



RESEARCH PAPER

**Subalternism, Women and Patriarchy: A Postcolonial Approach to
 Mohsin Hamid's *Exit West***

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ABSTRACT

Pakistani writers, particularly Mohsin Hamid, have long highlighted women's struggle, predicament, and persecution under patriarchy. This study deals with this sensitive issue through a postcolonial feminist approach that interrogates gendered roles in *Exit West*, a work by Hamid published in 2017. The researcher pertains to postcolonial feminist theorists in general and Gayatri Chakravarty Spivak in particular to develop a theoretical framework for this study. It is qualitative research, and the textual analysis of the novel will be conducted under Spivak's concept of 'Subalternism', articulated in her seminal essay, "Can the Subaltern Speak?" which provides theoretical impetus to the study. The article is used to explain the novel in the contexts of colonization and postcolonial feminism with further investigation into gendered roles and the patriarchal oppression of women. The study's outcomes revealed that colonialism and patriarchy impose various responsibilities on females and deprive them of their agency, independent identity, and due rights.

KEYWORDS

Patriarchy, Postcolonial Feminism, Postcolonialism, Subalternism, The Third World Women

Introduction

Postcolonial refers to the ongoing struggle between colonial authority and its ideologies, which continue to impact many cultures, particularly countries where rebellions have shattered formal connections with their colonial rulers. It focuses on the melancholy of the refugee discussion, which tries to misinterpret the realities and experiences of the people and inflict subjection on them to continue their supremacy (Iqbal, 2021). It is also concerned with colonized peoples' creation of writings that constitute their recognition and reclaim their forgotten in the face of that forgotten time's inevitable selfhood. A poetic theorist's job is to conduct the migrated substance into the ruling conversation in a way that counters the immigrant power. The description of females in earlier immigrant countries and occidental places focuses on post-structural women's liber theory. It focuses on how gender difference is created in the immigrant and anti-imperialist discussion and how women are depicted in anti-imperialist and post-structural conversations, with a particular target on the effort of female writers (Nasir, 2021, et al. p. 1).

The postcolonial feminist study understands women's image in the post-structural world, where they undergo double colonization. Northern Ireland's ex-colonies in the Caribbean, Africa, and India gave birth to post-colonial literature. It is a kind of literature produced by both colonizers and the colonized under colonial rule. Each category of post-colonial writers presented reality through their specific lenses to the colonial literature which othered the other self (Iqbal & Ahmed, 2014). After

liberation from colonial rule, various post-colonial literature writers wrote in English. Freedom, national unity, identity, national allegiance, emigration, and youth were all themes that they explored in their writings. Several conversations and debates were undertaken in post-colonial literature to choose issues and themes that were new and essential to post-colonial literature readers. Many societal problems are addressed, including national unity and strength, cultural conformity, and a lack of self-confidence (Nasir, et al 2021, p. 1).

Mohsin Hamid is a well-known British Pakistani English novelist who has received numerous international honours for his expressive writing. He is considered one of the great novelists to write in the era of postcolonial literature. His critical gaze and deep study, especially in postcolonial literature, gave him a prominent place among the literary figure. Hamid has long served as a shining example of an author who has expertly reconciled the ideological gap between the East and West. He paints a picture of Pakistani culture that includes issues such as identity problems, global conflict, the subject of rebels, terrorism, and binary male-female relationships that provide new insights into the flexibility and unpredictability of their traditional roles. Langston Hughes shared an incident as he learned about returning to his homeland and burning the books and the knowledge of the west. He says, "Tossing the books into the river felt the equivalent of hurling a million bricks out of my heart" (qtd in Young, 2001, p. 10).

