

Tribhuvan University

Female Masculinity in Mukhtar Mai's *In the Name of Honor*

A Thesis Submitted to Central Department of English, T.U.
In Partial Fulfillment of the Requirements for the Degree
of Masters of Arts in English

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April 2018

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Letter of Recommendation

This is to certify that Ram Krishna Pokhrel has completed his thesis entitled "Female Masculinity in Mukhtar Mai's *In the Name of Honor*" under my supervision and guidance. I, therefore, recommend his thesis to be submitted for viva voce.

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Letter of Approval

This thesis entitled "Female Masculinity in Mukhtar Mai's *In the Name of Honor*" by Ram Krishna Pokhrel, submitted to the Department of English, Tribhuvan University has been approved by the undersigned members of Research Committee.

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Acknowledgements

I would like to express my profound gratitude to Mr. Raj Kumar Baral, Lecturer of Central Department of English, Tribhuvan University, without whose encouragement and scholarly guidance, this thesis would not have appeared in this shape and content. Any attempt to express my gratitude to him in words is bound to be inadequate.

I would also like to take this opportunity to express my thankfulness to Prof. Dr. Amma Raj Joshi, Head of CDE, for his concrete assistance and scholarly guidance. Specially, I am highly indebted to the lecturers for their constructive guidelines and invaluable suggestion who helped me to choose the topic and passed my proposal. I am grateful to my other professors, and lecturers of the department of English.

I also owe the highest level of thankfulness to my parents, who have always prompted me towards positive aspects of life.

March 2018

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Abstract

This research argues that the experience of Mukhtar Mai's desire for social freedom reflects the problems of women in the contemporary period because of male authority's misunderstanding in the memoir *In the Name Of Honor*. It examines the causes of female struggle from physical prospective. The research work highlights on the effects of struggles as woman's social status and courage of female masculinity in the society. This research brings a concept of masculinity derived from Judith Butler, Cora Kaplan, to notice implication and valorize the condition of male femininity and female masculinity. Mai represents a social worker to help closely as women are ultimately presented as masculine character. Thus, the research shows heroic masculinity and bonds with society after being social worker.

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I. Experience of Mukhtar Mai in patriarchy Ideology

The present research work explores the issues related to the experiences of Mukhtar Mai *In The Name of Honor*. It unfolds social freedom from climax of the memoir. Mai, the Pakistani author, evokes the male resistance against social construction in a newly built Islamic society. The women who are excluded from society as Mai presents the bond of female and struggles for woman a lot from her paternal home for equal rights and liberty challenging the male domination. She dislikes the discrimination between male and female created by social norms and values. She challenges herself and such concept by making bond with many females. However the Mai fails in each step. It means she is not able to make the female as an object because she gets enviably success to use the male to fulfil the needs of suppressed desire.

Social norms and values is controlled and guided by the male authority. Later on the character has covered the time as an experience to encounter the social practices. She has got the society and traps into her lap as patriarchy ideology. This research clarifies a woman has also a level of understanding to catch each mechanism of society. This paper evaluates the Mai's courage to break social norms and explores her ability to handle social institution.

It is at the dawn of the twenty first centuries, Mai, a self-divorced woman from the minor caste of the village, Meerwala in contemporary time of Punjab province of Pakistan has become the victim of patriarchal judicial system. Despite her innocence, she is destined to face the extreme female exploitation in charge of gang rape as revenge of her little brother Shakur's alleged crime of involving in sexual activity with Salma, unmarried female of Mastoi tribe. Mukhtar's brother is accused by the Mastoi tribe, the powerful tribe Meerwala, that he has raped the girl of Mastoi tribe. It

demands her punishment. Although it is fake charge to the person of the Guzar caste, as they are destined to accept whatever the people of Mastoi impose upon them. It is the matter of honor. They should take revenge for their honor. For revenge, the men from their tribe have to rape the girl of the Guzar tribe. Women are taken as an object of revenge. They have to choose a girl from Guzar tribe, and for this matter Mukthar turns out to be the best option. There is no female participation in the decision making; women have to take it as truth without any complaints.

Living in the Muslim society as a woman has been proved nothing more than a curse in the life of Mukthar. Among the big mass of village, Mukthar Mai is forcefully taken by the armed group headed by Abdul Khaliq with a pistol in his hand. They take her to a stable where she is gang raped. After an hour inside, she is thrown outside naked in front of entire village in the Jirga.

It is because of Mai's preconceived negative impression to Robbie and the sense of insecurity of her childish, innocent world of order and the fear of the disorder, she charges of the rape when she is raped. She is in awe to accept the adult world of disorder as she is on the verge of entering into the adult world of experience from the innocent, childish and ordered world of her mind. She does not see the face of the person who rapes her.

The real story of Mukthar Mai represents thousands of pathetic women in Pakistan Feudal tribal system where female are treated as an object of exploitation. After the exposition of a pathetic and poignant naked image with the gang rape in front of the large mass, Mukthar has been expected by the society that she will commit suicide. But contrary to their expectation, she turns out to be stronger than before making society surprised. Instead of confining herself within the four walls of the home with shameful eyes, Mukthar begins to move outside freely with the strong

spirit. With the help of her relatives and the social worker, she succeeds to force the police department to engage in investigation. When the police begin to investigate, it is caught up by the local media which ultimately reach towards the national level. The event does not cool down for the whole month and remains as the headlines in every national media. And after that it too became the headlines for international media group such as CNN, BBC.

As a revolutionary woman, Mukthar Mai is not ready to accept such humiliation which ultimately takes her towards the central court where she also gets the support from the national government. The central court makes the verdict in favor of Mukthar Mai by condemning the four of the rapists to death and two others are sentenced to prison for whole life. With the decision of court, Mukthar turns out to be the successful figure to fight against the female exploitation by the males. Her success is the success of thousands of such victims, who have been destined to keep themselves silent despite the inhumane treatment by the male upon them. Her fight against the patriarchal society becomes the matter of inspiration for the women in Pakistan.

