the hand of castism . According to the memoir, "To prove conflict involving murder one jirga decided to "attribute" two little girls of six and eleven to the victim's family. The older one was married to a forty-six year old man and the younger one to a victim's brother, a child of eight" (135). This discrimination over child shows the deplorable condition of children in Pakistan. In Pakistan child are falling under the violence in the hand of traditional patriarchy. Both women and the child are the victims. It excavates how women and little girls are suffering in the hands of patriarchal tradition. It criticizes the jirga's decision. Jirga's decision is not for reconciliation but it is a form of suppression.

Patriarchal society behaves women as an muted animal. Here in the memoir the condition of women is no more difference than animal. At this context, Mukhtaran

also sees her situation is no more difference than goat and says, "I think of the goats tied in courtyards to keep them from wandering around the countryside. I do not count for more than a goat here, even if I have not got a cord looped around my neck" (35). It means the situation of women is similar to the goat. Patriarchy behaves women as a dust or broken branches, "broken branch should not be thrown away: it must be kept in the family! If she agrees, I will taken her for my son as his second wife" (61). This is a dialogue spoken by Mukhtaran's maternal uncle. Here, Mukhtaran is compared with broken branch of tree. Like broken branch she is neglected from the society because she is childless and divorced women. In Pakistani Muslim society divorced and childless women are very much dominating in comparison to other women. For men a woman is simply an object of procession, honour, or revenge. They marry or rape them according to their conception of tribal pride, "If a woman has been raped, her father or brother has right to rape a women of the other in revenge" (127). No matter, what women's social status, whether she is educated or illiterate, poor or well-off, any of women is victimized by male violence. Patriarchy thinks that girls are made for house, not for studies. Women are for housework whereas male for outer work. In this manner, women are victimized in Muslim community. The condition of women has greatly deteriorated, and will keep growing worse.

### **III. Mukhtaran Bibi's Resistance against patriarchal domination in *In the Name of Honour***

The memoir *In the Name of Honour* does not only show the gendered violence perpetrated on women in Pakistani society underpinned by the biased ideologies of castism and orthodox religious beliefs, but also shows the strategic resistance and possibility of liberation from such multiple layers of subordinations. Traditional culture, religion and castism are the subordinate elements of women's role in the memoir. But the act of liberation becomes unattainable until and unless the subjugated women subvert the institutions that hinder their honour and freedom. Amidst the suffocative environment, the central character Mukhtaran Bibi is working for liberation by educating illiterate women against the conformist patriarchal mechanism. According to Mukhtaran Bibi, "I am twenty eight; and may not know how to read or write, since there is no school for girls in our village, but I have learned Koran by heart, and ever since my divorce I have taught its verses to our local children as an act of charity" (7). For her Koran is the education that will protect women from such subordination.

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

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

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

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

Patriarchy uses different mechanisms like race, caste, tradition, religion to exploit women. In the memoir, the upper Mastoi caste suppresses or subjugates women by using rape as an instrument which humiliates and kills women. So, they rape Mukhtaran, Dr. Saiza Khalid, and Kausar etc. Because of the Mastoi's tribal pride of honour they accuse a little Gujar boy having an illegal affair with a twenty eight years Mastoi girl Salma. The Mastoi rape Mukhtaran because she opposed the Mastoi's offered "to exchange; Salma for Shakur, and Mukhtaran for a man of their clan" (70). In the context of rape Mukhtaran forwards, "After all I am a divorced woman, which places me in the lowest rank of respectable females, according to the defense. I even wonder if that is not why the Mastoi's chose Mukhtaran Bibi" (70). The extremist Muslim castism behaves women, basically divorced as ignorant and secondary being. By raping Mukhtaran and imprisoning Shakur the Mastoi tribe tries to subjugate lower caste and women. But despite her vicious crime of rape from Mastoi tribe and police administration she does not lose her hope. She gets new insight after her rape and becomes conscious about women's right and domination.