Literature Review

In her analysis entitled "Can the Subaltern Speak" (1988), Spivak talks about how western cultures explore other cultures. She mentions the Indian 'Sati' ceremonial of widow suicide as an example. The primary significance of this article is in its first part, where she talks about the moral dilemmas involved with utilizing universal concepts and frameworks when researching another culture. It critically analyses a broad spectrum of western authors, including Marx, Foucault, Deleuze, and Derrida. Her article's central allegation is that western theoretical thought is produced to encourage western monetary benefits. She thinks that information is never objective and always reflects the makers' objectives. According to Spivak, society's intellectuals must uncover and understand the other's discourse. Furthermore, a constant critique is required to diminish the heterogeneity of power networks. The desire to blow up energy at any stage in its application is linked to the worker's struggle. She claims that the link between worker hardship and hunger is simple (p. 66). According to Spivak's (1988) updated definition, "desire is not devoid of anything; it is not devoid of its object. Rather, it is the subject missing desire or desire lacking a definite subject; there is no such thing as a fixed subject except via suppression" (Spivak, 1988, p. 67). When Spivak investigates the authenticity of the western outline of the converse, she recommends that the meandering, aimlessly establishments that immediately create concerning the opposite square measure shut off postcolonial or ladies' lobbyist assessment. Spivak holds this requirement thanks to the reality that critical consideration of the other will in everyday justifiable its respect to the opposite with the tyrannical language. It can be identical to ladies' extremist writers who conform to the man-driven rules for informative activity creation. In the going with parts of "Can the Subaltern speak?" Spivak censures different huge creators and progresses forward with the case of the Indian 'Sati' following (p. 273). Therefore, the article provides a theoretical framework for the study of the selected novel, *Exit West*.

Material and Methods

"Can the subaltern speak?" on a fundamental level, deals with various western creators, from Marx to physicists and Derrida. The critical case and entire enunciation of

"Strength the Subaltern anytime Speak?" is that western informational thinking is made to help western financial interests. Spivak holds that data is only sometimes guiltless, which conveys the interests of its creators. For Spivak, data looks like a couple of elective trade items exchanged from the west to the third world for money and elective kinds of gain. Spivak (1988) is speculative. In any case, will the third-world subject be considered while not teaming up with the trailblazer project? Spivak centres on the truth that assessment exactly unendingly pioneers, in the process the other, the around their subject because the object of study and like one thing that data ought to be removed from and brought back here. We're talking about white men speaking with white men concerning shaded men/women (p. 272).

Representation of Violence and Gendered Roles in *Exit West*

As the story moves, we will regularly meet its primary Saeed and Nadia through their relationship with their family environmental factors. Saeed is the late and sole aftereffect of a veneration wedding, one put aside by fondness and closeness. Nadia has a spot with a home in any area she is grinding. She esteems artistry classes, and the home's interior walls are enriched with no normal refrains and tokens, a word for the contention between their attitudes and hers. This matrimonial disharmony prompts her to check without assistance from any other individual. Her skin becomes repulsed by this action that it cannot see. At that moment, the two protagonists get to know one another and develop a point-by-point relationship that eventually turns into love. Saeed typically descends to Nadia's level while dressed in her lightweight robes. They cooperate spiffs associated with Nursing heart songs recorded by a long-deceased woman who previously symbolized a fashion trend in her native country of starting was very special with reason implied as to the soul.

As their violence increases, Saeed's mother is shot and murdered by a stray gunman, causing local floods and making routine timetables more challenging to examine. Nadia relocates to Seed's house, any spot he resides nearby his father. The two legends begin to focus on pieces of tattle about entrances, absolutely different components of the globe, and they centre on leaving their town through one such doorway. This specific availability of wizard validness erases the genuine shocks of fleeting travel, focusing on scrutinizes instead of its mental effects on our legends. They finally arrive at Mykonos's coastline, shoemaking along with the requirements for living till a Greek youth, whom Nadia becomes acquainted with, locates them in a doorway that conveys them to London. In London, alongside a couple of novel homeless people, they hunch down in a truly massive house, and the strain begins to create between them. In a fundamental to direct this break, they push ahead to the American state.

Throughout this flight, the original scenario gives a particular setting to all legends. Consequently, they scrutinize to grapple with covering direction occupations and subsequently the conceivable outcomes that enlarge after they are crossed. The capability, in any case, Nadia and Saeed's dominance in each nation and their cycle make a complex picture of direction. Each character goes against and confronts the character's requirements. Nadia imposed herself by acting as she wished, and Saeed by enforcing the limitations of manhood and caring for his help and ingenuity. At such critical times, Nadia will certifiably work toward isolating and researching social doubts.

