

## MOTHER DEAR AS A POSTCOLONIAL FEMINIST SUBJECT IN MUHAMMAD HANIF'S RED BIRDS

**Malik Muhammad Ali**

Lecturer in English, University of Layyah, Layyah.

Email: [alodhra1@gmail.com](mailto:alodhra1@gmail.com)

**Hafiza Sana Irshad**

M.Phil. Scholar, Times Institute, Multan.

Email: [hafizasana457@gmail.com](mailto:hafizasana457@gmail.com)

**Shifa Abbas**

M.Phil. Scholar, Times Institute, Multan.

Email: [abbasshifa39@gmail.com](mailto:abbasshifa39@gmail.com)

### **Abstract**

*After the incident of 9/11, there was an emergence of identity crisis, anxiety and fear and the result was oppression, suppression and marginalization; the gender which faced the most was feminine. This article focuses on the prospects of treatment of women especially in comparison of Third World and First World women with respect to their social class structures. In post-post-colonial era the basic outcome we witness is oppression and identity crisis of women. This article focuses on the character of "Mother Dear as Post-colonial feminist subject" with reference to Mohammad Hanif's Red Birds. This research is qualitative in nature and data has been collected through close textual reading. Theoretical insights of this article have been taken from Edward Said (1978) postcolonial model and also encompass the concept of feminism and subaltern of Gaytri Spivak, Annie Loomba and Trinh. T. Minha. Mother Dear is the main character of Hanif's Red Birds. She faces oppression throughout her life as a daughter, as a mother, and as a wife. As far as her description and oppression is concerned, one of her sons was sold by her husband; she was confined to follow socio-religious conventions. There is a comparison of Third World Women and First World Women. How women are treating differently in different parts of the world on the basis of socio-economic status and social class structures. The concept of White Women and Colored women is deeply depicted in the form of socio-economic status, independence, liberty, and identity. Mother Dear faces suppression, oppression and identity crisis throughout her life as compared to Lady Flowerbody. And where there is*

*oppression, the concept of post colonialism and feminism intervenes.*

**Keywords:** *Postcolonial feminism, Oppression, Identity, social class structure, Red Birds, Mother Dear, Anglophone Pakistani Writers.*

## **INTRODUCTION**

*The term post-colonialism or post-colonial refers to the states that have gone through the process of imperialism or colonialism. Colonialism is the process by which a dominant nation subjugates a weaker one. Authors from Pakistan, Indian, Ireland, Australia, etc., in their writing have projected atrocities, violence, and colonial ideologies perpetrated by the colonizers on the colonized people. In addition, they have shown the native struggle and uprising against the colonizers or colonial masters. One of the primary subtexts of postcolonial theory and literature is the dichotomy of colonizer and colonized (Dar, 2019). Post colonialism in literature refers to the writing of the people who were early colonized by the British Empire. Post colonialism elaborates the persevering cultural bequest within a nation who experienced colonialism and imperialism. Post-colonialism in literature addresses the issues of resistance, oppression, subalternity and revolt. Post colonialism primarily focuses on historical, economic, social, political and aesthetic aspects of European colonial rule around the world. The era of post colonialism focuses on oppression, quest for identity, racism, and cultural dominance that reflect the socio-economic, socio-political and socio-geographic scenario and propagation of historical and social background of both the colonizers and the colonized (Thamarana, 2015).*

*In colonial and postcolonial era, each gender faced equal hegemony of representation whereas women faced severe burden of representation, oppression and quest for identity. Women were doubled colonized: as marginalized and as women. Postcolonial feminism is an opposition to Western Eurocentric feminism, which ignored ethnic distinctions, emotions, and women's status in formerly colonized areas. As a result of the pursuit of gender justice, new ideas and models that address the issue of women's oppression in the Afro-Asian world have emerged. The postcolonial wave of feminism has concentrated on themes such as women's political engagement, the maintenance of patriarchal structures in the household and the state, economic and social inequalities, and the effects of the integration and globalization processes on women's social status. Numerous perspectives on gender dynamics and women's roles in the contemporary world have emerged as a result of the lack of agreement over the evaluation of the impact of Western culture on traditional communities and women's status in postcolonial nations and they have propagated the concepts of womanism, stiwanism, motherism, nego-feminist, and others (Milto, 2021). Feminism questions about the marginalization of women. Spivak (1988) questions about the women's social status and marginalized community in her essay *Can the Subaltern Speak?* She (1999) in her work questioned about the prosperity of*