Mukhtaran promises to fight against such suppression with Koran and god. Here, she argues, “So, in order to fight, it seems that I must lose everything: my reputation, my honour, everything that was once my life. But that is not important. I want justice” (49). For her women’s justice is important than her reputation, and honour. She is not only suffering but she is strategically resisting against the Mastoi tribe, police administration and judicial system of Pakistan. She raised voice for women’s right; open a school and goes Supreme Court to appeal her case. In Muslim society, no women have courage to go against the Muslim religion and culture but Mukhtaran Bibi is the women who became the first resisting character in Pakistan. This shows that exploitation and suppression makes inborn the resistance. In this context Franz Fanon argues, “Women has to struggle against local and colonial patriarchal attitude. The struggle of liberation is a cultural phenomena” (qtd. Katarak 81). The intention of Fanon is that the struggle is necessary to make the women’s place in the society.

In the context of feminist’s struggle against patriarchal domination Ketu Katarak argues, “Third world women writer represent the complex ways in which women’s bodies are colonized similar to anti colonial struggles for independence to the macro political arena, women resist bodily by using strategies and tactics that are often put women’s ways of knowing and tacting” (8). Third world women writer present the complex ways in which women’s bodies are colonized. Here, the memoir represents the complex way of colonizing nature of Mastoi tribe. But, along with this she also represents the anti colonial struggle of Mukhtaran Bibi. In this regard, Bill Ashcroft argues, “the experiences of women in patriarchy and those colonized subjects can be paralleled in number of respects and both feminist and post colonial politics oppose such dominance” (*Post Colonial Reader* 101) . Third world women are colonized by traditional patriarchy but in the midst of suppression, similar to anti



colonial struggle for dependence women can resist against patriarchal colonialism by using different strategies. In the context of resistance Mohanty Chandra Talpady gives her view accordingly, “women have been in leadership roles in some of the cross-border alliances against corporate injustices. Thus, making gender, and women’s bodies and labor visible, and theorizing this visibility as a process of articulating a more inclusive politics are crucial aspect” (249-250). Women can play the crucial role to change the society. Here, in the memoir Mukhtaran Bibi is resisting against Mastoi’s domination for the shake of women’s right.

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

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

anti colonial attitude of resistance. But in response of her rejection the tribal council publicly announces her gang rape as a punishment. At the moment of her rape she is resisting against her oppressor by saying, “In the name of Koran, release me! I scream. In the Name of God, let me go!” (9). Along with this she is also expressing her anger against Mastoi gang those who rape her. She utters, “I Mukhtaran Bibi, eldest daughter of my father, Ghulam Farid Jat, lose all consciousness of myself, but I will never forget the faces of those animals” (11). Being lower caste divorced woman she has suffered in the hand of extremist Mastoi gang. But, Mukhtaran promised to take revenge to those barbarous men. She will never forget them and will resist forever against their containment. Here, she is comparing Mastoi men with animal because they raped her animalistic ally. After her rape Mukhtaran became conscious against the patriarchal tribal domination.

Mukhtaran Bibi, being an illiterate is working for the social welfare in the sector of child and women. In this context Mukhtaran states:

Illiterate like all the other women around me. I led a life reduced to the usual housekeeping tasks and few simple activities. I gave free in the Koran to the village children, who learned the holy book as I had, by ear. And to contribute our meager family earning, I taught women that I knew best: embroidery. (12-13)

Mukhtaran Bibi is an illiterate woman who knows Koran hearing by ear. She thought that only education and skill helps the women to be conscious against their domination. For her, “Knowledge must be given to girls, and as soon as possible, before their mother bring them up the same way they were raised themselves” (77). To bring out the women from patriarchal domination she gives free education and skill to the children and women. Similarly, Katarak remarks:

As 'book' knowledge became necessary for participation in political life, women were increasingly marginalized; worst of all, they were excluded from policy making that had a direct bearing on their lives, often their bodies. The control of women's bodies passed more and more into the arena of state policies where women hardly had only say.