Beating the genuine variables of direction focuses on those forces, advocating for such policies in a distinctly South Asian setting turn of events, seeing who edges from them and who perseveres. Hamid challenges the U.S. to feel that pieces of our social orders and social orders set up by the U.S., for sure potential outcomes, and

subsequently, the indisputable capability that ends up being clear once we ought to persevere through terrible genuine variables like development. Nadia could be an incredibly optimistic feminine individual in the group environment inside. She returns home and becomes independent with fulfilment in an unparalleled culture disagreeable to ladies' opportunity and joy. Nadia encapsulates Hamid's affirmation of the quiet inside experiences that ladies lead at extending the consecrated spot of individual homes, the cover they will wear for bundle reasons. She is safe, notwithstanding the consistency of her general population solicitations, making a district for her, there was none in any spot. In that limit, Nadia is unmistakably fit to cross boundaries and keeps trying to do so as she passes through exits and exile camps. Stood out from Saeed, she improved a few recollections in isolation while making new affiliations.

That is what it makes "Nadia had for a long while been, and would after still be, lighter with all styles of improvement in her life than was Saeed, whose longing drive was more firmly rooted, maybe as a result of his childhood has been additional ideal, or maybe because of this was just his character" (p. 103). The details of Nadia's life as an associate in nursing provide her with a more significant ability for determination and compassion. She hasn't experienced comfort before, so she will manage trouble is undoubtedly more valuable than Saeed. Her previous experience allows her to continue on the far side, forming new organizations and habits.

In this novel, every gender feels the refugee crisis at the very start of the book and throughout the story. Their life turned full of miseries due to colonizers. A nameless city overrun with refugees exemplifies an appeal to everyone's conditions. Life is somewhat peaceful, and things are under control; however, later, it becomes problematic for survival, and the life of the ordinary person suffers due to war created by global forces and extremist Islamic fundamentalists (p. 10). Saeed also observes a hawk construct a nest. As the hawk represents protection and a clear vision, it means the start of his relationship with Nadia and their possible union here. But in contrast, the helicopter typically symbolizes fortune and luxury. Still, the start of the war shatters the relationship between two lovers and disrupts everyone's ability to live in peace at home. "Helicopters filled the sky like birds startled by... gunshot, or... the blow of an ax [on] ... their tree" (p. 28).

Here is one particular instance throughout Saeed's journey that stands out. When extremist activists hunt out immigrants in London, Saeed consults with his fellow citizens for advice. Saeed is disgusted by the man's appeal for martyrdom with the white-marked beard. He feels like he is rotting from within, making him think of the militants. This viewpoint opposes extremism of all kinds and offers a variety of values as the most substantial barrier to it. An additional Moroccan maid is a mute woman who appears to be older than she is. As a result of her poor self-esteem, she feels compelled to remain in her community, where she is intolerant. In a patriarchal society, women are suppressed because gender imposes some rules and regulations on them.

An elderly Palo Alto resident has lived in the same house all her life. Although in her current situation, she feels she has moved due to all the changes she has seen in the world around her. But all the time, she suffers from the colonial power around her. A young woman named Nadia's sister upholds her parents' conservative values and is devoted to them. Since she decided to go out and live alone after completing her studies at the university, Nadia hasn't spoken to her. As a result of the violence raging around her hometown, Nadia's first close family member is killed. In separation, while not in the comfort of comparability, Saeed fumbles, regardless of how he will stay aware of his relationship with his family and to a certainty that he has not checked vigorously with

Nadia. His meaning comes from the state and social context "Saeed would ask close by his father, and thus the men and request for him became concerning being an individual, being one in every one of the young fellows, a custom that related him to adulthood and to the prospect of being a picked kind of man" (p. 63). This link between assurance and masculinity portrays a lightweight on a little, hazardous second once Saeed meets a loud gathering of his comrades living alone. He partakes, distinctively in trustworthiness, in their solicitations and being encircled by shared traits. When Saeed tells Nadia they should move into this house; she is not responsive. He offers that they might be dwelling among their sort and the individual responses detest Maine.

However, for Saeed's distinction in decency in this neighbourhood for Nadia, he serves as a reminder of her home and family. It's a shallow similitude. This uncertainty is asserted once the young fellows of that house begin looking at them tormented and mercilessly. In light of this, she has been responsible for checking stratagems; she perceives the risks of nationalistic thought. At present, we expand the investigation of the disagreeableness that drives the movement of the companions of Saeed and Nadia to their location. In this way, the sharp difference demonstrates the other brutality that results from a belief in the universality of one's kind. Saeed is attracted to the sensation that neighbourhood comparability makes due, and we see the gamble that results in the fact that equality is used to legitimize violence. At the point when they are vulnerable, the establishments that continually keep up with masculinity change their character. Hamid, through the social maps, powers that drive men into a conviction framework; and offers through Nadia opportunities for readdressing that need a significant neighbourhood. He is the author of outstanding solid commitment and, for the most part, relevant to the main points of interest of the day once he unpretentiously coordinates the U.S. to such cognizance.