Mukthar's spirit of revolution does not stop even after her success to get justice; she goes further in the society guided by the cultural orthodoxy. In spite of her subjugated role in society, Mukhtar accumulates courage to live. She comes out of the domestic sphere and travels the world. In the tribal-community of contemporary Pakistan where girls are forbidden even to talk with boys and are obliged to get married in their early age to an unknown man, Mukthar Mai dares to divorce with her husband despite his refusal. As she has the bitter experience of being illiterate, she feels the necessity of the school for the girls; she opens a school for the girls with the money given to her by the Ministry.

Her opening of the school for the girl where education for girls is strictly forbidden is the courageous act against the patriarchal society which tries to exploit the females keeping them into the dark with deprivation of education, the ray of knowledge in the life of the human beings. Mukthar's school gave the great contribution in the life of the girls of the upcoming generations in that society of Meerwala, where women are in the dark without education. Similarly, Mukthar's school also gives contribution in the battle against the female persecution by making the girls aware about their exploitation and rights too.

Though the females are destined to lead a subjugated life as the third world societies are under patriarchal claptrap, gradually the rising level of consciousness among the females is bestowing them the strength and courage to resist the sexist and biased society. Thus, the research brings forth the tone of revolt and resistance of females against the ongoing patriarchal domination with the depiction of the pathetic conditions of the marginalized females who are time and again victimized by the social oppression. The research scrutinizes the inherent social circumstances in which females are doomed to suffer. Hence the research tends to explore the unequal social relationship between males and females in order to give the voice of resistance to the voiceless women for it has significant contribution to portray the awakened female status in order to resist the patriarchy. Society has been formed by the male oriented notion which has kept woman in the inferior position. Social norms and values, behaviour and all other aspects the society are controlled and guided by the male authority. This research finds in the beginning of novel narration visualizes as a victim. Later on the protagonist has covered the time as an experience to encounter the social practices. She has got the society and traps into her lap dominate. This research clarifies a woman has also a level of understanding to catch each mechanism

of society. This paper evaluates Mai's courage to break social norms and finds her able to handle social institution. To access the reality Mrs. Henri works for minorities and submissive group.

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Mukhtar Mai's memoir *In the name of Honor* has accumulated lots of appreciation by the various critics for the vivid portrayal of the real experiences that the writer undergoes within the patriarchal domination. Nicholas D. Kristof points out:

As you read *In the name of Honor*, I think you will find a story that is tremendously inspiring rather than one tells of brutality and despair. By the alchemy of her courage and stubbornness, Mukhtar has taken a sordid tale of gang rape and turned it into something heart-warming and hopeful. And that is one more reason why, when I'm around Mukhtar I sense that this shy peasant woman is truly a great and historic figure. (15)

Kristof has reviewed the novel as an inspiring one to the women of the world. Not only to the women, is it also inspiring to the men who have been exploited by the

feudal in the society. Kristof really finds Mukhtar Mai as a bold and courageous lady and one of the historical figures.

Similarly, Natasha Walter tends to explore the perspective of Mai towards the Muslim Religion while fighting against the female subjugation. Regarding *In The Name Of Honor*, she internalizes:

As a piece of writing, *In the Name of Honor* is much less successful than *Infidel*. Yet Mai finds her liberation not through rejection but reinterpretation of Islam, by trying to dissociate her religion from the tribal mores that would silence women. This book makes it clear that the liberation of women is a struggle that is being played out within Islamic societies, not just imposed on them from the outside. Mai does not want to stop being a Muslim, but she wants to have equality with men as well. Marvelously, she directs the attention that she gets towards raising money to build a school for boys and girls in her village; a school that may create a more equal future. For many Muslim women in traditional tribal societies, this path of incremental education and reform seems to hold out real hope. (6)

Natasha Walter identifies Mukhtar's treatment towards the Muslim religion which is generally considered as the religion which never lays any freedom towards female.

What she is trying to prove is that Mukhtar Mai is not condemning the Muslim religion rather the cruelty of Males upon the females in the name of honor. Walter finds Mukhtar supporting the Muslim religion while resisting against the patriarchal social system.

Likewise, Juliet Wittman appreciates her passion for liberty, human rights and fight for the inequalities between male and female in the contemporary tribal

community where a woman is nothing more than an object of exchange from birth to marriage. Whitman explores:

Looking at the cover one may hardly guess that its pages contain harsh and gore realities which actually challenge the very existence of women in a male dominated society. *In The Name of the Honor* (2005) a book, which tells us about the arduous journey of a Pakistani peasant woman, in her own words, is nothing but an accomplishment in itself. In this rousing account, Mai describes her experience and how she has since become an agent for change and a beacon of hope for oppressed women around the world. Timely and topical, the book is the remarkable and inspirational memoir of a woman who fought and triumphed against exceptional odds. (4)

Wittman analyzes the book as an inspirational one in the revolution against the patriarchal domination. She focuses upon the courage of the female to get justice even in the society where nobody knows the law of women females. In fact, the real story of Mukhtar is the ray of hope for the all victimized women in the world. Many critics and reviewers have examined this memoir from different perspectives.

Though the various have reviewed Mai's *In The Name Of Honor* from different angle but they have missed to notice the undercurrents of tone of protest in this memoir. Thus, the prime concern of my project is to excavate the subjugation of female vis-à-vis tone. Natasha Walter analyzes the book in relation to the Muslim religion. In fact, her prime concern is to prove that Mukhtar is not in opposition to the Muslim religion rather she wants to get justice through the Muslim religion.

