

The Eternal Outsider: A Postcolonial Critique of *OUR LADY OF ALICE BHATTI* by Mohammad Hanif



**Researcher:**

**Aamir Inayat Khan**

**Reg.200-FLL/MSENG/F10**

**Supervised by:**

**Dr. Munawar Iqbal Ahmed**

**Department of English**

**Faculty of Language and Literature**

**International Islamic University Islamabad**



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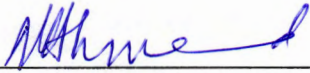
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**Name of Student:** Aamir Inayat Khan

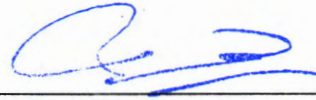
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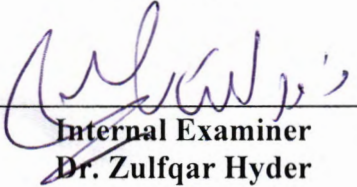
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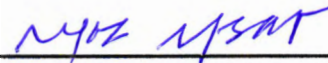
**External Examiner**  
**Dr. Nighat Ahmad**  
Associate Professor  
Department of English, NUML,  
Islamabad



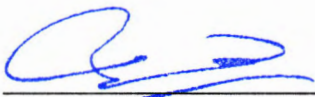
**Prof. Dr. Munawar Iqbal Ahmad**  
Dean  
Faculty of Languages & Literature



**Internal Examiner**  
**Dr. Zulfqar Hyder**  
Assistant Professor, Department of  
English, IIUI



**Prof. Dr. Ayaz Afsar**  
Chairman  
Department of English, FLL



**Supervisor**  
**Prof. Dr. Munawar Iqbal Ahmad**  
Professor/ Dean  
Faculty of Languages & Literature

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## Abstract

Mohammad Hanif in *Our Lady of Alice Bhatti* represents lower grade, marginalized characters of Pakistani culture. Where, Alice Bhatti grade 4 Christian nurse holds central character, in the novel. Despite all her enthusiastic and sustainable struggle to uphold her identity in the text, she remains eternal outsider. She was not accepted by her own people even treated as untouchable being. Through these characters Hanif presented not only to this society but to the whole world to address Racism, Subalternity and Otherness to eliminate or to some extent reduce difference – space between Eliticism and Subalternity to provide equal opportunity to this society particularly and to the world in general to make it formative one not reflective one. It will be a test for Postcolonial and Postmodern writers to find solutions for these discriminated people to provide them positive role to play in the society otherwise these theories and movements will be no more helpful to humanity for which they stand against modernism – which they considered a flawed ideology. Theoretical help has been provided by Postcolonial Literary Theory. The objective of this work was to explore how racism, Subalternity and otherness explored in Mohammad Hanif novel. Hanif's rhetoric and portrayal of marginalized has also been critically analyzed. Racism has been explored through the spectacle of three aspects mainly, individual racism, systematic racism and lastly through cultural racism. This racial discrimination further extended on the basis of language, religion, culture and nationality. A number of conclusions have been drawn to understand Subalternity, like how to find and construct a history of subaltern classes, and to what extend subaltern groups pass through different stages to reach political organization. All together what were the hurdles in their political, social, cultural and economic perspectives to create marginalization and avoid them from their group authority? And lastly instead of their countless difficulties was there any talent to convert their inferior social positions?

## CANDIDATE DECLARATION FORM

I, Aamir Inayat khan

Son of Inayat khan

Registration No: 200-FLL/MSENG/F10

Candidate of MS in English at International Islamic University, Islamabad do hereby declare that the thesis "The Eternal Outsider: A Postcolonial Critique of *OUR LADY OF ALICE BHATTI* by Mohammad Hanif" submitted by me in partial fulfillment of MS degree in the Department of English(FLL) is my original work and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

I also understand that if evidence of plagiarism found in my thesis/dissertation at any stage, even after the award of the degree, the work may be cancelled and the degree revoked.

Date: 12/01/2017

Aamir Inayat Khan

**To My Father and Mother**

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## Chapter: 1

### INTRODUCTION

The phenomenon of Racism, Subalternity and Otherness exists in the whole world. The question of race permeates the whole history of Imperialism. The rise of the history of Britain as commercial and global power cannot be told without considering to the fact of racism – Atlantic slave trade – which took place from the sixteenth century to nineteenth century crossways the Atlantic Ocean. The majority enslaved persons in African countries transported to the New World - North America and South America. Those slaves sold to Western European slave traders. Some time captured directly by those traders in coastal raids, and brought to the Americas. Through this transportation of slavery of Africans to the New World became profitable business in the late eighteenth century as immigrants of the Old World - Europe, Africa, and Asia. Greater numbers of slaves were taken to South than North America. The South American economic structure centered on generating commodity crops, and manufacturing products and garments to put up for sale in Europe, and rising the statistics of African slaves carried to the New World..This was critical to those western European countries which, were competing with each other to erect kingdoms abroad in the late seventeenth and eighteenth centuries.

Portuguese in 1526 took on slave trade and other countries followed them immediately. Owners of the Ship considered the slaves as shipment to be transported to the Americas as labour in coffee, cocoa, tobacco and for plantations of cotton, silver and gold mines purification, for the fields of rice, cutting wood for ships, for construction of industries, finally as domestic servants. The first ever Africans were classified as “indentured servants” traded to the colonies of

England. Slavery has been hardened by the middle of the seventeenth century, as a racial caste. Slaves were considered their owners property legally, and offspring born to slave mothers were slave, and sold with other products and services, like units of labour or goods at markets.

The Portuguese, the British, the French, the Spanish, and the Dutch Empire as Atlantic slave traders ordered mainly by their trade volume. Many of them had established stations on the coast of African continent to buy slaves from local leaders. Twelve million Africans across the Atlantic were shipped to Americas. While awaiting cargo slaves were kept in factories like poultry kept in poultry forms for shipments to be transported to other countries.

The Atlantic slave trade was the biggest in trade volume. African continent transported slaves through all possible routes, like through Sahara, the Red Sea, and from Indian Ocean ports and across the Atlantic.

It was the migration of 1950s and 1960s from the Caribbean and Asian continent for the formation of black communities at the heart of English practice that form the theme of racism in new way of life. After 1945 when World War II ended, post-war Caribbean settled in London as immigrants. These passengers established in the region of Brixton which is presently known as 'black district' in Great Britain. From the 1950s into the 1960s huge number of immigrants as workers the English – speaking especially from Jamaica came to Britain to settle in. These immigrants filled requirements of labour in transportation venues, hospitals and for development of railway. They are considered to be a major factor to the rebuilding of urban London of the post – war, when Germany massively destroyed through huge bombardment the whole infrastructure of London.

The Act of Commonwealth Immigrants was passed in 1962 in Britain along with a series of other laws in 1968, 1971, and 1981 that strictly limited the entrance of Black immigrants into Britain.

Throughout this time it is generally discussed that emergent blacks and Asians struggled against prejudice and racism in Britain. It presents all the connotations that racism has had elsewhere: of a people who stand lower in the order of culture, of an alien and people who are less civilized than the native ones. Racism defined by color, race and by genetic inheritance. One aspect of racism is Manichean opposites – dividing the world between good and evil as in symbolic universe, like primitive and civilized, a black and white.

The idea of Subalternity develops over a period of time. Literally it refers to noncommissioned military forces who subordinate to the supremacy of lieutenants, colonels, and generals, figuratively in nonmilitary examples, in regard to situations of subordination or inferior rank. In metaphorical sense “subaltern” refers to subordinate social classes or groups where these groups assist to ruling classes’ initiatives and policies. As peasants, religious groups, slaves, women, proletariat as subaltern.