(77)

To bring up women's situation from the deplorable stage knowledge is important, for knowledge education is necessary. Education makes aware to the women and helps to be conscious about their right and makes rebellious against domination. Indian feminist Radha kumar argues her vision towards education, she remarks:

Education would save women from their very natures even as such prejudice against popular cultural forms marginalized them pushing their performers into seeking avenues of employment. Traditional spaces for the expression of 'a woman's voice' thus further curtailed.

(qtd. Katarak 119)

It means education opens the closed eyes and saves women from marginalization. According to the memoir, "Education creates autonomous and thinking women" (99). In third world countries women are suffering from time immemorial. To overcome from the suffering women should have knowledge. So, to make able, self-dependent Mukhtaran is giving education and skill as a charity.

In Muslim society rape is taken as a great humiliation and shame. Rape kills the women virtually. Because of that, women are losing their life in vain. After her rape Mukhtaran wants to free from such humiliation and shame by killing herself in front of the tribal council *jirga*, which is challenging for those who announced publicly her gang rape. At that time she is in illusion. She writes, "I have made up my

mind: I want to kill myself. That is what women in my situation do. I will swallow acid and die, to put forever the fire of shame that torments my life and me” (19). But her mother foils her attempt of suicide. Now she got a new insight and she became bold. Mukhtaran wants to challenge the tribal Muslim society by fighting against their suppression. Mukhtaran wants to take revenge upon the tribal council *jirga*, in this regard she also states, “Now it is my turn to seek revenge. I could hire men to kill my attackers. The gang would charge into their home, armed with guns, and justice would be done” (19). That means Mukhtaran wants to take revenge by destroying Mastoi’s house with the help of hiring gang. Ketu Katarak argues, “Women writers presents the struggles of protagonists to resist patriarchal objectification and definition as daughter, mother, grandmother, and mother-in-law” (91). Almost all the third world women writer presents their anger through their resisting protagonist. Here, in the memoir through the mouthpiece of Mukhtaran Bibi Mukhtar Mai expresses her anger against the Mastoi tribal council *jirga*. Similarly, Mohanty Chandra Talpady supports women’s struggle by saying, “we live in a world with powerful histories of resistance and revolution in daily life” (qtd. Katarak 41). Her argument empowers women against their domination.

Seeking justice is one of the issues of feminism. It helps women to free from the honour related violence like rape, burning, acid attacking, killing etc. Here in the memoir Mukhtaran is seeking justice by challenging patriarchy not for herself but for all the suffered women. She says, “I do not know how I am going to fighting but I want justice, and that will be my revenge” (30). She does not know the way to fight but she make commitment to fight for justice. In the same line, bell hooks argues that language helps us to struggle to get justice. hooks argues, “dare I speak to oppressed and oppressor in the same voice? Dare I speak to you in a language that will take us

away from the boundaries of domination, a language that will not force you in, bind you, or hold you? Language is also a place of struggle” (qtd. *Post Colonial Study Reader* 278). Mukhtaran Bibi is illiterate, she does not know how to read and write. But being an illiterate, she makes courage to fight against her oppressor.

In Muslim society no woman goes against the tribal rule and religion. But, Mukhtaran Bibi is resisting in nature that goes against tribal norms and values. She never surrenders in front of the patriarchal business. In this context Mukhtaran speaks, “I may be poor, and illiterate, and perhaps I have never stuck my nose into men’s business, but I have ears to hear and eyes to see plus a voice to speak and to speak for myself” (38). Through these quoted lines it reveals that she is poor, uneducated but she will never surrender in front of the patriarchal domination. Despite of patriarchal domination, she speaks for women’s right. Ketu Katarak in the context of female resistance argues, “Female court resistances are undertaken with self-consciousness and remarkable creativity that decides to take risk and confront domination selectively and strategically in the interest of self preservation” (3). Women resist for their right selectively and strategically for the self preservation. Likewise, third world critics Tombu’s view is similar with Mukhtaran. Tombu challenges patriarchy by saying, “But me I am not educated, am I? I am just poor and ignorant, so you want to keep quiet; you say I must not talk. Ehe! I am poor and ignorant, that is me, but I have mouth and it will keep on talking...” (qtd. Katarak 132). Third world women never surrender in front of patriarchy; instead, they speak or revolt. Third world women are poor, ignorant, and illiterate but that does not mean they know nothing. They have mouth to speak for their right. They will never bow their head in front of the patriarchal business. They live with the powerful histories of resistance and revolution in daily life. Like other third world women Mukhtaran Bibi never surrender in front of