The problem that Europe identifies from this socio-political and sexual activities are that everything is perceived through a warped lens that exaggerates the

virtue of the individual over the evil totalitarianism Mai challenges man through her different writing. She claims that a married woman is not a non human being.

It takes support from different theorists' concept of female masculinity. Gender studies came into practice to attack against *In the Name of Honor's* marginalization in all social forms of knowledge and practice about social construction of woman. The social process of the masculine in our culture has come to be widely defined as active, dominating, adventurous rational, creative, and the feminine by systematic opposition to such traits. Men are always empowered with the sense of "I am man she is woman, I am strong she is weak, I am tough, she is tender. I rely sufficient, she is needful" (Ruth 54).

It takes support of Judith Butler, Cora Kaplan and David Grover, Judith Halberstram and so on. In their concept this paper has propounded the new finding in the novel through the research. It finds the exclusionary politics in feminism and individuals as binary/heterosexually approached in the society. This paper includes sexual field not for physical pleasure but social concept. Other research paper has not touched every individual in certain criteria. In this way, Paul Smith warns not to fall into trap of simply critiquing dominant masculinity or simply celebrating minority masculinities. He quotes that the masculinity or masculinities are in some real sense not the exclusive "property of biologically male subjects - it's true that many female subjects lay claim to masculinity as their property"(96).

Judith Halberstam notices that heroic masculinities depend absolutely on the subordination of alternative masculinities. He claims that far from being an imitation of maleness, female masculinity actually affords us a glimpse of how masculinity is constructed as man. In other words, female masculinities are framed as the rejected scraps of dominants masculinities in order that male masculinity may appear to be the

real thing. But what we understand as female masculinity has been produced by and across both male and female bodies.

Phyllis Bentley views from realistic point of view in which Mai portrait her life. He presents *In the Name of Honor* thus, “holds a triple interest for the modern reader: its intrinsic merit as a work of art, its relation to the incidents of Mai's life and its position as a transition stage from the An grain writing to the real novel” (39).

Kathleen Tilaston studies this memoir from stylistic point of view in which Mai avoids extravagant in situation and style to lower the social tone. She internalizes *In the Name of Honor* represents an imperfect victory over 'The World Below' Mai was perhaps deceived into thinking it complete because of her strenuous and indeed successful effort to avoid extravagance in situation and style, to lower the social tone into congruity with the scenes and characters she knew at first hand.(28)

The term ‘protest masculinity’ refers to what researchers describe as instances of Extreme forms of sextyped behavior on the part of some men. Key to the concept of protest of masculinity are high levels of physical aggression . . . protest masculinity represents an unconscious defensive maneuver on the part of males who are in conflict about or who are insecure about their identity as males” (Gwen Broude, 1)

Protest masculinities generally denote extreme displays of sextyped behavior on the part of men, and is marked by destruction and physical aggression. Outward displays of hypermasculine behavior can often be attributed as a form of protest masculinity. “Intoday’s highly globalized, social media saturated world, it would be difficult for any person of any classto not be witness to the inequities apparent in today’s society” (Aslam 86). Psychologists and social scientists have explained these behaviors as an active response to situations where men would feel

weak or vulnerable, as well as a result of status envy. Status envy refers to the phenomena in groups of people where the common denominator is poverty but are surrounded by displays of wealth and power and covet what is demonstrated in these displays. Society treats gender performances as legitimate expressions deriving from biological factors which in turn does legitimize these expressions and gives gender roles more authority, but gender expression is wholly derived from societal factors. When these gender expressions are violent and aggressive and society authorizes them, it ignores the underlying factors which inform gender and also prevents opportunities for finding solutions to this violence through structural change.

In her article entitled "Protest Masculinity: A Further Look at the Causes and the Concept", Gwen Broude explains the underlying reasons one, or a group, would adopt a protest masculinity. She establishes a statistical association between displays of hyper masculine behavior and father absence. Additionally, the effects of growing up motherless can be profoundly negative, perhaps even more so in Muslim households when such major significance is placed on the role of the mother in Islam.

Mai includes the hardship of life's domination, suffering and difficulties of woman. She has not found any differences between Mai's Arabian novel and third world feminism. Characters and subject matters are somehow unique but with slight variation and presentation. She praises her voice against patriarchal norms and values to establish their identity and selfhood in the society. She internalizes, "Mai's stories, written mostly in the 1830s provided an extensive training in the art of fiction: the young author acquired technical skills and a sizeable store of subject matter by writing again and again about the same M.M. Brammer emphasizes on the Mai's style which has irregular intervals. He internalizes, "The novel lends one to expect that stylistic change will be away from the ornamental and redundant and towards the

plain and homely. But one or two instances of an opposite tendency occur, and it is interesting to speculation the motives for these" (18). Mrs. Mai against patriarchy seems so courageous; it shows she must be a complex character.

The thesis is divided into three chapters where the first chapter gives general introduction with some critics' views on the text. Similarly, the second chapter textual analysis merges both theoretical aspects and textual aspects. It attempts to examine the causes of female struggle from physical perspectives. It focuses on the effects of struggle of the characters and how the characters embrace non-Western ways which they manifest consciously or unconsciously. Finally, the third links with conclusion that provides summary of the research and closes the thesis.

II. Female Masculinity in Mukhtar Mai's *In the Name of Honor*

The gender identity of female is always problematized. Patriarchal discourse creates the biased representation towards females and the purpose is to prove inferiority of females and naturalize it. Devaluation of females is pervasive in the patriarchal society of Pakistan as females are treated as puppets who are obliged to follow the rules values and institutions that are established to favor men.