Young women in former colonies and western regions serve as the framework for postcolonial women's extremist conjecture (Tyagi, 2014, p. 14). Whereas postcolonial theorizers fight against the woman pioneer, talking about those objectives misshaping him as inferior, the endeavour of a postcolonial women activist is way extra troublesome. She is subjected to double colonization while also coping with the social structure and those who are out to get her for cheating. She needs to oppose the administration of provincial authority, not exclusively as a possessed issue but as a young lady. During this persecution, her maintained sibling is presently not her assistant. In any case, she is a terrible individual. He even adventures her in his battle against the pioneer by distorting her inside the patriot talks. Not exclusively that, she perseveres under western ladies' activists from the coordinator countries, who mutilate their accomplices by compelling quietness regarding their unique ethnic, social, political, and cultural characteristics. They probably sensibly oppress the sisters by doing this.

We examined this postcolonial war fighting ladies' extremist opinion during this writing because she is fighting the postcolonial and ladies' dissident researchers. Also, she will describe her way of life as a postcolonial ladies' lobbyist (Tyagi, 2014, p. 20). Then again, post-imperialism offers women's liberation the theoretical apparatus to analyze various locales of mistreatment and dismiss universalisms around the gendered encounters of each man and lady. At best, the world association organization should be regular partners, have a vital partner in uncomfortable collisions, and keep up with severe digressive limits. As Gandhi notes, the underpinnings of the postcolonial country state happen once customary similitude is spread out between threatening to commonplace enthusiasm and European government.

In this sense, the postcolonial, in its standard and extraordinary cognizance, commends threatening to pioneer nationalism because of the exhibit of deterrent and oversees the inner conventions, inequalities, quietness, and misstatements. The contradictory instances of enthusiasm and lady's freedoms have unendingly tormented post-colonialists. On the other hand, women activists address postcolonial perceptions of third-world women and, in this way, the controlling direction of moderate frameworks in radicalized locales. This setback of the confirmation of qualification in women's dissident tolerances of world abuses of females was passed on to the front by Mohanty as she effectively works player mindfulness in regards to verbose misleading at periods get-together of the third world woman as a specific vital topic in some (western) women lobbyist scripts. However, as we see, the significance is not only separating the west from the non-west, yet among these regions and brevity is non-standard conviction in verbose fierceness that works out stories and calms voices. In any case, we, for the most part, address these universalist and gendered categories to the extent of the hostility of postcolonial state institutions. Whose voices still fight in postcolonial countries and whose experiences represent these countries' varied viciousness.

Drawing on fundamental postcolonial and women activists' methodologies close to experimental contextual investigations from nations similar as the Republic of Asian country, Pakistan, Asian nations, Congo, & Ireland, the workplace was attracted by the philosophical courses of action on the potential of the postcolonial state, disposition to acclimate to the planet and neighbourhood disputes around its character and reason. In its various designs, mercilessness continued the general subject which, as they referred in any case, the state wasn't engaged with. Serious worldwide and local contestations sq. estimated a span in the postcolonial conditions of the ordinal 100 years. Fierce contentions unit of estimation seethes in numerous components of the domain. The state's sway is being tested in more ways than one, during which political gatherings battle to be perceived as undeniable states. At the same time, the power of the common conditions is problematic. As a rule, a young lady's estimation unit is troubled and constrained to effortlessly make do with the state's need, co-picked as social/public images, imitating the ceremonial. In their counter-revolutionary efforts, states prioritize women's liberation, arguing that their liberal and vote-based mentality is more common than the guerillas' destructive and brutal outlook. The gender-based demands placed on women in society mirror that personality.

Conclusion

This research paper has fundamentally broken down the portrayal of such a powerful social change in the present day's women's approach to understanding their true status in society. Pakistan is not thoroughly set; the voices like Hamid concentrate on foreboding inside the predominant socio-economic condition of Pakistani women who are no more welcoming of their status as subalterns. Male-centric society partakes in its ideal situation inside the domain of prohibitive moral standards. At a comparable time, the social association is frequently tested and all-encompassing and unavoidable western social and innovative impacts on Pakistani women are also foregrounded in the novel. This danger to social association keeps on being lopsided and divided and has required the state to a general social change regarding subaltern women.

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