tribal council *jirga* but in the midst of vicious torture she too resist against their oppression. So, female resistance is necessary for the liberation of women. bell hooks argues:

Feminism as a liberation struggle must exist apart from and as a part of large struggle to eradicate domination in all its forms. We must understand that patriarchal domination shares ideological foundation racism and other forms of group oppression, and that there is no hope it can be eradicated while these systems remain intact. This knowledge should consistently inform the direction of feminist theory and practice. (22)

Feminism is a liberation movement which gives the way of resistance to all forms of patriarchal domination. In the memoir Mukhtaran Bibi is resisting against tribal domination and biased judgment of law. She is getting help from friends, family, and NGOs and INGOS. By taking the help from them she is paving the resisting way to other women for liberation. So, all the women say Mukhtaran as a ‘respected big sister’ because she is fighting for women’s liberation. To eradicate the patriarchal violence women should struggle. In the memoir Mukhtaran Bibi is struggling for the existence of women. In the same manner, Uma Narayan forwards her view as, “Third world feminism is not a mindless mimicking of ‘western agendas’ in clear and simple sense- that for instance. Indian feminism is clearly a response to issues specifically confronting many Indian women” (13). This means third world women is not what the western feminism says. Third world feminist’s notion is to struggle for liberation.

In castiest based Muslim society the law and judgment is inaccessible for lower caste women. The cost of government lawyer is very expensive, “a good lawyer can cost twenty-five thousand rupees. And that a trial can last a long time, so the

lawyer might ask for even more money. That is why villagers of modest means prefer to appeal to jirga” (57). The *jirga* is the council of Mastoi’s community formation which itself is illegal. Instead of giving legal right it is subjugating the lower caste and women. Because of the excessive high cost of government they are forced to go in front of the jirga. But despite of different obstacle Mukhtaran Bibi makes her courage to go to the court to appeal for her right. She became the public face. All the press shows their attention towards her. In this context, Mukhtaran says, “The press is showing so much attention to me only because I am taking my case to the court. And in a way, I have also become the public face of the story that actually concerns thousands of Pakistani women” (46). Till that day, no woman has gone in front of the court to appeal for their right. But, Mukhtaran became the first woman who goes to the court and gives women a new path of resistance for their right. While Mukhtaran’s news spread through the media she became the public attention. Through these news, public knows about her suffering. Katarak, in the context of feminist struggle, writes, “Feminism as a political and academic struggle and study belongs after all, to the twentieth century. However it is important in this study to identify, and drive inspiration from earlier modes of female power and strength” (57). Feminism is a political and academic struggle of the women in twentieth century. It is important to create women’s place in society. By taking the inspiration from earlier modes of female power and strength it can resist the patriarchal domination. Feminist movement helps to develop the women’s consciousness and gives the way of resistance to freedom.

Only a woman’s attempt is not sufficient to change the biased ideology of castism. She is helped by her family, media, and friends and relatives etc .Mukhtaran Bibi’s horror news spread all over the world through the media. After hearing the

news a government official came to meet her. The government official forwards the great sum of money as compensation. In response to the government official Mukhtaran speaks, “I do not need a cheque, but I do need a girls school for our village” (56). After hearing the heart rendering words of Mukhtaran the government official promised to help to built school and gives her a cheque. After her vicious crime of rape Mukhtaran Bibi believed that the only way to fight feudal attitude was to educate people. The word of government official gives more effort for her to struggle. In the context of feminist struggle bell hooks says:

to me feminism is not simply a struggle to end male chauvinism as a moment to insure that women will have equal rights with men, it is a commitment to eradicating the ideology of domination that primates western culture and various level sex, race and class to name a few and commitment to recognizing US society so that the self development of people can take precedence over imperialism economic expansion and material desire. (94)

This means feminism is a commitment which eradicates the ideology of domination and it is a struggle to end the male chauvinism to ensure the equal rights with men.