Corresponding this, Gayatri Chakravorty Spivak in "*Subaltern Studies: Deconstructing the Historiography*" juxtaposes "woman is to the functioning of their discourse" (356). She further says that in patriarchal society women are forced to accept the patriarchal discourse. Patriarchal discourse always excludes female from the mainstream social politics, they are obliged to empower the patriarchal norms and values. The way Spivak defines, "They do not have free will, everywhere there are constrains. Mukhtar is gang raped in accordance with the discourse constructed by the patriarchal orthodox culture. She cried for help before her rape but there is nobody else to save her" (47).

Mukhtaran Mai is a beautiful, charming and young widow who belongs into the peasant Gujar caste in a remote village of Pakistan. As the Gujar tribe is powerless in the village the people of this tribe have been victimized by the people of Mastoi tribe. Mukhtar Mai is one of those victims. Mai is exploited in such a horrific way. The punishment is 'rape' of a woman by the group of men belongs to Mastoi tribe. Her family chooses her for this purpose.

In the very day, Mukhtar is taken into a stable where she is surrounded by five men with carrying gun in their hands. In spite of her begging with them, her clothes are ripped off and she is violated by four village elders and the five men mercilessly

rape her. After half an hour, she is dragged out, semi-naked, in front of all the village men. Her father covers her with a shawl and carries her home. In this way, Mukhtar Mai, as a powerless woman, is sexually abused by the conservative society guided by the patriarchal ideology.

However, Mukhtar Mai no longer remains silent as the society has expected rather comes forward to revolt against such oppression. Mukhtaran is meant to be ashamed in such a way that everybody to expect that she will commit suicide. But in a society where women are supposed to be soft and feeble, she proves indescribably tough, and she finds the courage to live. She demands the prosecution of her assailants, and all of six get due punishment according to the law. Mukhtar's such sense of protest is really manifested when she does not return back in spite of various threats and challenges. She not only takes revenge with her assailants but also helps challenge male authority. The pathetic and poignant condition due to the victimization under the patriarchal claptrap is excellent represented by Mukhtar Mai who has similar kind of shocking experience.

She is sexually exploited in the name of punishment, which is not given because she has committed any crime rather it has given because she is a woman, who is considered as an inferior being. In fact, in the patriarchal capitalist society, women are considered as the means to fulfill the sexual passion of the males. The thing which is considered more of women is nothing more than their body. In this context Spivak, in "A Literary Representation of the Subaltern: Mahasweta Devi's Standayini" argues that, "if to identify women with her copulative or reproductive body can be seen as minimizing and reductive, women's orgasmic pleasure, talking place in access of copulation or reproduction can be seen as a way out of such reductive identifications" (118). She further says that the patriarchal society never values female for their

rationality rather for their emotionality. Males take women as nothing more than object. Assimilating this Mukhtar Mai remembers how those four men of Mastoi tribe take her as an object. As she internalizes:

They rape me, on the beaten earth of an empty stable. . . For them, a woman is simply an object of possession, honor, or revenge. They marry or rape them according to their conception of tribal pride. They know that a woman humiliated in that way has no other recourse except suicide. They don't even need to use their weapons. Rape kills her. Rape is the ultimate weapon: it shames the other clan forever.(11)

The expression vividly clarifies the perception of female in the eyes of male, who looks her from the perspective of their own honor. Males have honor in abusing females sexually. In order to sexually abuse Mai, an innocent woman in the society, the Mastois people accuses her brother Sakur of making sexual relationship with Salma. Mukhtar says that: "The Mastois invented a new account in which Shakur had had sexual relations with Salma, who was supposedly a virgin. A dreadful crime" (15). Women in the Muslim patriarchal society are taken as the object of revenge and they have been just puppet in the hands of patriarchal sexual predators. Patriarchal custodians also victimize them in the name of superstitious beliefs and go for evaluate that virginity is mark of purity. In the name of such superstitious beliefs and traditions women have been forced to be demoralized in front of patriarchal agents.

When a girl is raped, it becomes the matter of pride for male, but on the contrary it is the matter of humiliation for such girl. It is the pride of whole tribe to rape a girl from another tribe in Meerwala, a society where Mukhtar is born. She says, "The councilors themselves have fixed upon a gang rape as a means to what they call

their honor justice” (10). But on the contrary it is the “woman’s place to humiliate her, to beg for forgiveness before all the men of the village assembled in a Jirga in front of the Mastois’ farmhouse” (6). A woman is made submissive in front of the mass of whole villagers. Those males who involve in rape are walking with full of honor while Mukhtar is doomed to hide herself with in the house. Everyday begin to expect her suicide as she is gang raped but nobody expects such things from those males.

Apart from the rape, marriage is associated with tribal pride of males. Marriage is legal bond and social construct between men and women in all culture. Marriage in Islam is considered to be top of the utmost importance, which is the precious gift of god. But there is extreme domination over girls in the name of marriage. Marriage is the social license which provides right to male over female. After marriage males gets permanent right even to ‘rape’ the female. It is because Mukhtar keeps marriage in the line of rape. As the rape is decided by the tribal council of male’s as marriage. Females have no rights to decide about their own marriage. Mukhtar’s idea is further assisted by the idea Beauvoir has expressed in her essay "*The Second Sex*" denies the institution of marriage. She opines, "Woman as a slave or vassal, is integrated within families dominated by fathers and brothers, and she has always been given in marriage by certain males to other males" (446). Simone de Beauvoir argues that marriage is the legal institution to recognize male supremacy.