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*the lower and working class and also questioned the legacy of colonialism in Third World Nations. Women are those members of the society who were marginalized by patriarchal order.*

*Minha-Ha (2009) propagated the term double colonization and described women as colonized: gender as well as race i.e. the victim of western imperialism and social victimization of the patriarch. In Post-colonial era many writers: Wole Soyinka, Nadine Gordimer, Derek Walcott etc., and diaspora writers: Kamila Shamsie, Ahmed Ali, Mohsin Hamid, Muhammad Hanif, etc., jot down the aftermaths of colonialism and they also represented the impacts of colonialism on feminine counterparts. Postcolonial feminist cultural theory is the result of the interchange and discussion between feminism and postcolonialism. Both cultural theories emphasize how the ruling class intentionally defends its interests by marginalizing the 'other'. Post-structuralism is employed to refute the shared basis of colonialism and patriarchy, which is the oppositional way of thinking (Riyal, 2019). Subsequently, after colonialism the major incident that paved new dimensions in writings is the incident of 9/11. After 9/11 there was a wave of quest for identity, racism, Islamophobia, sectarianism, and each gender faced severe consequences on their journey towards self-actualization, however, third world especially the Muslim world faced these consequences at large. The present study focuses on Muhammad Hanif's Red Birds, where the character of Mother Dear is presented as postcolonial feminist subject. The feminist character of Mother Dear faces oppression throughout her life as a woman, as a daughter, as wife and as a mother. As far as her oppression is concerned, one of her son was sold by her husband, the living standards and position of her at home was not appropriate. She was a woman of no authority and was living under the shadow of ridiculous patriarch. The present study also explores the socio-economic and socio-political status of the Third World Women as compared First World Women or the comparison of the White Women and the Colored Women, how they are having different privileges in different parts of the world and how the socio-economic status affects the social roles and social status of women. The concept of White Women and Colored Women is elaborated briefly in Muhammad Hanif's Red Birds in terms of freedom, socio-economic status, liberty and identity. Feminist issues are clearly discussed in the novel. The prospects of colonialism and feminism are fairly intervened. Post-colonialism and feminism are considered as sister movements just because of oppression, where there is oppression the subject of feminism and post-colonialism intervenes.*

### **LITERATURE REVIEW**

*Post-colonial feminism questions about both feminism and post colonialism. It*

also questions about the marginalization of women as well as their social status in the world around. Western feminism gave rise to post-colonial feminism. The issues faced by non-Western women were not addressed by feminist groups founded on Western ideologies. As a result, once colonialism ended, a new feminist movement that focused on issues affecting non-Western women arose in those nations. This movement, known as postcolonial feminism, approaches the issues faced by women in postcolonial cultures from a variety of angles rather than in a standard, Western manner. Postcolonial feminism varies from Western feminism in that it challenges the patriarchal system that women in former colonial nations are forced to as well as global capitalism, which results in gender-based labor exploitation (Mert, 2024). Samar & Bokhari (2018) argue that the literature of post-colonial era focuses on gender related issues and the positioning of gender in social circumstances. Post-colonial writers resist misconception and misinterpretation of the world related to the female portraits globally. Women were considered as weaker sex in the world and the tag of oppression is attached with them. We can also call it postcolonial feminism, but feminist writer asked many questions about female gender roles which are still somehow unanswered. In case of Hanif's *Red Birds*, the character of Mother Dear relates to this in that way: Firstly she was positioned as a feminine gender filled with all sort of femininity that a Third World Women possesses by working inside the home and the patriarch of the house Father Dear treats her as inferior who can't even know her social duties at home. Gender roles and gender moralities are discussed here. The empowerment of the women in Third World is highly at stake because to gain empowerment under the influence of radical patriarch is somehow difficult. Andres and Falquina (2014) worked on empowering the dispossessed: A post-colonial reading of Toni Morrison's *Home* and argue that Morrison used rings of words to beautify the concept of home and the character or the female character always wants to get cure from the "beyond human power" narrative. The concept of white supremacy at its impacts on the other skin color is deeply observed. But how much a person does for his supremacy reveals that some people are always there to unveil the cursed oppression and speak about the oppressed. Home is the concept which is clearly connected with the concept of authority, safeness and protection. As far as Hanif's *Red Birds* is concerned, the concept of home is related to protection and comfort. The house was bombed by the US Air Strikes and then the home was built by USAID blue papers. Mother Dear feels comfort at house chores but when her son Ali was sold by her husband, the same house becomes a sort of radicalized jail of patriarchal supremacy. Again in comparison to the character of *Lady Flowerbody* and *Mother Dear*, there is a comparison of White and Colored Women which objectifies the social status of women on the basis of color and geographical onsets. Home is ointment for the wounds. The