Marcus E. Green in *RETHINKING GRAMSCI* (2011) describes Antonio Gramsci’s ‘subaltern’ in his prison notebook as threefold layer, a methodology of subaltern historiography, a history of subaltern classes, and a political strategy of transformation. Gramsci tries to find in his notes, how the subaltern came into existence, and how they are represented in the world history and literature to transform their living condition and consciousness. His explanations of the subaltern interlinks with, political, intellectual, social, literary, philosophical, cultural, economic and religious analyses. While in prison Gramsci conceptions of political society and civil society unify as “integral state” and in this state many concepts emerge like, “hegemony” and “subalternity”. He becomes aware of the fact that when the state cannot fulfill political domination on its own it can be provided by the intellectuals as their integral function to perform in political leadership. That is, intellectuals who provide power and authority as reinforcement of

dominant groups to the state. In his, previous construction of the 'state' typically views as "protagonist of history" where dominant ruling class holds the power to force society to obey the rules which they made. But then, Gramsci moves away from the idea of power which holds center in the state affairs. This change provides him the ground to expand his views about the state, which he develops in his prison writings to the idea of "hegemony". It leads to particular definitions of the idea of State which comprise its all functions in political society; there is no balance between political society and civil society. The government in this situation is unable to make its own category of intellectuals for the economic class so; it exercises hegemony instead of dictatorship. Political society comprises the idea of a juridical - administrative element like government, the military, the police, and the judiciary. On the other hand, civil society make up the voluntary organizations in the society like private institutions as churches, trade unions, cultural clubs, publishers, political parties, and newspapers. Both the societies are not the separate identities but rudiments of modern society as an organic unity. The state in its long - has drawn - out integral meaning of class domination. However, in the case of restricted concept of the state, it is not in the form of juridical or political domination. To maintain power in modern society political domination is important for ruling social groups. Ruling groups which organize political society apply a degree of hegemony in civil society to classify subaltern groups for the approval of their own subordinate position and to the influence of the ruling groups. The methodology to represent stages in which, a subaltern group develops from a "primitive" situation of subordination to a position of autonomy. From chronological process in which a subaltern group grows in to a leading social group or, in other cases, stopped in its rise to power by main social groups or political forces.

Green quotes Gramsci from his Notebook 25 in relation to subaltern:

The historical unity of the ruling classes is realized in the state, and their history is essentially the history of State and of groups of States. But it would be wrong to think that this unity is simply juridical and political (though such forms of unity do have their importance too, and not in a purely formal sense); the fundamental historical unity, concretely, results from the organic relations between State or political society and "civil society. (Green, 2011, p.74)

In the early, nineteenth century English introduced in the subcontinent by the British Power to colonize its people and to strengthen her rule. At that time local elite adopted this language to come near to Colonial Rulers but, by doing this they created a space between others and themselves. Later on English became medium of instructions for literary and intellectual expression for the writers who were educated in Colonial Institutions or in England. When British departed in 1947, English language finds its root in the earlier colonized territory. Through this way India and Pakistan connected to the rest of the world.

In Subcontinent creative writing find its roots of English Literature in the colonial period. Raja Rao, R K Narayan, Kamala Markandeya and Mulk Raj Anand are such names who establish this tradition. In Pakistan, English creative writing joining this art in the form of Tariq Ali, Hanif Kureishi, Moniza Alvi, Sara Suleri, Bina Shah, Kamila Shamsi, Mohsin Hamid and Mohammad Hanif. Many questions may be raised like, who are Pakistani writers? As far as my thesis is concerned I shall call those Pakistani writers who are socially, culturally and psychologically linked with present day Pakistan.

Accordingly, Ahmad Ali can rightly be called the first Pakistani English novelist, born in Delhi educated at Muslim University Aligarh; studied English at Lucknow University afterwards became lecturer at this institute in 1931. He moved in Pakistan after partition and served as diplomat till 1960, died in 1994. His first novel, *Twilight in Delhi* (1937) written about Mughal

capital and embodiment of Muslim privileged culture. *Ocean of the Night* (1964) his second novel is on the theme of the ruin of upper class involvement in corrupt practices, and his last novel *Rats and Diplomats* (1985) is satirically written on diplomatic services. Apart from it he wrote poetry and translated the Holy Quran in English language.

Mumtaz Shahnawaz is possibly the first female English novelist, her only novel *The Heart Divided* (1959) gives a close view of Partition of Subcontinent. Zulfikar Ghose's novel *The Murder of Aziz Khan* (1967) is the first one in modern English, by Pakistani emigrant writer in Great Britain. He belonged to Sialkot, later shifted to Bombay in 1942. He got education in England and in 1964 married a Brazilian woman, afterwards lived in Latin America. The theme of the novel based on poor Punjabi family destroyed by industrialists group. *Sunlight on a Broken Column* (1961) by Attia Hosain narrates the story of family life of men and women of three generations living in the same house. She born in Lucknow in 1913 into a rich feudal class, educated in English academic liberal system. Bapsi Sidwa's *The Crow Eaters* further strengthen the roots of English Novel in Pakistani civil society of its Postcolonality. She born in Karachi in an affluent Parsi community, later with her family shifted to Lahore. She got her early education at home till the age of fifteen because she was affected by Polio in her childhood. Bipsi Sidwa wrote four novels, her first novel *The Bride* (1983) is written about Zaitoon on her cultural unacceptable behaviour in tribal society. Her second novel *The crow Eater* (1978) describes the life of Faredoon Juglewalla of her community. *Ice Candy Man* (1988) her third novel deals with the lives of the people caught in the time of partition. *The American Barat* (1993) is her last novel in which she depicts the life of Feroza Ginwalla and her parent's anxiety, when she wants to marry outside her community. In Pakistani major novelists Tariq Ali is one of them a famous students leader born in Lahore in 1943, educated at Government College Lahore and then at

Oxford University. His major novels comprise quarter dealing with history of Islam: *Shadows of the Pomegranate Tree* (1992), *The Book of Saladin* (1998), *The Stone Woman* (2000) and *A Sultan in Palermo* (2005). He became popular because on taking part in students politics on International level and his involvement against Vietnam War. Hanif Qureshi born in England in 1954 wrote his first novel in 1991, *The Buddha of Suburbia* based on his own life. *The Black Album* (1995) his second novel based on Muslims living. His third novel His *novella Intimacy* (1998) is about a man who left his family. While *Gabriels Gift* (2001) is a story of a young boy because of his artistic talent helps him to prevent his parent's separation. Another expatriate writer Adam Zameenzad's *The Thirteen House* (1987) depicts the themes of migration.

Mohsin Hamid born in 1971, educated at Lahore and USA, his first novel *Moth Smoke* (2000) plotted on partition of Subcontinent. *The Reluctant Fundamentalist* (2007) explores the events after 9/11 incident with autobiographical elements. His third novel *How to Get Filthy Rich in Rising Asia* (2013) describes the realities of poverty generally about Asia and particularly in Pakistan. Nadeem Aslam born in Pakistan migrated to United Kingdom in his youth to study at University of Manchester, but could not complete his degree because of his ambition to become a writer. His first novel *Season of the Rainbirds* (1993) expresses deep feeling of loss, tragedy and unfaithfulness of the exotic style. *Maps for Lost Lovers* (2004) represent immigrant life of the people living in England. *The Wasted Vigil*, his last novel published in 2008, is written about individuals lives involved in the conflict of Afghanistan. A female writer Uzma Aslam Khan belongs to a young blood of Pakistan born in Lahore. She taught English in Pakistan, Morocco and in United States of America. Her first novel published in 2001, *The Story of Noble Rot* revolves around life sweetness and our own fate. The story of two young people and their adventures life experiences in the free world explored in her second novel *Trespassing* (2003). It

gives an image of complexities of religious, social and economic situation in Pakistan. *The Geometry of God* (2007) interprets crisis of identity in Pakistan during Zia era. Kamila Shamsi female writer born in Karachi in 1973 belongs to a family who contribute a lot to creative writing literary traditions. Her first novel written in 1998 *In A City By The Sea* viewed the city of Karachi through the eyes of eleven years old kid. Another novel *Salt and Saffron* (2002) represents the loving life of Pakistani girl in US living society. But she become famous through *Kartography* (2004) it reflects to examine the ethnic tension and cultural life of the seventies. *Broken Verses* (2005) is a person's life story looking for the truth. In Pakistani English writers Bina Shah is a new name. Her first novel *Where They Dream in Blue* (2001) in the background of mystic tradition it is a search for the past and the future time. The theme of corruption and religious extremism portrays in her second novel *786 Cybercafe* (2004). Her third novel *Slum Child* (2009) is about Laila, a Pakistani Christian girl living in Karachi with her plenty of friends living in slum, but she is happy with her caring beloved. But the novelist who presents Pakistan really in its true sense on International level through his creative writing in English is Mohammad Hanif.

Mohammed Hanif was born in Okara, Pakistan in November 1964. After graduating from Pakistan Air Force Academy, as pilot officer he persuaded his career in journalism. First he worked for Newsline, and then wrote for The Washington Post and India Today. He moved to London to work for the BBC in 1996. He has written plays for the stage and screen, including a critically acclaimed BBC radio play, *What Now, Now That We Are Dead?*, and the stage play *The Dictator's Wife* and the feature film *The Long Night*. Hanif graduated from University of East Anglia's creative writing programme. Spending 12 years in England, he returned with his wife and a son of 10 years to live in Karachi, Pakistan, where he is currently the BBC's special



correspondent. When he decided to come to Pakistan it was not a safe place for him to live in. The western world declared the end of the world has about to come and it would take start from Pakistan. Channan, Hanif's son bred in London was so angry by seeing white people at Karachi airport, he whispered wrathfully in his father's ears, they knew it's a terrorist country ; so what are they doing here?