Through an arranged marriage Mukhtar Mai is wedded at the age of 18 to a man whose face she had never seen until the day of her marriage. She observes that in Pakistan a young woman is not free to choose a husband for herself:

A young woman does not have the right to choose for herself. Some women who have taken that risk have taken that risk have been threatened, humiliated, beaten, and sometimes even killed, although there are new laws that support this right to choose, in theory. Islamic law does not support this right, however, and each cast has its own traditions. Couples who decide for themselves have huge difficulties providing the legality of their marriage. The woman, for example, may be accused of *zina*, a sin that includes adultery and sex without a sanction of marriage. She may then be condemned to be stoned to death. (99)

The lines vividly depict the miserable condition of women who dares to choose their husband in the Muslim society of Pakistan. The laws made in favor of women are only limited within the books; they do have a little effect in the practical life of women. If a girl dares to marry with a boy that she likes, she may be accused of adultery by the society, and condemned to death. Although there is not any law to punish those who chose their own husband, the conservative society makes it the issue of punishment, whereby the girl is doomed to suffer for her whole life.

In the Muslim patriarchal society of Pakistan, whatever the husband may be girls are obliged to spend their whole life with the husband whom their parents have chosen. If a woman begins the process of a divorce in a state court of law, the husband's family may regard it as 'dishonored' and demand 'punishment.' In Mukhtar's case, the marriage contract has specified that her husband should live with Mukhtar's family, but he decides instead to move in with his brother's family. So Mukhtar returns home after a month and manages to get a divorce.

Mukhtar's memoir, *In the Name of Honor* puts forward the troubles with the system of arranged marriages and also illustrates terrible things done against those who break with this system and try to adopt the system of love marriage. Mukhtar gives various examples pathetic endings of the marriage done for love. In such cases various newly married husbands are killed by the brothers of the girl considering such marriage has stained the family honor. She tells of, Jirgas condemning women for trying to wed freely, even though the national law permits it. She further involves the example of families taking the husband of a love marriage to court and maliciously charging him with rape. Nevertheless, she does not fully condemn the arranged marriage, for her demand is the ending of ill treatment of the women.

Butler presents a supposed cause as instead an effect, most famously in the thesis that gender identity does not cause gendered behavior, but rather that performing gender creates the sense of an internal gender identity. Here, instead, I suggest that an effect noted by Butler makes sense as a final cause or implicit purpose. Butler calls the lesbian phallus "an unexpected consequence" of the Lacanian scheme even though it is not a part of Lacan's writings but rather her own invention. She remarks that to de-authorize the male imaginary, her strategy will be to show that the phallus can attach to a variety of organs and that the efficacious disjoining of phallus from penis constitutes both a narcissistic wound to phallus and the production of an anti-heterosexual sexual imaginary. Her purpose, then, is to separate the phallus from the penis; that is, to detach the symbol of power from the male organ and so burst the bubble of an inviolable "masculine ... imaginary" (56). This rupture is immediately accomplished in the very imagining of the lesbian phallus. However, such reasoning only works if we already agree that the phallus is a mobile concept that represents something like power in general, this traditional tribal council operates

without any official sanction, undertaking to resolve local disputes in ways that serve in principle the best interests of each party.

When a policeman finally sends for me and begins writing down my answers to his question, I feel another emotion surge through me: suspicion. Each of these arenas is critically inaugurated by a certain refusal to accede to the domain of the biological as the prior condition for gender's construction, as the "natural" material on which gender dimorphic ally depends. No text is more famous for making this point than Butler's *Gender Trouble: Feminism and the Subversion of Identity*, which argued that while the idea of a male or female body functions as gender's seemingly neutral sexed referent, it can only do so as a consequence of the ideological structure of sexual difference. Hence, gender as the name we give to the social apparatus that produces and maintains various kinds of sexual divisions provides the conceptual framework for rendering the body biologically determinant. "Sex itself is a gendered category," Butler wrote, thereby defining 'sex' not as 'gender's necessary precondition but as one of gender's most powerful effects' (7). In this, she reconfigured Rubin's argument in "The Traffic in Women" while challenging feminist scholarship that used a corporeal logic to define woman's difference from man.

Our troubles aren't over yet: hardly have we returned home than the police show up again. This time, "They take me to the country police headquarters for "formalities" (33). Masculinity is built off the idea of providing for oneself and for one's family, and the mark of a "successful" man is often his ability to acquire and maintain a home, a secure career and a stable family. Colonialism and imperialism threatens all of these successes. The novelist visualizes,

From these strangers I learn about other rapes, other acts of violence written up in the newspapers, someone reads me a report, submitted to

the Pakistani authorities by various organizations, claiming that in June, more than twenty women have died. One was murdered by her attackers so that she could not denounce them, while the other, in despair because the police had not managed to arrest her assailants, killed herself on June 2, almost the very day on which I myself was questioned by the judge. (87)

Construction of male chauvinism can be attributed to social set up and male centric cultural and traditional societal patterns. Depiction of Prado Military Academy in Lima, Peru and its way of functioning has further enhanced the way a male is shaped and constructed through state sponsored institutions and academies.

The story of the novel focuses on the use of power within the Military Academy. The Military regime being at the top dominates the happenings in a systematic manner. Cadets at the lowest hierarchy, have their own way of challenging these set up rules and regulations.

In other words, the Indians had to perform their cultural identities under a double bind: they were supposed to mime the English while at the same time perform their own ethnic identities, a duality that made them seem almost English while reasserting that they could not be assimilated (Barry 49). As Homi Bhabha has argued, the imitations of native mimic men challenged the constructions of Englishness by pointing to the fact that Englishness itself was and is a performance. Not only that: the children whom I used to teach to recite the Koran, just as I was taught, no longer come to see me. I was once respected as a teacher, but now the village shuns me, wary of too many rumors, too many big-city reporters, too many photographers and news-reel cameras.

The exposure of this incident to the commandants, however; further results in curtailing the fact more systematically. This systematic curtailing of the issue of murder within the camp is possible because of the undemocratic practices of power politics in the Military.