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aspects of post-colonialism are also depicted in terms of the representation and misrepresentation of Third World Muslim Mindset. Anjum et. al. (2021) argue that Hanif presents the Muslims as backward and savage through the characters of Major Ellie and Momo. He portrays Islam as an outdated religion. He has misrepresented Islam and the modern world would not need to propagate any religion or culture negatively. Flexibility and peaceful existence is needed. He basically modernized the concept of religion. As far as Hanif's Red Birds is concerned, the concept of religious and culture is misrepresented in terms of comparison of First World and Third World Muslim Mindset, where Lady Flowerbody wakes up and applies her lipstick and makeup and interviews the young Muslim minds for PTSD (Post Spectrum Traumatic Disorder) whereas Mother Dear wakes up in the morning and does house chores and when she remembers Ali, his first son, she reads the name of Allah on rosary. This comparison shows that depiction of women and her duties and their attribution towards religion are different. Sheikh et al. (2019) argue about the gender inequality women both at home and at workplace. Gender inequality is a socially constructed paradigm. Gender inequality emerges from the patriarchal order of the colonized mindset. In Hanif's Red Birds, if we compare the characters of Father Dear and Mother Dear, there is strong depiction of gender inequality and the strangest thing is that there is also a strong sort of inequality of social status in terms of Lady Flowerbody and Mother Dear where both are women. There is also the strong depiction of different status of women in different geographical areas even their identity was transformed just because of locale. Asghar (2014) worked on postcolonial South Asian Literature and the quest for identity and argues that the concept of identity has become very crucial and dynamic now a days and it has overcome the boundaries of the world socially, historically, politically and geographically. Even the identity of Mother Dear was transformed in terms of patriarchal mindset and the basic impact that pay much burden on post-colonial and feminist identity is 9/11 incident. The 9/11 incident shaped the mindset of the world and an anger was propagated in terms of Third World Muslims and especially on women. Spivak (1988) argues about the condition of the subaltern of the world. Subaltern deals with the status of lower classes who are not subjected to socio-political structures. Spivak debates that subaltern women are hardly heard in the socio-economic world of patriarchy. Same was the case with Mother Dear, she was submissive and was under control of the patriarch and she was not enjoying her social status under the pressure and power of patriarch. The topic which this article is going to explore is "Mother Dear as a Postcolonial-feminist subject". She is always in quest for identity and feels subjugation and oppression throughout her life as a mother, as a daughter and as a

wife. One of her son was sold by her husband and in returns she faces bombing. When the other lady named Lady Flowerbody was introduced in the family who is here for PTSD, the character of Mother Dear also feels burden in terms of patriarch as well as in terms of the status and duties of women with reference to First World and Third World. Women were considered as marginalized and double colonized gender. The character of Mother Dear feels oppression and quest for identity throughout her life and considered as a post-colonial feminist subject. The prospect of postcolonial feminism intervenes in the character of Mother Dear. The present study unique in all its aspects and explores the new paradigms for upcoming researchers.