The western propaganda against Pakistan as a failed state is premature one. Although it is suffering from civil wars, it has visionaries of doomsday who love to prepare kids to blow themselves up to kill other innocent people whom are not aware of the evil they did. Here five star hotels and mosques – sacred places in the world for Muslims, full of worshippers blown up. In Karachi where people sit together in the evening they do not discuss what they should do because current affairs magazines have already declared them dead. Apart from power riots and consistent ethnic tension they have also successfully arranged film festivals, more than forty music concerts, and about twenty plays performed on stage.

Different from other immigrants in London Hanif never has a cold, peaceful picture of a motherland to appreciate and desire for. Because his motherland was never idyllic, and his job involved him covering Pakistan in London, when he moved to Pakistan an important part of the state people choose to cover themselves in burkas and black hijabs. They not ashamed of him, they decided that to dress themselves like, Arab women feel cool in the desert. He grew up in a community where burka was seen as a vulgar thing in Pakistan. It was a traditional village but it was open that anybody could walk into anyone's home. For years, his late mother went about "there goes the neighborhood" like the Punjabi version. After returning from London Hanif walking along the seafront of Karachi, he worked himself into a self – righteous anger at those

black burkas of the young women walking at the beach, while at that time they should have been at school or in a mosque for the nation collective salvation. But when he stared many of them were on date, some were making out with men with beard in open sunshine. Totally covered in a black robe, it is quite a manifestation of challenge and opportunity. The other day walking along the beach with his wife, they looked closely at a couple who were exploring possibilities of the burka to bend against their motorcycle lapping at their feet. On the other hand the fashion band on TV mixing goodness with falling necklines. On the news channels in the name of religion what else is happening, on that day he find another pioneer to the demolition of our civilization. But despite all of these happenings the spirit of Karachi lies with real people who cannot depend on heavenly involvement who go through routine life to earn bread with their backbreaking work but with dignity. Those people who dressed transvestites to light up the Arabian Sea shores in the late evening and move around the beach into a catwalk. They are so stylish and balanced that our state inquisitive police do not dare to mess with them. Begging has developed into competitive one, where these transvestites try to compete with kids and sometimes these young ones forget that they have been located for the begging and not to play in the streets. When Hanif was in London his family members visiting his home they usually criticized him for not teaching Channan proper Punjabi or Urdu. But now he is so fluent in Urdu that sometimes hanif hears a new slang by walking in the streets asks its meaning from his son at home.

Karachi is an amalgam of surprises and oddities. It is the city where electricity disappear many times a day without any proper schedule, which annoy people and sometimes unbearable. Here people discuss electricity in the same way as British people talk about weather in London.

His first book *A Case of Exploding Mangoes* was published in 2008. It was long listed for the Man Booker Prize, shortlisted for The Guardian First Book Award and won the Shakti Bhatt First Book Prize and a Commonwealth Writers' Regional Prize for Best First Book. His second novel, *Our Lady of Alice Bhatti*, was published in 2011, shortlisted for the Wellcome Trust Book Prize (2012) and the DSC Prize for South Asian Literature (2013). Hanif wrote his third novel *The Baloch who is not missing and others who are*, in January 2013.

*OUR LADY OF ALICE BHATTI* (Hanif, 2011) a novel by Mohammad Hanif demands attention for many reasons in Pakistani society by exploring different themes like situation of women, minorities, law enforcement, and other societal humiliation. 'Our Lady of Alice Bhatti' is masterfully constructed plot, persuading setting, exceptional narration, and influential diction. Its artistic Sublimity lies in its characters, especially as the Eternal Outsider with reference to its central character Alice Bhatti. When she was at the age of twelve her mother is raped and killed, at the house where she worked as 'cleaning lady' while the whole situation is dramatized as unintentional slip from the staircase. Her father mild-tempered is God-fearing, retired from Municipal Corporation as janitor. Whenever corporation needed him he voluntarily offered his services in complex situations. The only fortune that Alice is gifted with her charming body features that any woman in the world would desire for. But this type of 'privilege' could not help her to be respected in the society, in other words remained 'untouchable' and people only look towards her for their lewd desires to be fulfilled. Her father assumed as "These Muslas will make you clean their shit and then complain that you stink," he had said. 'And our own brothers at the Sacred? They will educate you and then ask why you stink" (Hanif, 2011 p.1). Apart from her bad luck she responded with flexibility, boldness and strength. She joins a nursing school after her school education where she beats a group of Muslims girls who attacked her. She kicks an

old person who sexually annoying her while she was giving him medical treatment, and finally she reached jail by breaking the nose of a doctor by accusing her of medical malpractice, which was not her fault. Alice is found guilty and sentenced for Eighteen months prison; she comes out of 'prison' four months early and looks for a job. For this purpose, she visits Sacred Heart Hospital to pursue the job of a Junior Nurse. It is a public hospital full of shoot-out victims and homeless drug addicts. Alice Bhatti was looking for a job while Patients of this hospital looking for a miracle of all diseases to be cured. She is a candidate in this hospital for the position of junior nurse grade 4. Less than three minutes left in her interview, she is nervous what will happen in the interview because in her file she brought only the application for this job advertised as Replacement Junior Nurse, no certificates or degree related to her job. Senior Sister Hina Alvi, Dr Jamus Pereira and Ortho Sir were conducting this Interview. Sister Alvi's feeling towards Alice is not more than indifference, the only thing she was doing there in the panel of licking pink juice of paan tucked in the right side of her mouth. Alice's only hope on this panel is Dr Pereira who inherited this hospital from his father. Ortho Sir puzzled her further during interview by hiding her middle name 'Joseph', but Dr Pereira rightly administrative intervention in the form of polite cough to Ortho Sir saved her from more confusion. Seated in front of the Panel first time she realizes that Lizard front feet have five toes by looking it on the front wall. While on Borstal walls staring at Lizards for fourteen months, she never observed that they have five toes. She says it will be a miracle if she gets this job.

The Gentlemen's Squad is a group of police officers – this unit does not register anywhere officially. There are no certificates or medals for their bravery. They do not hold press conferences to unveil criminals but often catch and then kill them. Inspector Malangi head this unit and Teddy Butt works with this unit to trace and catch the culprits.

The humiliation she has to face at her workplace is horrifying for her, though she is very dutiful and punctual in her routine matters. In the novel, Hanif treats Ms Bhatti as an untouchable being. Referencing the examples of her untouchability, the readers see as the novel proceeds. Some people do not drink from the same tap she has drunk. Others will not buy banana from the same bunch she has bought. Sighting all such instances, it shows that she has been “Othered” from the rest of society. Apart from all negative social attitudes, she is quite calm and positive. The way she works in hospital to serve humanity apart from her duty, even when she takes care of Zainab, a cancer patient getting medicine from other people for her to provide relief from pain is more humane than anything else is. When she left hospital to find Teddy Butt, the hospital was closed for the patients. It seems that although she was a junior Nurse of grade 4, she was running the whole hospital.

Hanif’s heroin is a low-grade character, and when he was growing up, many female nurses in Pakistan happen to be Catholics. It was quite normal. It is only during the last 15-20 years that it has become the kind of profession that men and Muslims and everybody else goes into that profession. However, it started out as a profession for Catholic women in Pakistan.

**Statement of the problem:**

In the novel, the author has portrayed low-class, marginalized personas to establish the nature of Subalternity in Pakistan, and maintains that racism is one of the factors, which dissociates all the characters from the rest of the society.

### **Research Questions:**

I have attempted to answer the following questions through an in-depth analysis of the selected novel:

1. What are the factors which contribute in the marginalization of Alice as NOT Alice?
2. How does power decide the role as well as fate of the people in the novel?
3. How does the idea of Subalternity construct one an eternal outsider in Pakistani society?