Male masculinity is generally defined as a set of attitudes, behaviors, and self-presentation methods ascribed to members of a certain biological sex. This includes norms for behavior, which some researchers have started to call the rules of masculinity or masculine ideology. These include prescriptions for ways to act, be tough, stay in control, etc attitudes to hold work is very important, women should be primary caregivers to children, etc and ways to look, wear pants and suits, wear hair short, etc.)

Formation of male culture also includes prescriptions for ways not to act like, do not cry do not be a wimp, etc attitudes not to hold want to be a stay-at-home dad, it's ok for my wife to earn more money than me, etc and ways not to present oneself, do not wear a dress, do not have long hair, etc. Similar to sex differences, there are many debates about the nature and nurture of gender roles. Some believe that these attitudes and behaviors naturally flow from biological sex and personality traits, whereas others see them as complete cultural constructions.

The capacities of women to conceive, carry, give birth to and breastfeed a child meant that, until fairly recently, women were at the continual mercy of their biological bodies. Hence, women became dependent upon men for their survival. For Firestone, the natural difference in bodily reproductive capacity evolved over time into other, culturally based, differences. In order to eliminate inequalities between women and men, Firestone contends that it is necessary to eliminate the bodily differences in reproductive functions. She advocates the use of advanced scientific methods, so that

all aspects of the debilitating processes of natural reproduction would take place outside of a woman's body, for example, the fertilization of eggs by sperm and the growing of fetuses in artificial wombs. Firestone regards women's natural bodies negatively; arguing that they have to become more like men's if equality is to be achieved. Novelist internalizes, "The "Shaker"? She exclaims. "No, he's' not the one who assaulted me! He was holding me by the arms, while his big brother and there cousins raped me!" (53).

Construction of male mentality can be attributed to the notion of power based on the idea of domination of a group of people by another who is at the helm of power. The Military is one such organization that enjoys unparalleled power backed by gun supremacy. However, the victims of this practice are the fresh cadets who are novice and unaware of the ways of power politics. They act out of their impulse and are not involved in systematic use of power, as has been exercised by the Military regime. Traditional notions about sex roles are viewed as the basis of stereotyped attitudes about rape. Substantial legislative revision is a primary goal of the anti-rape movement. Although reforms have been instituted, rape laws vary from state to state, and the rate of change restricts attempts at a current, comprehensive assessment of their status. Recommendations for change incorporate, either implicitly or explicitly, at least a portion of the proposals originating with feminist critiques of the laws governing rape. The Influence of Feminism a variety of interest groups has expressed increasing concern over forcible rape, thus contributing to its definition as a social problem. "Anti-rape" and "rape prevention" are terms encompassing several interests, but the most active and vocal groups are those emerging from the women's movement and focusing on the objective of eliminating rape. Those groups adopting a feminist perspective have formulated the ideology of the movement. Therefore, the feminist

analysis is inseparable from the anti-rape movement as a whole, though not coterminous with it.

Instinctively, without thinking, "I crumple the paper and drop it to the floor, not through disrespect for this Lady Minister, but out of contempt for the check" (57). The institutional power abuse often affects the victims from top to bottom as in the texts mentioned above the cadets is presented as the sufferers of the state apathy. Even those who are not military personnel know in their own hearts that there are levels and ranks which are perfectly established in the universe; to ignore them would be risky and failure to take advantage of them would be weakness resulting in more attacks and mistreatment.

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Mukthar Mai is not the ordinary woman to accept whatever injustice is done. In *The Rope and the Sword*, Nicole Loraux states: "the only one to take flight is those who are too feminine, but those who go against the males are manlike and rebellious females" (242). She further states that those female who go against the existing patriarchal norms of patriarchy by tearing the veil of illusion, they are rebellious females. The way Nichole defines is the way:

But I want more. Many more. I want them all to go back to prison, I want the Supreme Court to re-examine the files . . . I want justice!

Even if it is costs me my life. I am not afraid of anymore. My anger is

a wonderful weapon, and I am angry at this system that would like to force me to live in fear, in my own village, just down the path from the men who rape me and got away with it. (152)

The above lines illustrate that Mukhtar Mai is guided by her revenge motif towards patriarchal system where women are merely taken as object to be possessed or consumed as per the will of patriarchal agents. When they play in the holy river of women they kick them as the bee kicks the flower after finishing its nectar. But the assumption of patriarch is challenged by Mai through her resisting attitude. As she is demanding for the fair justice she is not satisfied with the verdict of the local court, so she further demands for the verdict of the Supreme Court.

Mukhtar's sense of revolt against the patriarchal domination is materialized even though there were various hindrances and obstacles. She gets justice which she has long cherished for:

On August 31, 2002, the court delivered its verdict during a special session outside the court hours. Six men are condemned to death and ordered to pay fifty thousand rupees in damages and costs: four of the defendants for the rape as members of the Jirgas, namely Faiza, the clan leader, and Ramzan. (73)

Her success in getting justice is not only her individual success rather it is the success of all the violence stricken women in Pakistan. Before this, no men have ever been condemned to death for sexually abusing the females in Pakistan. It is the historical success in the context of females in the Muslim country of Pakistan where many of the women in Pakistan have been suffering from the wrath of their husbands; they have their noses cut off, have acid thrown in their faces or are "accidentally" killed in the explosion of a cooking-gas container. In spite of all these persecutions they have

been remaining in silent due to the fear of exposition and the social humiliation. If they attempt to fight against such injustice nobody speaks in favor of them. But After the success of Mukhtar Mai in fighting against the patriarchal violence upon the women, various other women, having similar problem, are inspired to fight for justice. In this connection, Chandra Talpade Mohanty asserts for “a unity of women” (25) so as to challenge the patriarchal domination. She further says that the resistance in necessary phenomena for women to assert their identity in the vast horizon of patriarchal domination. Mukhtar’s close friend Naseem is also inspired to fight together for their right. As she begins to comment:

Men and women are equals. We have the same duties. I’m well aware that Islam gives men some superiority, but here, men take advantage of that to dominate us completely. A woman must obey her father, her brother, her uncle, her husband, and finally every man in her village, the province, and the entire country. (86)

Naseem used to fear to talk about her husband though he never let her go outside. But now onward, she frankly speaks of the husband who won’t let his wife see a movie because he wants to keep her in ignorance in order to control her. For many a Pakistani wife, Naseem explains, “The world exists only through her husband” (87). If she wants to go outside, she must take permission of her husband. Her individual decision has no longer value in her life, and they can never revolt against it. But after the incident of Mai, the behavior of the wives has been changed; they no longer fear to go against their husband if it is appropriate.

Moreover, while fighting against the exploitation of males, Mai has been supported by many of the women activists. At the time of suffering from dilemma, they come to make bond on the basis of the shared experiences of suppression and

oppression that eventually helps to strengthen her determination aroused from the sense of revolt. In this connection, Chandra Talpade Mohanthy while defining the resisting concept of oppressed female, in her book *Feminism Without Borders*, conveys:

The homogeneity of women as a group is, in turn, predicted on a definition of the experiences of oppression where difference can only be understood as male/female. The analytic elision between the experience of oppression and the opposition to it illustrates an aspect of feminist osmosis thesis: being female and feminist are one and the same; we are all oppressed and hence we all resist. Politics and ideology as self-conscious struggles, and choices necessarily get written of such an analysis. (112)

The above lines illustrate female bonding on the ground of their struggle against the exploitation and the experience of victimization in the predominantly masculine's society. It further clarifies that when women are oppressed, they perform the action for resistance to break the patriarchal base. Corresponding to Mohanthy the woman activists also resist collectively and support Mai to resist against the violence as all of them have been victimized by the vast domain of oppressive patriarchy:

A Pakistani Woman activist explains to me . . . They're (half of women of our country) not allowed to learn to read and write, to find out how the world around them works. That's why illiterate women cannot defend themselves: they know nothing about their rights, and words are put into their mouths to sabotage their revolt. But we support you! Just have courage. (45-6)

With the support of other women, Mukhtar Mai ultimately gets justice by giving due punishment to those assailants. While struggling to get justice in her life, her illiteracy turns out to be an obstacle as she fails to go after the law and women rights. Indeed, women in such Muslim society are not allowed for education because males are fearful that the females can know about the women right and revolt against such domination. Due to the lack of education, women are unaware about the world and the law. Such lack of knowledge about laws and rules makes them difficult to choose the proper way of revolt against patriarchal domination. Mukhtar realizes the lack of education has made her “crippled I am by my illiteracy” and because of which she has loosened her ability “to make up [her] own mind about important things” (48). Knowing about the real condition of Mai, various organizations begin to provide economic support to her. One day, a government minister comes to visit her with an economic support of half a million rupees. While knowing the very sum of money, Mukhtar thinks to establish a school for girls.

She had the poor experience of being uneducated, and to save the upcoming generation from being illiterate she desires to open a school. So she responds to the woman who provides her check of half a million rupees by indicating her desire. As she later narrates:

‘I don’t need a cheque,’ I tell her in the end. ‘I need a school!’

She smiles.

‘A school?’

‘Yes, a school for the girls in my village. We don’t have one. If you really want to give me something, then let me say this: I don’t need a cheque, but I need a girls’ school for our village.’ (56)

The above communication indicates her cherished desire of making women capable to fight against the exploitation of males. She wants to educate girls by opening a school so that they can be aware about women right and the national law on women. She believes that without being educated, none of the women can easily fight against patriarchy; if they attempt to fight certainly they have to face the various difficulties. So she asserts, " she was trying to find a way to educate girls, to give them the courage to learn" (75).

In order to assist her idea, it would be justifiable to bring Mary Wollstonecraft, who argues that education is the means by which women could achieve reason, equality, and virtue. It is needed to teach children how to analyze and to generalize. Wollstonecraft asserts the rights of women especially to an education that would render them bringing the worthy of respect or at least immune to prejudice. She further argues that when women possess reason, and it emanates, from divinity and supports virtue. While defining the reasoning ability of women and men

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My entire country is on my side. But I only need justice. That will be my revenge. That will be my vindication. The notion of power is often used against those who are at the lowest level of hierarchy. These people at the lowest hierarchy of social order like the workers and middle class people are often hopeless to voice against the

authoritarian regime and its power, and hence are become an easy scapegoat to the hands of the elite group.

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 isn't why the Mastoids chose Mai. It demonstrates his masculinity not by using physical force but by writing love letters, though he has never been sexually involved with woman. When Ricardo was confined in the barracks, he begins to go out with Teresa. Their relationship is secret, mysterious and finally a failure.

In order to frighten her she is taken into police office and is kept for whole day. Their intention to take her is nothing more than frightening her. Although they attempt to frighten her by supporting those Mastois who had involved in rape, "Look here, Mukhtar, we know the Mastois very well, they are not bad men, but you are making accession against them!" but she never admits that it is fake rather she tells it more powerfully, "they raped me" (37). The many times they force her not to say that she has been raped. The many times she repeats her complain of revolt against such sexual violence.

Mukhtar Mai has full of undercurrents of sense of revolt which never lets her to be docile in front of the oppressive patriarchy rather it forces her to stand with the sprite of defiance against the oppressive and suppressive forces. When those policemen offer her to save the leader of the gang who had raped her, her anger goes out of the limitation. Her revolutionary sprite can be vividly realized in the following communication with the policemen in the police station:

"You must not mention Abdul Khaliq's name. You must not say that you have been raped. You must not say that he was the one who did anything.'