## **RESEARCH METHODOLOGY**

This article focuses on the Mother Dear as post-colonial feminist subject. The present study is qualitative in nature and focuses on the Said (1978) post-colonial theory and also encompasses the concept of feminism and subaltern of Gaytri Spivak, Annie Loomba and Trinh. T. Minha. Data has been collected from close textual readings of the Hanif's novel Red Birds. Said (1978) Orientalism has been adopted for this research. Said (1978) argues that postcolonial theory in literature measures the clash and assimilation of two cultures named colonial and the colonized and how an socio-political ideology is transformed in that culture and how they project it. Basically in colonialism Europe used imperialism and the Orient as a sign of its superiority and strength and the orientalists are treated as Others. The major proponents of postcolonial theory are: appropriation of colonial languages, meta-narrative, colonialism, colonial discourse, rewriting history, decolonization struggles, nationhood and nationalism, and valorization of cultural identity. In postcolonial theory, the main focus was on identity crisis, nationhood, deprivation of womanhood, and women's oppression. Oppression deals with unequal treatment of social identity either as individual or as a group. As far as oppression is concerned, it not only relates to physical but also to mental oppression as well and as far as women are concerned, they are even more subjected to postcolonial feminist subject. The women of First World and Third World are gaining different socio-political and socio-economic rights just because of color, race, ethnicity and geography. The present study also encompasses the feminist thoughts of Gaytri Spivak, Annie Loomba, and Trinh. T. Minha.

## **DISCUSSION AND ANALYSIS**

Postcolonial feminism is also a feminism which emerges as a response and focuses on the experiences faced by the women of the Third World countries. It is a struggle for change and divides the whole social structures into two mainstreams: material imperialism and abstract suppression. Spivak (1988) argues that postcolonial feminism encompasses the problems: undercutting of women's traditional economic base by colonialism, exploitation of women workers in the post-colonial economy, lack

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*of education of girls, nominalization of white western middle class woman as size of feminist struggles, universalization of feminist theory from western location, and unequal distribution of opportunities for women in social class structures. Same is the case with one of the character of Hanif's Red Birds Mother Dear, she is propagated as a postcolonial feminist subject, who is colonized under the shadow of patriarch and the radical patriarch is just confining its notions to confront the social status of women. In feminism, a house is subjected as a place where women are confined within the walls. Walls of the house are basically the social conventions which the women face. In even First World women are also facing some sort of oppression and marginalization when the Colonel of the commands says that these ladies are going to bury us all one day. The status of women is not deprived but marginalized.*

*The oppression of Mother Dear starts when one of her sons named Ali was sold by her husband and on that day Ali was dressed in black dress as a prison that is chosen for hanging till death. As Hanif (2018) states "One day he woke up and instead of his school uniform he put on black overalls, with a golden wing on his chest" (p. 19). There are two things which are narrated here: first is the black dress as a sign of sorrow and oppression and other is the golden wings on the chest that are depicting that he is going for his golden flight. He is losing one thing for gaining another thing. And Mother Dear is now allowing this to happen just under the pressure of patriarch and social conventions that a Third World Women face. Now the Mother Dear is on the stove and trying to startup fire with teary eyes. The situation here is that again a radical patriarch is overcoming the emotions of a mother and the radical patriarch of the family, Father Dear starts his motorbike and went away because the patriarch and the First World are never late to do anything because they have power. They have power to suppress, to radicalize, to marginalize, and to destroy.*

*The notion of colonialism is multifaceted and affects the culture, customs, and even religion of the colonized people. After colonization, colonial people perceive themselves as inferior; conversely, colonizers give colonized people the impression that they are rational, civilized, and intellectual. This deals with the psychological impacts of colonization. The resources, labor, and markets of the colonial territories are often under the authority of the colonizers, who also impose social, religious, and linguistic frameworks on the colonized people (BOLAT, 2018). Education is one of the prospects that could be helpful in gaining rights and social status as equal to men but Mother Dear, the woman of a Third World countries was still facing deprivation to achieve this basic right. "Education is going to solve all our problems" (Hanif, 2018, p. 20). Educational opportunities were not just limited to women but to men also. Women*