To improve the situation of women different NGOs and INGOs are working. To establish justice for women, human rights organizations are helping her and they criticizes the corrupt nature of police in all the sectors. According to Mukhtaran:

On July 4, 2002, an administration led by human rights groups demands justice. The judiciary criticizes the local police for taking too long to register my complain and for making me sign a blank report. The police have registered the case on June 30. The judge who interviewed me had said as much to the press, explaining it was



impossible for the people not to have known about the incident even before I had decided to come forward, and that the jirga's decision was a degree. Even Pakistani Minister of justice has started that verdict of the jirga, led by Mastoi tribe, should be considered an act of terrorism, that the tribal assembly itself was an illegal body. (58-59)

Through these lines it reveals that all the human rights and some good government's responsible people are in favor of the Mukhtaran. The judiciary and minister of justice criticize the nature of police and tribal council jirga and make a commitment to help women.

In Pakistan the traditional Muslim patriarchy always keeps women far beyond the external affair. According to Mukhtaran, "Women are rarely informed about the decisions of men. Women are not allowed to learn to read and write, to find out how the world around them" (46). Women are imprisoned within the four walls of their home. In the memoir women like Kausar, a Muslim girl, and a Muslim woman are victimized within the four walls of Muslim community. They are raped or stoned to death. Like other Muslim women Mukhtaran Bibi is also living with ignorance in the four walls of her own community. After her rape she goes against castism and biased ideology of patriarchy. Now, she gives free education to the illiterate women. She is fighting for women's right. At this moment she says, "But I will make sure girls learn to read, and I will learn to read too. Never again I will sign a blank sheet of paper with my thumbprint" (77). These words are very heart stroking. It is the answer those who say women can not read and write. This means women can do every thing, if they got a proper environment. If Mukhtaran has educated no more accident would happen to her. In this manner, Mukhtaran Bibi tries to make the place for women. Here, Mohanty argues, "I was determined to make an intervention in this space in order to

create a location for third-world, immigrant, and other marginalized scholars like myself who saw themselves erased or misrepresented within the dominant Euro-American feminist scholarship and their communities” (53). Like Mohanty Chandra Talpedy, Mukhtaran Bibi is determined to make an intervention in this space in order to create a location for women. So, she is struggling against patriarchal domination.

In the memoir not all the male characters are bad, but some of them like Mukhtaran’s father, uncle, a good judge, Interior minister, minister of justice, journalists etc. are the helping hands for Mukhtaran’s struggle, those who are good in nature within patriarchal tradition. With the help of them she only can survive. Mukhtaran remarks, “I am consider myself a survivor of the system, thanks to my family, media, a clear thinking judge, and the intervention of the government. My only brave action was to speak up, even though I had been taught to be the silent” (78). In the context of third world, women are taught to be silent by patriarchy. So, women do not speak their suppression, they remain like the silent animal. They only listen or bear what the patriarchy say and do. Here, in the memoir patriarchy teaches Mukhtaran to be silent but she opposes the traditional rule and speaks for women’s right. Mukhtaran gives great respect those who helped in her struggle. Mukhtaran can able to resist with the help of above mentioned good people. Tribal Mastoi taught her to be silent, but she has mouth to speak. So, Mukhtaran resist against the oppression of tribal council *jirga*.

For Mukhtaran Bibi the only way to fight feudal attitudes is to educate women. So, she is struggling to establish girls' school. She gets help from different NGOS, INGOS and government. Her attempt of seeking justice and opening school is the challenging factor for Muslim tradition. After knowing Mukhtaran’s attempt of opening a school, Canada’s High Commissioner to Pakistan in Islamabad, Mrs.