### **Research Methodology and Theoretical Framework**

It is a qualitative research. I have carried out the textual analysis of *Our Lady of Alice Bhatti* by Mohammad Hanif, through close reading, as a primary text. Theoretical help has been provided by Postcolonial Literary Theory with special emphasis on Racism, Subalternity and Otherness. Moreover, Mohammad Hanif's rhetoric and depiction of the marginalized has also been critically analyzed. A number of conclusions have been drawn concerning the understanding of subaltern groups and their activity. First, a history of subaltern classes has been constructed. Second, historians have been taken in to consideration that how the subaltern groups expand in to different phases that communicate to the levels of political organization. Third, they have faced all together political, cultural, social, and economic relations that created marginalization to avoid group authority. Fourth, although they confronted countless difficulties, they had the talent to convert their inferior social positions.

Subaltern Studies has become a popular enterprise during the last twenty years. Books and articles published on the activity and history of subaltern studies in India, Ireland, and South America inspired by Gramsci. Subaltern analysis seems mainly from Ranajit Guha's *Subaltern Studies* collective and Gayatri Chakravorty Spivak's "Can the Subaltern Speak".

In Subalternity as one group gain high position of an organization and political consciousness, while the other exercise initiative and autonomy. This notion implies that groups that are politically or socially unorganized are difficult to find in historical records than those who have developed political parties to represent their point of view. In this regard peasants, or farmers individually or collectively are not aware of their position in the present social relations will be harder to trace than, a political party or trade union organized by urban proletarians, because farmers cannot document their activity by themselves it is usually documented by others. To categorize different stages in its development the first phase is the economic region which alters societal organization relegating to the ground a social group to a lower social position. Second, the subaltern group holds to the new dominant political formations with its own requirements. Third, the central social group produces new parties or government programs to uphold control of the subaltern groups. Fourth, they make their own organizations like, trade unions when they feel that their needs cannot be accomplished by the new social formations, institutions and parties. Fifth, the subaltern group establishes its own party within a political framework to represent its problems, express its sovereignty and motivation. Sixth, when they realize that within the present sociopolitical system their concerns will not be addressed. They will organize their own social and political formation in the form of a revolutionary party, which will finally replace the existing structure.

In order to discuss the post-colonial concerns like racism, subalternity and otherness. I planned to study in detail well-marked passages selected from the novel under my study.

## **Likely Benefits of the Study**

Mohammad Hanif writes about the social stratification in his work, so the proposed thesis will provide readers an insight and background knowledge to the world societies in general, and Pakistani culture in particular. It will further clarify readers understanding of racial discrimination, Subalternity and otherness to adopt tolerance, reduce extremism and to give opportunity to other people to explain their point of view and listen each other carefully.

## **Chapter Division**

The whole thesis is divided into five chapters as under:

### **1. Introduction**

The background of the study, the theoretical framework, methodology, and a short introduction to the author, novel, and significance of the study will be discussed in this chapter.

### **2. Literature Review**

This chapter will include comprehensive and critical review of relevant literature, covering Postcolonialism, Racism and Subalternity. The theoretical debates and discussions about the issue will also be summarized and inducted to this chapter.

### **3. Racism in *OUR LADY OF ALICE BHATTI***

This chapter will account in detail how Racism has been employed in the selected work, focusing on portrayal of characters in the text.



#### 4. Subalternity and Marginalization in *OUR LADY OF ALICE BHATTI*

What politics is involved in these practices of Subalternity and literary theory would be discussed in this chapter.

#### 5. Conclusion

In this final chapter, a short summary of finding, problems faced by the researcher and suggestions for further research will be stated.

## Chapter: 2

### Literature Review:

The problem of indistinguishable cultural details formulate a tremendous subject with a mix of anxiety and unassuming nature: what part do post-colonial theorizations of identification and state policies perform in modern visible culture? How far the strategies of thinkers such as: Edward Said, Stuart Hall, Paul Gilroy, Gayatri Spivak, Homi Bhabha, and Dipesh Chakrabarty between loads of others articulated these days? What opportunities and constraints do different types of theorization in post-colonial provide to a consideration of visible and public exercise engaged with Postcolonialism, Race and Subalternity? I consider that several features impacting the cultural works and interpretation of art and real life indicate the expanding scope of postcolonialism and bring new dimensions to its academic and literary studies. The third world legacies are being defended by postcolonial intellectuals, advocate local cultures and identities. Their stance is to respond the colonizers writings which portray the Third World as barbaric and uncivilized. Their long history is distorted through Lord Macaulay's constructed doctrine about them. They do not accept the "dot" on their faces. It is necessary to come back to Homi Bhabha's conversation of the prefix "post" in his significant written text, *The Location of Culture*. Bhabha suggests that the phrase post-modernism, moreover to explaining the limits of Western modernity, declares an attention that these limits do not indicate a worldly order, but contemporaneous and a spatial relationship with modernity.

This chapter has been divided into three parts: 1) Postcolonialism 2) Racism 3) Subalternity.

## 2.1. Postcolonialism:

The discipline of postcolonial academic writing intellectually sprouts with Edward W. Said's *Orientalism* (1978); though his work cannot be totalized under one heading conveniently. A lifetime lover of music and literature, his preliminary work discovered the association between society and culture, under the rising influence of the poststructuralist thinking of Michel Foucault and Jacques Derrida. In *Orientalism*, Said represents the constructed idea of the Orient, since ancient times in his discourse, about the "systematic knowledge". The Orient as such is not an idea which is devoid of its relevant reality. This idea present there but the Orient and Occident binarism is basically political and so occupies the advantage of one perception over the other and because of this Said questions it. The Western ideology about the Orient systematic knowledge essentially shows their prejudices, and biases, which actually has no existence. Edward Said is primarily concerned with his idea of representation. He has suggested in his book by quoting Karl Marx that orient cannot represent them, they need to be represented. But these representations are (over)generalized and stereotypes. He has further talked about Cromer, Balfour, Flaubert and Marx in this regard. In *Culture and Imperialism* (1993), he has examined how canonical European art was both illegal and challenged colonial approach, and has explored the resistance attempts of the one time – colonized world.

Robert J.C.Young is one of the major writers of postcolonial world. Young has presented postcolonial theory in different way rather radicalized it neither aggressive as Said nor apologetic as Naipaul, but he tries to draw comparison between post-colonialism and post-structuralism. He deconstructed universal western history and philosophy of the west; he discussed history, philosophy, slavery, ambivalence, hybridity, orientalism and Subalternity. He is the author of many articles and books, as *White Mythologies: Writing History and the West* (J..C.Young,

1990) *Colonial Desire: Hybridity in Theory, Culture and Race* (J.C.Young, 1995) *Post-colonialism: An Historical Introduction* (Young, Postcolonialism: An Historical Introduction, 2001) *Post-colonialism: A Very Short Introduction* (Young, 2003) and *The Idea of English Ethnicity* (Young, 2008).

Homi K. Bhabha is one of most significant thinkers in postcolonial academia, influenced by Jacques Derrida, and Jacques Lacan the poststructuralist writers. Bhabha's work depicts the uncertainty and ambivalence at the core of apparently robust forms of knowledge. His critique of the discourse exposes the continuous process of colonialism of splitting and fracturing as they anxiously want to protect understanding about the colonized. His analysis of nations and nationalism has uncovered their illiberal and forceful features, which they tried to conceal under the transgressive migrants into its abstract formation of penalty. Bhabha's postcolonial sense is portrayed by his theoretical dedication to challenging the security and stability of knowledge forms which establish totality of race, culture and national diversity and purity, whether received from colonizing states or anti-colonial means of resistance. In his significant works edited volume *Nation and Narration* (Bhabha, 1990) and monograph *The Location of Culture* (Bhabha, 1994) in which he talks about hybridity, multiculturalism, difference, third space, and mimicry. He is often criticized for the supposed obscurity of his style and his theoretical discharge of anti-colonial nationalism and Marxism, Bhabha's writing challenges the leading languages of criticism and theory to the emerging thoughts of postcolonial possibilities.

Gayatri Chakravorty Spivak a prolific critic, her work is influenced by English translation of Jacques Derrida's deconstruction work *De la grammatologie* (1967). She spent her time in an interdisciplinary work engaged with philosophical and cultural works of Europe in order to expose the forms of knowledge they offer which are frequently at the service of colonialism. In

her books *In Other Worlds: essays in cultural politics* (Spivak, 1987) and *A Critique of Postcolonial Reason: towards a history of the vanishing present* (Spivak, 1999) we can find the work of G.W.F. Hegel, Michel Foucault, Julia Kristeva, and Gilles Deleuze's influence of deconstructive complex reading. Spivak challenges conceptual amenities of Postcolonialism and feminism can be seen in her critique of 'Third World women' and her important essay 'Can the Subaltern Speak' (1988) in which she glance doubt on the propriety and possibility of lost voices of subalterns of colonized agency.