were not even allowed to schools. And the basic factor that causes the deprivation of educational rights to Third World countries was colonialism: either in the state of colonial rule or in the shape of post 9/11 war against terror. And what was the result of that war, there were tears. "All the got were tears. Everyone in their own corner with their own tears. United Nations of the teary-eyed" (Hanif, 2018, p. 26). So what was the aftermaths of that war is oppression; there were tears even the whole United Nation was teary-eyed. Now the Third World is facing the consequences of war against terror. The destruction they caused on Third World Countries was not only the physical but moral destruction. How a mother can bear that you stole of her sons just for your good prospects and how will she respond to it. The tears which were aligned as feminist objects were now confined to the whole United Nations. The Father who sold his son just because of showing affection and loyalty to the White Men, there is a notion that you don't sell our sons even you are being paid in dollars, but father is doing this for three things: firstly his position at Hanger will be safe, secondly his son will get good fortune, and thirdly what matters if you sacrifice one of your children to save the whole family.

Musingafi & Musingafi (2023) state about pre and post-colonial feminist theories as these theories are related subsets of feminist theories that emerged in reaction to earlier forms of feminism that ignored the effects of colonialism and imperialism on the colonized and segregated communities and concentrated only on the experiences of White women in Western nations. Theorists of decolonial and postcolonial feminism contend that patriarchy and colonial power oppress the colonized and separated women to the point that there is a double-barreled kind of oppression. In Hanif's *Red Birds*, there is the brief comparison of the Third World Woman named and the First World Woman, the characters of Lady Flowerbody and Mother Dear. Mother Dear is a typical third world house wife, who does his house chores, prays for her children, recites the name of Allah on rosary beads and does everything to save her home. On the other hand Lady Flowerbody wakes up, put lipstick and makeup on her face and goes out to interview young teenage Muslim minds just to recognize the loss and trauma of war. Mother Dear accuses her for being so liberal and fashionable. She does what she wants to do. When Father Dear brings her home, Mother Dear criticizes for her hair and dress and accuses her that first they destroy us and they came there to measure the trauma and to provide us a sort of rehabilitation. At last she allows her to live in her home and when Lady Flowerbody asks Mother Dear for rehabilitation then she refuses that her loss is not a loss. As it is described in the novel "First they bomb our house, then they take away my son and now you are here to make us feel alright" (Hanif, 2018, p. 43). Mother Dear is criticizing the double standards of the Third World. She further says that her loss is

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*not a loss her loss is the pain, because when someone snatches your son from you, you feel the pain I am facing at that time. The greatest loss for a mother is that her son is sold by her husband just like a sheep. Mother Dear was still hoping that her son would be back because sad mothers are made of compulsive, reckless optimism.*

*Now the question is how that war started and what the consequences behind it were. The war was started just after the incident of 9/11 as a revolt against Bad Muslims. In the era of post 9/11, Muslim identity faces severe consequences just because of war of terror. The target was only Muslims, the Colored Muslims. "First they bomb us because they think we are bad Arabs, take our sons away because they think that all we have" (Hanif, 2018, p. 54). Here the description of cruelty and oppression is nicely described that, they think the children are all we have and they can genocide us only by taking our babies, then where is the ideology upon which these babies were nourished. Mothers have two things in their lives: babies and home. So what will happen when someone take away their babies. They will collapse physically morally and emotionally. Even the ideology was not targeted the target were the Muslims, and in the same way Mother Dear targets Lady Flowerbody by saying that first they bomb and then try their best to sure our trauma. But Sometimes God can himself as a mechanical failure.*

*Samar & Bokhari (2018) argue that the literature of post-colonial era focuses on gender related issues and the positioning of gender in social circumstances. In third World countries the protests of women are somehow different as compared to First world countries. She protests by not cooking food because there is no salt in the house. She protests because she wants her son back. As it is described in the novel "bring my son or go die, starve yourself to death or go eat flour and raw meat. Or learn to cook your own food" (Hanif, 2018, p. 65). Mother Dear wears her badge of depression not as an honor but results it as subtle resistance. Now there is comparison that if a women of third world will face this sort of honor that what will she do, she just rules the nation as a leader for gaining her rights but on the other hand Mother Dear was there just praying on rosary beads. She looks at the sky with oppressed eyes and then does her work absent mindedly. She is looking for help from the sky. And what she sees is the red birds, that are also the signs that when someone dies in any battle then the blood of that person transforms into a red bird that flutter into the sky.*