Margaret Huber hand Mukhtaran a cheque for 22,00,000 rupees, her country's contribution to the construction of school. At this moment Mrs. Margaret Huber congratulates and appreciates the great effort of Mukhtaran Bibi. Mukhtaran here reveals what the women says, "This lady congratulates me for my courage, for fighting to promote equality and women's rights, and for my wish to devote my life not only to justice, but also to education" (119).

Mukhtaran Bibi fights not only for her justice but also fights for women's education. With the help of government's compensation and different NGOS and INGOS she opens a girl's school in 2002. To open the school she devoted her whole life. She often sold her jewellery to survive the school. In this regard Mukhtaran says, "I even sold my jewellery for the girl's school, which starts out with the pupils sitting on the ground in whatever lefty shade we can find. To shave money, I bought wood and hire a carpenter to make a table and chairs" (79). She has a conception that foreign donation does not remain longer. So, for the survival of the school she made stable where she keeps cows and goats. To increase the number of students she goes door to door and convinced their parents, but it is very difficult task. In order to increase the number of students she takes a new scheme. They came up with the idea of creating an attendance prize, to be awarded at the end of the year to the boys and girls. Who has not missed a single day in school; "a goat for a girls, a bicycle to the boys" (120). A question arises why Mukhtaran is doing all these efforts for women? It is to create opposing manpower against patriarchal domination. Throughout the memoir, Mukhtaran Bibi's resistance can be seen. Either implicitly or explicitly she is resisting against the Muslim patriarchal suppression. She is not only struggling for opening a girl's school, but also helping other victim women. She helps the women who want to escape from patriarchal, tribal domination and honour based violence. As

mentioned earlier she is resisting agency. It shows that female as a resisting agency against authority. Female as an agency of power, she is fighting against tribal Mastoi's power.

For the sake of justice, Mukhtaran Bibi is appealing her case in the court and demanding punishment to her attackers. Her case is in the process of delivering verdict, so she is always attending in front of the judge. The assliants are in the prison. But on March 3, the verdict is finally delivered. According to the verdict:

Contrary on the decision reached by the antiterrorism court, and to general superfaction, the Lahore high court acquits five of the accused, ordering that they be release? Only one defendant remains in jail, condemned to life imprisonment. It is a devastating shock. (141)

The above mentioned line exposes the bias verdict of the court. This verdict makes anger to the women. After the verdict of the court Mukhtaran Bibi says, "I wanted justice, I wanted them hanged- I was not afraid to say so- or at least kept in the prison for the rest of their nature lives. I was fighting not only for myself, but also for every women scorned or abandoned by law that requires four male eyewitnesses to prove a rape" (141-142). Mukhtaran Bibi does not fade up after listening the verdict, it also give her great anger against the tribal law and Mastoi tribe. Now she became too strong. She wants justice not for herself but for all suppressed women. When she listen the news about culprit's relevance on March 4, she goes to appeal directly to president Musharraf. She made plan to ask him of all to intervene for her safety and that of her family. But, Mukhtaran wants more. Much more what she wants is "I want them all to go back to prison, I want the Supreme Court to re-examine the file... I want justice!" (151).

Mukhtaran Bibi is not only criticizing the patriarchy, but also appreciating some of the male characters like, father, uncle, interior minister, doctor who tested DNA both Shakur and Salma and clarifies the false accusation of Mastoi, a good judge etc. are the good characters those who helped Mukhtaran to improve the women's situation. After the verdict delivered by high court in March 3, that is contrary to decision reached by anti terrorism court, she goes to appeal for her right to the president. On March 17, Mukhtaran meets a minister in capital. When she meets a minister in capital city, he appealed Mukhtaran. He promises, "You must understand that no one can by pass the judgment of the court in Lahore that easily. There is a special procedure in my capacity as minister of the interior; I can issue a new arrest warrant in consideration of the fact that these men are the threat to the public safety" (153). The minister of interior promised that he will rearrest the victims who are the threat of public safety. Because of the Mukhtaran's struggle, the minister is obliged to rearrest the culprits, on March 20, the men were rearrested. After that the threat of Mukhtaran and her family begins again. During the press conference, after the meeting with minister of interior, some journalists asked her she wanted to leave Pakistan and seek asylum in another country. Mukhtaran replied, "I had no intention of doing so and that I hope to obtain justice here in my own homeland. And I emphasized that my school operating successfully, with an enrolment of two hundred girls and fifty boys" (156). Mukhtaran is the courageous women figure. For the shake of women she is struggling. She does not want to leave the country, within the country she will struggle what the obstacle comes in front of her. She promised that she will never leave Pakistan and always works in the school. Mukhtaran is struggling for women's right. According to the memoir, "On June 28, The Supreme Court of