Leela Gandhi like researchers marked reputation in the world of postcolonial studies, in her book *Postcolonial Theory: A critical Introduction* (Gandhi, 1998) she links postcolonial theory with other critical theories like Postmodernism, Structuralism, Feminism, and Marxism, many other authors and critics thought on these terms to open the scope of postcolonialism on intellectual and philosophical levels.

Jacques Derrida is considered one of the important statures in French philosophy and critical thinking, and mainly associated with poststructuralist emergence and deconstructive thoughts. His paradigm-changing analysis of modernity and western philosophy is a great source of cultural circumstances reconsidered him as postcolonial thinker. After meeting with Louis Althusser and Michael Foucault in 1952 Derrida gained prominence in 1960s internationally with his major works as *De la grammatologie* (1967, trans. *Of Grammatology*) and *L'Écriture et la différence* (1967, trans. *Writing And Difference*) Derrida explored stable meaning and knowledge instead of instability of language propounded in semantic hierarchies, these ideas proved to be highly influential for his fellow postcolonial writers as Edward W Said, Gayatri Chakravorty Spivak and Homi k. Bhabha, who have used Derrida's western philosophy of

deconstruction into the realms of politics, discourse, colonial history and in postcolonial critique of new critical languages and ethical aims.

Stuart Hall has established cultural studies in postwar Britain as academic enquiry, and joined Contemporary Cultural Studies in 1964 as active member of the influential centre at Birmingham University, UK. His work comprises of Marxist and intellectual leftist thinking to open up ways of understanding wider issues of hegemony, power and resistance. Hall argues that “culture is always formative, rather than merely reflective, of social and political engagements and struggles” (McLeod, 2007, p. 217) Hall’s work extends to wider range of scope but his particular field is postcolonial studies, where he covers race, diasporas, ethnicity and resistance. His essay ‘When Was “the Post-Colonial”?: thinking at the limit’ (1996) is one of the readable debates and intellectual critiques within postcolonial studies.

Frantz Fanon early work explores torturous effects of racism and colonization on colonizers. In *Black Skin, White Masks* (Fanon, 1952) he exposes the colonized considered themselves not humans as colonizers do but as ‘others’ which opens up existential critique and philosophical discussion for other thinkers and writers of this field. His collection ‘*The wretched of the Earth*’ (Fanon, 1961) portrays inflicted violence on anti-colonial and the problems of national consciousness and Pan-Africanism.

Anita Desai writing depicts the women life struggling for identity crisis within personal and political confines mapping the life of family, culture, nation and then history. In her novel ‘*Clear Light of Day*’ (Desai, 1980) explores the story of two sisters how their family life disintegrated by the partition of India, shaped their national and cultural relationships. Her novels are influenced by the twentieth-century English writing as complex symbolic of time, memory and place. Her other novels are *Cry, the Peacock*, (1963) *Fire on the Mountain*, (1977) *In Custody*,

(1984) *Baumgartner's Bombay*, (1984), *Journey to Ithaca*, (1995), and *Fasting, Feasting*, (1999).

Amitav Ghosh got a PhD from Oxford University, UK in social anthropology and wrote several novels, presenting the entire picture of Bengal, India and Burma crossways east and south Asia, showing suffering of people, histories and culture under colonizing power of Europe and in the form of neocolonialism. His novel *Countdown* (1999) is written mainly on India and Pakistan nuclear policies and the repercussions of it in the form of cancer, hepatitis and other diseases, but is only away by pushing a button and both the countries will be out of sight of this planet; only leaving barren land will not be able for cultivation for centuries. Beside of it he wrote many novels and he is equally famous for his non-fiction writing. In 2001 he withdrew his book *The Glass Palace* already considered for Commonwealth Writers Prize as a protest by questioning the legitimacy of the "Commonwealth Literature".

In Postcolonial text topic of discussion 'marginality' embrace the basics of social experience. The 'variant' and the 'marginal' typify the postcolonial observations of society and language. The 'centre' disappearance and with 'no centre' the subsidiary becomes the determining component of reality. Marginality discourses of such as gender, race, normalcy, psychological, geographical and social space, political segregation, traverse in a view of reality which succeeds the geometric difference of margin and centre and substitute it with an intellect of the intricate, intermingling, and accumulation of experience.

## **2.2. Racism:**

Racism is an idea of discrimination of one group toward another being a different race. Each group is divided on the basis of language, culture, religion, nationality. Racism has many

elements as separate belief, recognizable and definable races, the thinking that one group is better than others, power held by the superior race against inferior one without any defense. Racism usually taken as in individual sense but it has many forms. Mainly there are three forms, individual racism, systemic one and cultural racism. Individual racism is the embodiment of individual's behavior and attitude. Systemic racism identifies practices and policies of organizations. This form of racism is difficult to handle because it is usually unconscious and it is embedded in the organizational policies. Cultural racism is based on individual and systemic racism, which is implicit in the society, which allows and supports discrimination based on cultural superiority and inferiority complex and racial difference. (Valk, 2016)

The term 'racism' first time used in 1930s, in a response to Nazis by considering Jews a distinct race to clean their country from them, because in Germans mind Jews were a serious threat to the Aryan race to which Germans evidently belonged. Does that make a sense to portray the long-standing resentment to Jews as racist in Christians Europe? Or is it phenomenon to be part of human history? It can be supposed after all, that Nazis point of view could be one of the stages in anti-Semitism long history. Anti-Semitism came into being in 1870s, when Wilhelm Marr used in his movement –'the Anti-Semitic League' more properly used for 'Jew hatred'—a new scientific idea from easy religious bigotry. Marr pamphlet entitled as "*The Victory of Judaism over Germanism*" that Jews could be scheming and materialistic, and these characteristics, meant unavoidable clash with German cultural race. (Rattansi, 2007). Combating racism tendency needs understanding what it is — not always easy. Today the phrase "racism" has accordingly many differing definitions that it takes on the impression of a story and is, therefore, challenging to determine. The following will make an effort to determine understanding, separately of any sociological deliberation. In this regard, the researcher references the German philosopher,



Georg Wilhelm Friedrich Hegel, stated in *Hatred for Black People* that "Africa is no historical part of the world." Hegel claims that blacks has no "sense of personality; their spirit sleeps, remains sunk in itself, makes no advance, and thus parallels the compact, undifferentiated mass of the African continent" (Sani, 2013, p. 93). Racism serves the safety of the capitalist class by dividing black and white workers, dropping their potential harmony and hence their bargaining authority, Marx calls this exploitation (Cecilia, 2005). In *Portraits of White Racism*, David Wellman (1993) defines racism as "culturally sanctioned beliefs, which, regardless of intentions involved, defend the advantages whites have because of the subordinated position of racial minorities" Sociologists Noël A. Cazenave and Darlene Alvarez Maddern (1999, p.25-50) define racism as a well plan system of 'race'-based group privilege that function at each level of society and hold jointly by a sophisticated ideology of color/'race' supremacy.

Eric Hobsbawm has recommended that it would be challenging to overemphasize the 19th century supporting assumption and practice to centrality of race (Hobsbawm, 1988, 1992). While Edward Said added than anybody else has established, the concept of 'race' afterward filled to the very feeling of the art, political practices, literature, and ideologies, of nation-building countries in the expansionist central cities of latest global program (Said, 1991, 1994). In the situation of the 'inferior races', it was an ideological construction in the colonial world, the ethnic minorities signified negative affinity of exclusion from capitalist modernization. Victor Gordan Kiernan labels *the lords of humankind* that these formless social groupings constitute majority of humankind are not being able to raise voice for their right. They are in the control of growing global western bourgeoisie (Kiernan, 1972).

Paul Gilroy's work comprises of cultural studies of black British, which exhibits the history of existence, race and racism, and beside that American black culture. His book, *'There Aint No Black in the Union Jack': the cultural politics of race and nation* (Gilroy, 1987) appeared to be postwar Britain racial politics cope with the uniqueness and complexity of race both conceptually and socially. His influential work is *The Black Atlantic: modernity and double consciousness* (Gilroy, 1993) which discovers the nature of itinerant black Diaspora in Europe and America by challenging the mode of nationalist thought of anti-racist and anti-colonial.