*UN has never been in a situation like this before because of the threat posed by the 9/11 attacks, which focused primarily on the World Trade Center at Ground Zero. The historical disaster that the locals had to deal with signaled a change in history and the start of a new era. After 9/11, the war on terror targeted the Muslims, and the result of that was bombing and human destruction. Stressors associated with war*

have an impact on an individual's developing personality, sense of identity, coping and adaptation strategies, moral compass, interpersonal relationships, and neurological system (Jabbar & Zaza, 2017). Even in the novel there is a scene when someone Mother Dear faces bombing and she hides her son in her arms as the hen hides her chickens in her wings. "Thank God we all are safe" (Hanif, 2018, p. 78). Here is the description that the stance of safeness is under mother arms. Mother is portrayed as a subject of comfort and ease. Then what will happen to that mother when on her sons was sold by her husband. And she further says that death is a bit more irksome than living with the memory of those who have already left. She is having the regret that why she let this thing to happen because regret smells like burnt bread. Mother Dear who is woman of depression, oppression and regret, shows that middle lower class woman of third world also cares for the salt, bread and butter at home. The plates of the house are even more important to her. Her inquiries about the salt shows that even at home her oppression was up to that stance that the most basic items of her house was missing from the kitchen. Furthermore, the person who sold her son for bread and butter is just useless to bring even salt at home because the supplies was abandoned to them because the UN decided that there is no need to give them necessary food items. "She thinks the meats take longer to cook without salt" (Hanif, 2018, p. 94). This is how her basic needs were suppressed by saying that she is fool because she thinks that it takes much time to cook without salt. Salt is an ingredient used for nourishment. It cures many deficiencies in the body. This is how the women of third world were accused of blaming the patriarch by demanding the basic rights. This is how women were facing oppression even at basic levels.

Debilitating mental health conditions such severe dread, anxiety, and flashbacks following exposure to traumatic experiences are symptoms of post-traumatic stress disorder (PTSD). These intrusive thoughts are often brought on by particular situations or cues from the environment and have a significant detrimental effect on an individual's quality of life. Most hypotheses contend that the emergence of aberrant fear memories following traumatic events, which impact behavior and cognitive functions, is what causes the reaction to those trauma-related stimuli (Fu, 2023). The character of Lady Flowerbody who is depicted as First World Woman working on PTSD tries to help Mother Dear in terms of trauma she is having in her mind but Mother Dear refuses. "Your Mother Dear, she refuses to leave that cave" (Hanif, 2018, p. 100). Now the thing which is worth mentioning here is that the concept of home is compared here with cave. For a woman of third world, who sacrifices all her needs and happiness just for home and how that home is depicted as cave in which she is trapped. A first world woman, without knowing the emotional attachment of home to a third world woman is asking to break the social conventions

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*of home because it is a cave and she must feel suffocation here. She depicts that in home Mother Dear is having nothing but sadness and she is confined and trapped in her family value systems and she is forced to follow these customs even at any cost. Mother Dear was not suppressed, oppressed but also she was trapped in social conventions and family system.*