Islamabad has just agreed, after two days of hearings, to reopen my case” (158). Her attempt forced to reopen her case.

Mukhtaran Bibi is such rebellious character who will never struck her head in front of male’s business. She is divorced. After her divorce she is living far away from males. Later, she gets help and courage from her friend Naseem. Here, Mohanty posits feminist solidarity “as the most principled way to cross borders- to decolonize knowledge and practice ant capitalist critique” (qtd. Katarak 42). Likewise Bina Agrawal points out in her essay ‘Positioning the Western Feminist Agenda’, “as an educated and privileged third world women she finds many similarities in terms of challenging patriarchy” (qtd. Katarak 42). The form of suppression is different but both western and third world women suffer from patriarchy. They oppose the patriarchal norms and values. In terms of resistance, both western and third world women are similar. Both of them oppose patriarchal oppression.

All the women of Pakistan are seeking justice. Mukhtaran Bibi gives the way to resisting strategy by educating them. Women helped Mukhtaran in her every step of struggle openly. While Mukhtaran sees women's participation in her battle she remarks:

I embrace all the women who have helped in my battle. I am so happy, I feel really pleased. I hope that those who humiliated me will be punished. I will await the verdict of the Supreme Court, which will deliver justice here on earth. And God’s justice will come in its own time. This is not a case of simple rape, but a true act of terrorism.

(159)

While Mukhtaran sees the participation of women in her battle she became very happy. She really appreciates to those who helped her in the battle. She has a hope

that she will get justice and the victims will be punished. At last Mukhtaran says, “I have fought for myself and for all the women victimized by violence in my country. I have no intention of leaving my village, my house, my family, and my school. Nether do I have any desire to give Pakistan bad name abroad” (161). Mukhtaran promised that she is fighting for all the women those who were suffering from patriarchal oppression. She also promised that she will remain forever in her home and will resist forever against the male domination. In the context of resistance Jayawerdana posits her view, “women were always involved in resistance to colonial domination. Women’s role within liberation struggle reveals the complex theoretical and practical dissonances between national liberation and women’s liberation” (qtd.Katarak 77). Similar to Jayawerdana’s saying third world women are struggling and resisting against domination and suppression. In the memoir, like other third world women Mukhtaran Bibi is resisting against traditional Mastoi tribe and religion for the betterment of women.

#### **IV. Woman: A Resisting Agency and Power over Violence**

After the meticulous discussion on Mukhtar Mai's memoir *In the Name of Honour* the research comes to the conclusion that the patriarchal institutions like Muslim law, religion, and casteism are the subordinate elements of masculinist mechanism that subordinates the agency of women. Along with the gendered violence perpetrated on women in Pakistani society underpinned by the biased ideologies of casteism and orthodox religious believes, it also shows the strategic resistance and possibility of liberation from such multiple layers of subordinations. It enumerates the struggle of the females for their equal rights and opportunities in every sphere of life. Amidst the suffocative environment, the central character Mukhtaran Bibi works for the liberation of women. That projects the dynamic and courageous woman to resist the traditional role based on patriarchal ideology which is biased. She stands against the conformist patriarchal mechanism by educating other women in the society and going against the tribal law in front of the court.