The input to *Racism and Migration in Western Europe* (Solomos and Wrench, 1993) and *Racism, Ethnicity and Politics in Contemporary Europe* (Hargreaves and Leaman, 1995) which nothing like 'race' in Europe in the nineteenth century ethnonationalism nowadays recommend positive inclination of identification, power, inclusiveness, and rootedness. 'Race', 'minority' and 'immigrant' however, predominantly as applied to Europe's non-particular places, are still connected, not slight reasonable to racism, with qualities of fragmentation, exclusiveness, xenophobia, and anger. (Mac Laughlin, 1993). Certainly ethnicity and nation are not divisible in such groups in other words a genuine construction imposed from above. They are instead what Edward Palmer Thompson would have rightly called 'historical happenings', authentic historical and political creations which entail a process of individualism (Thompson, 1963). These classes apply to influential racial groups, especially those organized within sturdy nation-states which still choose their own cultural indicators in such approach as to remove 'the other' therefore, unlike popular treatment of race in Europe currently, nation is employed self-consciously to form identities from inside relatively designed and enforced from above by aggressive 'others'. 'Race', like 'advancement' not simply in essence informed bourgeois thinking about the perimeters of political and social transform equally at home and abroad. It moreover advocated

that the White races, mainly those under the supremacy of a modern and national bourgeoisie, had endless cultural and developmental capabilities (Bowler, 1989). These European individuals, like their White-colored Anglo-Saxon equals in North America, were heavy-laden with the ethos of modification and improvement. They invested trade, commerce and industry with the same heavenly power that monarchy formerly stated (Kiernan, 1972). They devoted themselves to get rid of the primordial methods and ancient establishment of the belatedly feudal world along with the early modern colonial regime as well. Consequently, they associated themselves to the military of the French Revolution which taken across Europe holding freedom and fraternity on their bayonets. Adam Smith called this Europe the *magna virum mater*, the great mother of men. This amalgamation of racism and nationalism made Europe an authoritative and nation-centered patriarchal place which produced great character in its men folk and turned them uniquely competent of immense designs (Smith, 1972). European individuals in particular were so assured of their natural superiority that even the remnants in overseas of Western society, those involved in the opium business, piracy and slave trading, taken it with them anywhere they went.

This is a planet wherever the 'empire' is gradually seen as able of 'striking back' by putting its undesirable political and economic refugees in the central part of the metropolitan sphere. As several members to these amounts display, the nationwide stratifications that have kept the developed world apart from the underdeveloped world since the nineteenth century have obtained a new importance nowadays. These were seen to occur from a European bourgeois desire to at once defend and increase the world, and to uphold core-periphery antimony between the Third World and the metropolitan world (Mac Laughlin, 1993). Marx and Engels were especially aware of the natural contradictions in the new procedures of globalization set in action

by nineteenth century capitalism. They consistently recommended that the new world order which the bourgeoisie desired to build would not only be disjointed beside racial line (Marx and Engels, 1987). Engels specially revealed that it was significantly fragmented all along at national stage, and even at individual places (Engels, 1987). Both authors linked this fragmentation of the capitalist world order into urbanized 'centers' and underdeveloped borders into changing of rural societies in Europe and entire segments of the colonial globe interested in emigrant shoot ups by providing metropolitan cores with low-priced and plentiful labor. In particular Engels, indicated the innate contradiction in the innovative development of globalization, when he said that Victorian bourgeoisie increasing, like the commanders of British Industry, knew more of the subjects about the living standards in colonial Africa rather than poor rural inhabitants of Britain (Mac Laughlin, 1994a, b). Jacques Bidet explains in *Critical Companion to Contemporary Marxism* "Racism is a central element of this ideological world. Viewing racism in this way enables Balibar and Wallerstein to loosen productively the relationship between politics and economics" (Jacques Bidet, 2001, p. 439)

At present several of these similar groups are closely observed because they seem to be parasites on the capital to cultural potentialities of Europe. Those whose origins stretch outside from the present-day Europe are still distinguished as 'foreigners' to be repatriated to their homeland from where they came. The united impression of postcolonialism, cultural, literary, and media studies have proven scholarly significance in ethnicity, migration, racism, and nationalism, make them the center of innovative and attractive interdisciplinary and cross-cultural analysis. In Rushdie's novels described the new dimensions like in the *'Imaginary Homelands'* ethnic minorities, and racial diasporas worlds discussed by Paul Gilroy, and the challenging territory and the new boundaries, class, race and ethnicity in Neil Smith.(Rushdie, 1992; Gilroy, 1992; Smith, 1996).

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This re-declaration of 'space' in critical theory of socialization deeply enhanced our understanding the conflict of racism and ethnic rivalry in recent decades. In the postmodern representation of race and nation not only exposed the universalism and Euro centrism's conventional depiction of colonialism, nationalism and racism but, also added deconstruction to the historicism and sociological study of these subjects. (Soja,1989; McClintock, 1995; Stoler, 1995). Robert Mills make out the different classifications of racism from 'interior racisms' similar to Jews and gypsies in Germany to the 'exterior racism' predominantly immigrants, who have added as 'non-nationals' to the racialisation to the existing Europe (Robert Miles, 2004). Sellers and Shelton (2003) set up a connection between racial discrimination and emotional suffering moderate through racial ideology and community regard beliefs. So as to, racial centrality appears to endorse the degree of discrimination African American young adults distinguish whereas racial ideology may shockingly absorb the damaging emotional effects of that discrimination. Racism enters the field of Subalternity to unfold history from below.

### 2.3. Subalternity:

The term *subaltern* resulting from the cultural hegemony work of Antonio Gramsci, which recognizes the social groups which exist in a society but not equally treated and considered to be 'others' and their contribution in society's development is not accepted which they deserve. (Smith, 1971) The function of the term *Subalternity* penetrate in the field of post-colonial studies all the way through the works of the Subaltern Studies Group, a collection of South Asian historians who explore the role of the lower classes and the social groups who are at the borders of a society. However, the philosopher and theoretician Gayatri Spivak (1998) holds that everything that is partial or has no access to the cultural imperialism is a subaltern. Her inquiries

like how colonial power accomplishes to calm those colonized? To what level colonialism's destructive power make victims colonized people, their incapability of answering back? In other words colonial subjects question and can speak to colonial authorities or like these resistant subjects romanticized or underestimating colonial violence? So in what language they speak as it is their own or borrowed from their master's accent? And lastly can the intellectual represent subaltern's voice? These questions are not new to colonialism but are concerned with histories and marginalized people's perspective but challenge for any scholarship – the lower classes or oppressed caste, non-European, be they women, non-whites. In postcolonial studies these questions have been centre-stage since Said's *Orientalism*. In 'Can the Subaltern Speak?' she proposes that it is difficult to recover the subaltern's voice or subject of the oppressed – is decentred. She refers to Foucault who explains and believes that subjugated people can speak for themselves, because he has no such idea of colonialism of the authoritarian power. Spivak illustrates her point by turning to widow's immolation in colonial India that combined working of patriarchy and colonialism make it hard for the subaltern to clear her point of view. Those women who burnt on their husbands pyres as satis are for Spivak 'absent' as subjects – no space for the subaltern subjects to speak. She challenges a simple division between colonizers and colonized by putting 'brown women' oppressed by both as a category. Spivak's point here for the postcolonial historians and intellectuals to recover the standpoint of the subaltern and to offer the perspective of the oppressed people. In several essays, the Post-colonial critic Homi K. Bhabha (1994) emphasizes the significance of social power relations in defining subaltern social groups as subjugate, racial minorities whose social presence is critical to the self-definition of the majority group; as such, subaltern social groups, nevertheless, also are in a position to undermine the authority of the social group(s) who grasp hegemonic power. In Homi Bhabha's analysis the

construction of colonial subjectivities as a practice which is never fully achieved correcting Said's emphasis on authority, and focusing on the colonized. He advocates colonial discourses cannot easily 'work' as *Orientalism* might look to recommend. In the procedures of their liberation, they are hybridized and diluted because of the fixed identities where colonialism seeks to inflict upon the masters and the slaves are in reality unstable. There is no binary opposition between the colonizers and colonized, both are in a reciprocity complex situation and the cracks of leading discourses can be found in colonial subjects. (Loomba, 1998)

The sociologist Boaventura de Sousa Santos (2005) and a notable Indian writer Arundhati Roy (2002) apply the term *subaltern cosmopolitanism* to explain the counter-hegemonic practice, societal movement, resistance, and struggle against neo-liberal globalization, particularly the struggle against social exclusion. Likewise, Prof. de Sousa Santos further says that *subaltern cosmopolitanism* as interchangeable with the term *cosmopolitan legality*, to explain the different normative framework for an *equality of differences*, in which the term *subaltern* specially indicates the subjugated people at the borders of a society who are struggling against hegemonic globalization. Michael Gora in *After Empire* (1997) demands, that a subaltern group identity and presence be recognized as valid. Up till now, situation, time, and place decide who, among the peoples at the margins of a society, is a Subaltern.