‘But he was there’

‘All right: you may in fact say that Abdul Khaliq was there. Everyone knows that. You will say for example that called out, ‘there she is!

Forgive her!’

I storm out of the room in a rage. ‘I already knew everything I must say, because I have already said it! I don’t have to listen to your

nonsense. (38)

The given communication between Mukhtar Mai and policemen, the former is seen more assertive whereas the latter seems to be guided by the thought of conspiracy, even if the latter needs to be more assertive to the former. Mai blurs the conventional masculine/feminine binary opposition in which males have been associated with the masculine quality of having powerful ability whereas females have been associated with feminine by considering them as weaker in comparison to the female.

In order to further assist this idea, it is noteworthy to bring the idea expressed by Judith Butler. Butler departs from the common assumption that sex, gender and sexuality exist in relation to each other, so that if, for example, one is biologically female, one is expected to display ‘feminine’ traits. Instead Butler claims that gender is ‘unnatural’, so that there is no necessary relationship between one’s body and one’s gender. In that case, it will be possible to have a designated ‘female’ body and not to display traits generally considered ‘feminine’. In other words, one may be a ‘masculine’ female or a ‘feminine’ male.

My activists for women's rights are overjoyed anyway the triumphant struggle of Mukhtaran Bibi is an important symbol for them. Hence, the formation of male superiority is engraved and woven in and around the military academy. They are thus, practiced and institutionalized in the society. Based on this, this research seeks to

understand the formation of male psyche in the societal order and that has been in practice since ages, thus making hegemony of power.

I had once thought about building a small hospital in memory of a sister of mine, who died suffering from cancer because she received no real medical care. Such an undertaking would cost more than a school, though: hiring a doctor, a nurse, obtaining medicine to be dispensed for free an impossible headache. When I found myself with the lady minister, I said "school" instinctively, although the idea had never crossed my mind before the incident with the thumb print. Thus female masculinity is his goal, something he seeks to understand, and at the same time it is his starting point. Stoller interprets gender and sexual orientation as interdependent psychological structures that defend a core "true self" that is always heteronormative, but here I am in Europe, that territory somewhere to the west of my village, the place my uncle spoke of when I was a child and these foregoers know my story! I go from one astonishment to another, somewhat timid, not daring to show how proud I am simply to be there, one woman among others in this great wide world.

To protect our treasures from the dust, we set them up on bricks. And the wonderful complicated business of the marriages could begin again. One paradox of female masculinity discourses is that instead of being considered derivative, female masculinity may be celebrated as superior to masculinity in men. In today's contexts, rapidly changing popular culture, medical advances, and communication technology create new communities and gender formations and invite new theoretical interventions. Men's contempt for their intelligence is what pushes women aside. I don't dare hope that one day, even in the distant future; a village council will accept the participation of women.

Mixed marriages are rare, but nausea told me about the case of the Christian women who had married a Muslim and then converted to Islam. She had a daughter with him, who grew into young women of seventeen named Maria. One day, an uncle in the family came to their house claiming that his wife was ill and had been asking for Maria.

And then my passport is taken away from me. Denied access to me, my lawyer angrily announces to the press that I am being held hostage somewhere in Islamabad, and that since I am his client, he absolutely must speak to me.

III. Muslim Woman's Power

The chief as the supreme authority of the tribe, and the king as the highest ruler of the biggest unit is a political institution. History is full of tribal wars in which force decided the issue. The element of force has also played an important role in acquiring and exercising power. It is the element of force that placed man as head of his family, the victors become the masters and the vanquished had to live and work in concert under a recognized leader for the purpose of defense or aggression against other aggression or barbarians. The coercive force exercised by the leader was eventually established and sanctified. Ultimately, it created class system. This was the birth of another new idea hierarchy. Hierarchy means there are the dominators and dominated and hence the exercise of power to create hegemony.

The research wraps the time situation and sexual desire of human beings is dynamic and unconstrained therefore; the existing provision of the crime on rape can not address the frequent unwanted and unlawful sexual activities of the human. In the due time of sexual intercourse the consent is provided but the female withdraw the consent at the end. Such situation is not clearly mentioned in the legal provision; the context of consent is vague. Once the consent does not mean consent for all. Rape is not only related with the physical status of victims but also related with the emotional, sociological, physiological and cultural life. Languages on defining rape in legal codes have been more objective and graphic in modern context. To constitute the offence of rape, it is not necessary that there should be complete penetration of the penis with the emission of semen and rupture of hymen.

Mukthar Mai is not satisfied only with her winning of the case against those assailants and the rewards and the support she gets from the people of the world; she desires to make the upcoming female generation capable to demand for their right.

She materializes her desire with the money given to her by a Female minister, NGOs and INGOs. She opens a school for the girls in the society which likes to confine the women within the four walls of the home. In her society, females are not allowed to go outside. Nor are they allowed to talk with the boys, Mukthar Mai comes up with the idea of opening the school in order to secure the rights of the women. Her thought really helps in imparting the education to the girls who, otherwise, are illiterate and remains unknown about their own right as human beings in the society. Mukthar Mai's opening of the school for the women is the creative revolution against the patriarchal society which has exploiting the females keeping them unknown in the dark.

Women are the unpaid means to social production of offspring. And male are the owners of the labor market; females are no more than the workers to the reproductive system. Oppression upon women due to the social norms is in historical act, and the emancipation of women depends on the escape from female masculinity with collective heroic power. Mai denies the emotional attachment of parents with their husband and spoke for undoing family unit. Freedman further displays her. Social unit maintains to the dissolution of the family unit; with social work brought up by households.

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