This research delineates the stories of Muslim women who have been drugged, beaten, raped, and terrorized within the four walls of their society, they grew up in. Through the portrait of the horror events of rape, it excavates how Muslim women are subordinated by their culture and religion and why female education and skill is inexorable for them in order to overcome the domination, suppression, and inhuman behavior. Mukhtar Mai clearly depicts the worse condition of Muslim women in Pakistan, who are the victims of casteism, religion and police administration. Because of the casteism, the upper Mastoi caste's tribal pride of honour the women and lower Gujar caste is suffering.

It is an anthology of honour related crimes based on Muslim community in Pakistan. It divulges the deplorable situation of women such as Mukhtaran Bibi, Dr.



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

Hence, this research depicts the pathetic conditions of women who are subjugated to face domestic violence, honour based crimes, and forceful marriages. Women are treated like an animal or broken branch whose duty is either to serve or do the household act or to follow the patriarchal norm and value. But it does not mean that females always admit whatever their family and society says. During the course of time, females become aware of their domination and try to protest against the subordination. Women can not get liberation until and unless they are aware of domination and empowers themselves to resist it. In the memoir Mukhtaran Bibi becomes aware after her rape by a Mastoi gang and then she becomes conscious and get new insight about women's suppression and their rights. She thought that education is only a weapon to fight against patriarchy and casteism. So, she gives education and skill to the women which help them to liberate from such miserable life. She goes against the traditional rule and regulation and fight against Mastoi's

domination by appealing her case in the court. Since that day Mukhtaran become a first woman who goes against traditional norms and values. This shows the possibilities of resistance and liberation despite the severe networking of the different forms of the patriarchal oppressions.

To wrap up, *In the Name of Honour* is the lively representation of the honour based crimes faced by Muslim women in Pakistan. On the other it shows the biased ideology of casteism, and orthodox mechanism of masculinist tradition that subordinates the role of women. The author Mukhtar Mai leaves the message that when there is extreme domination, women can not bear such domination and resist against their domination.

## Work Cited

- Ashcroft Bill, Gareth Griffiths and Helen tiffin. Eds. *Postcolonial Studies Reader*. London: Routledge, 1995.
- Hanna, Irfan. "Honour Related Violence against Women in Pakistan". *World Justice Forum*. Vienna. July 2-5 2008. (1-19).
- Hooks, Bell. *Aint, I A Woman and Feminism*. Boston: South End Press, 1981.
- Katarak, Ketu. *Politics of Female Body*. New York: Routgers University Press, 2006
- Mai Mukhtar. *In the Name of Honour*. Great Britain: Virgo Press, 2007.
- Mohanty, Chandre Talpedy. "Under Western Eyes: Feminism Scholarship and Colonial Discourses". *The Postcolonial Studies Reader*. London: Routledge, 2004. (259-263).
- — — *Feminism without Borders: Decolonizing Theory, Practicing Solidarity*. New Delhi: Duke University Press, 2003.
- — — "Under Western Eyes Revisited: Feminist Solidarity through Anticapilist Struggles". *Journal of Women in Culture and Society*: 2002, vol 28. no. 2.
- Narayan, Uma. "Identities Traditions and Third World Feminism". *Dislocating cultures*. New York: Rutledge, 1997.
- Ramanan, Mohan G. "The West and Its Other: Literary Responses to 9/11". *A Journal of English and American Studies*. Hydarabad: 2010. Vol.42 (125-136).
- Reddy, Muralidhar. "A Woman Fights Back". *Frontline Volume 22*. Islamabad: Issue 15. July 16-19. 2005. (1-4).
- Spivak, Gyatri Chakraverty. *The Post-Colonial Critic*. Ed. London and New York: Routledge, 1990.
- Tyson, Lois. *Critical Theory Today: A User-Friendly Guide*. New York and London: Routledge, 2006. (81-112).

Yefet Karin, Carmit. "The Constitution and Female –Intended Divorce in Pakistan:  
Western Liberation in Islamic Grab". Harvard Journal of Law and Gender. 34  
Har. J.L. and Gender 553 summer,2011.