Ranajit Guha an Indian historian in 1982 began to contribute in *Subaltern Studies: Writing on Indian History and Society* debated on Indian modern history specifically. Guha and other eight young scholars in India, Australia, and the United Kingdom comprised to the collective editorial until 1988 to *Subaltern Studies*, till Guha retired from his team. This series gained global acceptance that goes ahead of India and South Asia as specialization in academic area. Now the

intellectual research surpasses of historic discipline. Because of this series Postcolonial critics participated in modern critiques of nationalism, history, Eurocentricism and Orientalism in the creation of social-science understanding. Because of its global presence in 1993 in North America a *Latin American Subaltern Studies Association* has been established. It is now positions as a common designation for a ground of studies usually seen alike of postcolonialism. As a critique of postcolonial thinker, Arif Dirlik described that of *Subaltern Studies* historiographic novelty, welcome more methods applied pioneered by albeit modified "Third World sensibilities" Dirlik writes:

Most of the generalizations that appear in the discourse of postcolonial intellectuals from India may appear novel in the historiography of India but are not discoveries from broader perspectives ...the historical writing of Subaltern Studies historians... represent the application in Indian historiography of trends in historical writings that were quite widespread by the 1970s under the impact of social historians such as E.P.Thompson, Eric Hobsbawm, and a host of others. (Chakrabarty, 2002, p. 3)

After British Raj in India in 1947 "modern Indian history" intervened as the academic subject become today's development for discussion and research in different universities of the world as in the United States, United Kingdom, Australia and in India to decolonize the past. But it entered in to a new conflict that of Hindu-Muslim resulted in the form of Pakistan and India which reflect divide and rule policies of British for the division of South Asian Society internally.

The researcher contribution to this project is of multiple dimensions, like to explore the whole aspects of Racism and discuss its elements with close reading of the primary text and to analyze the text in the light of individual racism, systematic racism and cultural racism. And further more to discuss its basics of racism, like language, religion, culture and nationality. Its many aspects



have been explored but in this text the researcher's contribution is to find individual racism in response of the characters considering their behavior and attitude towards other characters in the text. In systematic racism the researcher has identified practices and policies of different institutions and organizations in the text. And through cultural racism discover authors society portrayed in his novel that where it allows and support discrimination based on cultural superiority and inferiority complex. And in the last researcher analyzed, like how to find and construct a history of subaltern classes, and to what extend subaltern groups pass through different stages to reach political organization. All together what were the hurdles in their political, social, cultural and economic perspectives to create marginalization and avoid them from their group authority? And lastly instead of their countless difficulties was there any talent to convert their inferior social positions?

## Chapter: 3

### **Racism in *OUR LADY OF ALICE BHATTI*:**

*OUR LADY OF ALICE BHATTI* (2011) represents on the basis of nature and humanity two religions as a common ground, Christianity and Islam in Pakistani society, where Islam is the dominant religion but Mohammad Hanif portrays grade four Christian nurse Alice Bhatti a central character in the novel. So to analyze, what are the factors which contribute in the marginalization of Alice as 'NOT' Alice? And, how does power decide the role as well as fate of the people? When the novel opens we see Alice Bhatti waiting in front of the interview panel to try her luck there as a Replacement Junior Nurse at the Sacred Heart Hospital for All Ailments. As Catholic Christian in Christian hospital she was not sure to get this job. But it is her will power to gather courage to face such interview panel to become a nurse at the hospital. Though she gets the job there but the way she is treated seems to be marginalized although in the 'center' of Christian and Muslim community psychologically de-centered because of the thinking and behavior of the people around her. Her own father from his long experience of this society explains his constructed reality to his daughter Alice in this way as, "These Muslas will make you clean their shit and then complain that you stink, 'And our own brothers at Sacred? They will educate you and then ask you why you stink'" (Hanif, 2011, p.01). So in a way she is "discriminated" in both the races. Mohammad Hanif tries to extract one of the postcolonial themes 'Racial discrimination' from Pakistani society not only for local readers but also to attract Global attention here.

The background of the Novel presents a "Sacred Heart Hospital for All Ailments ... a Catholic establishment" (Hanif, 2011, p.2-3). Where Alice is surrounded by her own clan but how they

treat her is puzzling one. Dr Pereira's interest in her appointment is not that she was dear to him or she belongs to his own 'Christian race' but because she was "Only the lonely" (Hanif, 2011, p 04). He has no other choice as she was the only candidate who came for the interview. She likes when Dr Pereira calls her "Alice" it necessitates professional fellowship acceptance that alludes to "innocent intimacy". Because it is the only way to call someone by name alone, it does not mean to recognize her as his own but with distinct feelings towards her. It is intellectual and graded discrimination in practice of Mohammad Hanif's portrayal of Alice character in the novel to show his readers about racism within not from outside. A nurse who works a lot and paid low tries to raise her character and stand among her own people seems to be failing here not only in case of Dr Pereira but Sir Ortho condemnation of Alice by not mentioning her full name "Alice Joseph Bhatti" (Hanif, 2011, p.6) also ensure her not considering her own background to be proud of Ortho further explains her that Josephs are respectable race does not matter from where they came. If she was a professional nurse she would be given proper training in the hospital but the case is different here. Alice goes to Charya Ward on her first visit alone not a single trained doctor or nurse accompanied her. On the way back from the ward she was kicking and screaming in Teddy's arms because she was not expecting Teddy that he will hold her without her willingness. Like Alice Noor is also suffering of individual racism. When Alice walks out of the room after her interview there she meets Noor, her Borstal mate but he never mentions at that time that he knows her. The reason is that Noor does not want to expose that they are Borstal mate, so that their knowing each other may create problem for Alice in her appointment in the hospital. Noor is discriminated because being a Muslim nobody is ready to accept his existence as shown by the people's attitude and behavior. Nobody would believe that he is the same boy, skinny and pale, of fourteen years old waiting at the gates of the Sacred hospital holding his

mother's hand to get in the hospital for the treatment, now working as a babu taking notes on daily basis of meetings and interviews of different people in the Chief Medical Officer's room. Before coming to this hospital he knew only two English words – Excuse. Me. Language has major role in racism because of these two words he has been accepted inside the hospital, and these two words gave him new way of life in the hospital. This systemic racism adopted his language because these words were embedded in the organizational policies. By the age of seventeen he was practically running the Sacred, sitting with the senior doctors in the same room, taking notes of job interviews, keeping records of patients admissions and discharges, expenditures and donations. He is by day time a scribbler, by night Zainab's son to take care of her because she was a cancer patient and around the clock Dr Pereira's pet. After all, it's Dr Pereira who gave him a job, a bed to his mother to live her last days at hospital in peace. It took three years to accomplish his place in lifestyle, but Noor is now a grown up man. He places food on the desk even though there is no desk. He fills up the record in the medical center. On the night the Garden Eastern strikes, when all the physicians and sisters were busy to handle the patients, he took out a bullet from the neck of a sufferer. He even has not studied *Gray's Anatomy*. They sew up one hundred and forty-three individuals that night, he tells to anyone who is fascinated in those types of stories. They also billed the relatives of the dead five hundred of rupees each for not undertaking post-mortems. Noor really worked hard in the hospital but apart from all these struggles he has not been given proper respect in the hospital. He has suffered of cultural racism which is implicit in this society, which allows and support discrimination based on cultural complexities and racial differences. Dr John Malick, the medico-legal official at the Holy, had his gloved arms soaked in blood vessels and his white coat's pouches filled complete with five-hundred-rupee notes. He resides in a town where one can get someone cut up for a