*When one of your sons is being sold by your husband, then what will be your feelings, same was the case with Mother Dear. She every time confronts that her husband just sold her son to maintain his position stable at Hanger and for bread and butter. As it is described in the novel, Mother Dear curses by saying "Our men sells Allah's vegetables and chickens and want a US visa: traitors are us" (Hanif, 2018, p. 133). There is strong juxtaposition of belief and economy. By belief they are Muslims and thinks Allah is the creator of everything and it is to Him to feed his creatures but at the same time they were trying to please the US workers at hanger for good economic prospects and social security. Thinking of the people here is two folded. These are the patriarchal prospects but a mother is just waiting for her son. She wants her son back. When she hears the news that Hanger is opened again then quest of Mother Dear for her son increases and this time she decides to leave no stone unturned to get her son back. "I am not going to sit here with smoky eyes, my clipped nails and a bad conscience and wait for a miracle." (Hanif, 2018, p. 164). She decides to get her son back from the White people to satisfy her unrest. At the same time she scolds herself by saying that she is a bad mother who let her husband to sell her son. Even Lady Flowerbody was also feeling a sort of oppression and she was trying to gain a sense of sisterhood with Mother Dear. Mother Dear says, "Even Lady Flowerbody has been trying to get me to join the sisterhood, and informs me that I am a bad mother that I shouldn't blame myself" (Hanif, 2018, p. 164). Not just at motherhood but in womanhood, Lady Flowerbody was trying to associate sisterhood with Mother Dear. Wherever the woman, she has some sort of sisterhood with other woman. She also says that "Flowerbody tried to teach me to manage my grief. Managing your grief soon becomes a full-time, dead-end job" (Hanif, 2018, p. 168). The multidisciplinary field of women and society studies how gender, cultural norms, and societal institutions interact to influence women's experiences in local communities. This idea acknowledges that gender is a social construct that penetrates all aspects of life rather than a set biological definition. It recognizes the variety of women's experiences and how those experiences connect with other identities (Bhandari, 2023).*

*There are always some sort of customs that any country follows, Mother Dear as a woman of third world was fulfilling customs and traditions she was instructed by*

her husband and the society. She was instructed that she must cover her head while doing chores. One day she went outside without wearing dupatta on her head and she take off her shirt and wrap it around her head and when her husband scolds her "What if my arms are showing. My head is covered" (Hanif, 2018, p. 173). She did what she was told. She was living in that society that she was forced to follow the customs imposed on her by society and patriarch. Covering your head means covering your thoughts and freedom. Covering your head is more much important than covering your body. Women were subjected to follow the social conventions even at the cost of their self-respect.

Mother is always a caretaker and protector. She feeds her children even she herself remains hungry. When one of her son went into the Hanger and never came back but now the Hanger is open and she wants to get her son back by attacking the people at Hanger. There is a brief description that how she prepared herself. As it is described in the novel, "Mother Dear is here with her red hair and her pink stone dagger in one hand and now she raised her other hand and what has she got? The blasted rosary" (Hanif, 2018, p. 187). This is how a woman of third world and a mother acts and reacts at any situation. In one hand she is having a dagger to attack the white people and on the other hand she was having a rosary and praying for the safety of her son (Anjum et. al., 2021). She wants to get her son back by attacking the First world people but at the same time she is also confined to religious customs. She is the prisoner of her own feudal traditions. When Mother Dear finds her son Ali hanging, she makes a description of first world by saying that "This is the white country. It's made of snow. It's at the end of the earth. It's like a snow desert" (Hanif, 2018, p. 214). She says this country belongs to white people which is made up of snow which melts anytime and this snow is a like a desert or this country is a snow desert. By saying snow desert she depicts the hollowness of the country and her oppression as well. Throughout her life she faces oppression.

## **CONCLUSION**

After the incident of 9/11, a war on against terror was started and the main target was Muslims. First World firstly bombed the third world, and then tried their best to overcome the trauma. The result of that war and trauma was oppression and quest for identity and the gender which faced most oppression was feminine. By analyzing the Hanif's Red Birds, it is concluded that Mother Dear is a postcolonial feminist subject. She is subjected to oppression throughout her life even she was not having the basic human, legal, and economic rights. Her oppression was not at the level of rights but her identity was also at stake. As far as her description is concerned as compared to First World Woman, she was facing suppression and oppression. The comparison of Mother Dear with Lady Flowerbody depicts how a woman is enjoying different social status, identity and privileges in different parts of the world just on

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*the basis of socio-economic, socio-political and demographic status. Mother Dear faces oppression throughout her life in every situation and in every role. She is the prison of feudal tradition. Where there is oppression, the subject of colonialism and feminism intervenes.*



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