thousand rupees. What is wrong with asking for them 50 percent that cash for not cutting them up? Do they want of their deceased ones a post-mortem? No. Are they enthusiastic about the reason of death? No. Does it really issue for them if their respiratory system provided up first or their heart stop beating? For them the cause of loss of life is death; they passed away because loss of life arrived in Lawn Eastern and they occurred to be buying vegetables there. So purchasing vegetables is as valid a cause of loss of life as any. Mohammad Hanif tries to bring in the notice of the readers all aspects of racial discrimination if it is individual one or systemic racism or cultural based racism. He is portraying what is implicit in the society for positive feedback. By painting the real picture of Pakistani society he wants to reduce this racial discrimination and corruption from Pakistani society. Noor apparently never gets any share of that cash, only a can of Coke, a bun kebab and a box of diazepam for his mom. He handles to get Alice Bhatti on the move, though. They require help, and when he tells Dr Malick that he realizes this health professional who is between tasks, Malick just nodded his head and shifted on to the next victim. A move here and a move there, Noor whispered happily in Alice Bhatti's ear. And before they know it, you will have a full-time job here. They were enclosed by eight gunnysacks full of parts of the whole body that could not be identified and placed with any of the dead. Noor is sensational at house and hot at the same time, relaxed and puzzled. He used to wonder whether his individual body had been overtaken by the devil that Dr Pereira kept caution him about, whether this prickling in his loins is to perform of the wicked one. Teddy has informed him that if a man goes nine seconds without considering a lady, possibilities are that he is not really a man. Even when you are consuming or peeing a bewildered Noor had requested. Teddy means that you can think of a woman's body areas, not the whole lady. Her mouth or her locks maybe. Noor responds actually nine seconds is a lengthy time a gap, he thinks about them

all the time. Alice revolves towards him and supports herself on her shoulder, don't be a kid. Her right breasts rolls and drops over her remaining. Noor thought about them all the time, he has never believed her breasts hugging themselves, like two neglected puppies complicated each other for their mom. It's different for different individuals, her appearance that of a knowledgeable physician trying to select the right knife. It's really a destroyer for TB sufferers. It's like a soft silk scarf being dragged through a thorn shrub. It results their soul in shreds. The part of Tibet talcum powdered in her armpit is streaked with sweating. She prevents rotating a lock of locks with her index hand and places the finger on Noor's chest area. She attracts a cautious circle. 'Heart' those with heart related illnesses are fortunate. It prevents then tries to begin again and then they are dead. She turns around and falls on the stretcher, her neck lies down returning, her chests move into their original position. For about a few seconds he does not think of a lady or any of her areas of one's individual body. Now he rests beside her and the wheelie stretcher beneath them swings and screeches while she twists over towards him again. Noor's at the back is pressed against the discontinued pet dogs. When you discover out that it's about to occur, what do you do? What do you tell them? She shrugs her shoulder with her eyes closed. She stops the IV or fresh air or blood vessels or whatever it is that they are on. Why spend it on someone who is already dead? You never discuss to them or ask them about their last wish, nor pass on their last words for their families. She reveals her sight and looks at Noor as if he has recommended a sex-related act that she has never heard about it. Alice asks Noor, do you know how much I get compensated in this hospital? Noor seems embarrassed of himself. He seems as if he has just charged her of not doing her responsibility effectively. It's not as if they are going to create her into their will. Sometimes she reads the kalima, if they look the kind or if they ask for it. Sometimes if they are in a state of unconsciousness she recites it anyway, because

she know that if they could discuss and believe that they were about to die, they would ask for it. Noor asks her that she knows the Kalima. The fact that this Catholic lady who dislikes all Muslims and most of their Catholic family members could be reciting the kalima to the almost deceased depresses him. There are plenty of things that she knows and he does not, he will understand with the passage of time. Hanif like Victor Gordan labels these unstructured social groups represent majority of human beings are not being able to stand for their rights. They are totally controlled by globally developed western bourgeoisie (Kiernan, 1972).

Alice turns onto her other side. Now Noor is back to returning with her and he can experience her quivering spine. She can be found still and waits. He knows she wants something to be asked. This has occurred with Zainab too, plenty of times. He has to think and ask her the correct question. Women discuss in a different way. Younger boys tell anyone anything; in reality mostly they do few things so that they can tell someone, even if individuals do not want to hear. But females want to be properly asked. He has experienced that in the Borstal.

Dr Pereira tosses the register at Noor, and asks him what I told you to note in it. He does not want a misery list to register people admitted, discharged, ailments and names of expired people. You do not mention about other people actually works here, the workers, the attendants. In other words he was asking Noor about his own self, not a single line written about Dr Pereira in the register. After some time if someone reads the register what will be in it a hospital full of diseases, so where is the saviour? Who runs this hospital? He wanted his own record in the register for the people to read.

Dr Pereira wants someone to write a book about his life. Noor actually believes that Dr Pereira is training him for this objective. Dr Pereira being the owner of this hospital and chief administrator is not been able to speak for himself, because of his individual, systemic and

cultural racism not allowing him to write about himself and the hospital. Therefore Dr Pereira expecting Noor to write about him in the hospital records about his contribution and the work he has done for the patients in his own Sacred Heart Hospital. So after him people can read and remember him for his good deeds, which he has done for those patients who have no value even for their own family and relatives. Those patients brought to this hospital were also marginalized because their family members not brought them for proper treatment but sure about that they will not take them home with good health but straight to the graveyard. Hina Alvi thinks that Alice can run this nation better than the Bhuttos. And she can probably do that, who knows. When to keep her mouth close at least she knows that in normal circumstances no one would be endowed to do. Alice Bhatti is not worry about Noor's abilities. She wishes to inform him something, that when she looks at someone's face, can tell how that one is going to die. It will be easy if she has medical information in front of her. Noor has different sensation that he must not discover out whatever it is that she is trying to tell him. Alice Bhatti places both her arms on the edge of the stretcher and turns down. Noor can see a stratum of talcum powdered between her both breasts. He is not considering females or their body parts. It does not mean anything for him. Instantly he feels no longing for it. He seems like a kid who is about to be informed a secret about adults that he doesn't actually desire to know. Noor recognizes Alice and Teddy strolling out of the Sacred, and begins to suspect that love not only blind but deaf and speech-impaired. They holding hands, speak softly to each other, moving towards the main gate of hospital to leave all worries behind them. Alice is acting to having lost her vision, grasping on to Teddy's hand and amble with her eyes closed. Probably she has lost her mind. Pretending to be sightless when you have both of your eyes appears to him gross blasphemy. And to obtain some type of sexual satisfaction from it is unreasonable. Noor desires there was a government department where he could review this



offence. If there are rules against those acting to be Muslims, there should be a law against individuals with perfect sight acting to be sightless. Love, he indicates, is an errant charya. For Noor these happenings are really amazing. How can they become one in love like relations, it needs unanimity of views while these two moving in opposite direction; there is nothing common between them. Noor knows that Alice prefers taking toffees in her time of breaks. He knows that Teddy takes Accu-Chek in his pocket to check his glucose level and in time of need inject insulin to control his sugar level. She is trying to help to a world full of fed up individuals, providing IVs at two a.m., holding aged female's arms, acting to be their daughter, reciting the Kalima with those who are going to die and taking their last breathe. While Teddy puts his hand in beggar pocket to get money out of it. He waxes his hair on weekly basis; she shaves her underarm curls only at Christmas and Easter, when she goes to cathedral and would wear a sleeveless outfit. Before crossing the road she looks dozens of times to her left and right, and walk half a mile to find zebra crossing. He rides wrong side of the road at high speed and expects others to give him way and it normally happens. Noor feels that he should have played a role in this ambivalent love story. Alice and Teddy comparison drawn by Noor is very interesting and relevant to Mac Laughlin's (1993) recommendation of ethno nationalism inclination of identification, inclusiveness, power and their rootedness in ethnicity and slight reasonable to racism with exclusiveness, fragmentation, anger and xenophobia.

Teddy is wearing starched white-colored shalwar qameez and stitched footwear and looks like he is going to be participating at somebody's engagement celebration. Alice Bhatti is not amazed simply. Teddy keeps writing her lovesick interpretation that she believes are copied from hundred best love songs of the earlier twenty years but she believes he should get recognition for trying. She has been providing him an occasional grin and Lexatonils and getting little ornaments

with an ironic smile; they have achieved a stage of reconciled closeness. Teddy keeps Butt's concept of love is based on any music that might be topping at the time on the table. His perceptions about the idea of love is taken from the wildlife documentaries that he watches on National Geographic, where by the lakeside tigers copulating and grasshoppers sing to other grasshoppers. Sometimes he imagines of carrying Alice in his mouth like a lioness takes her cub to a secure home. She believes that he gets his gift ideas from the same purchasing channel where he orders his proteins products. She also thinks that she is his instructor and must not discourage him. He is learning, which is a good sign for her. At least he is switching up to meet her without acting to be fed up. She has been anticipating to be requested for something. She is not sure what. Maybe he invites her out for lunchtime in one of the Irani cafes where partners sit together behind curtained cubicles. She has been frightened that she might be requested to go to the zoo to see the new pair of lion cubs brought from South Africa that Teddy keep has been considering. She doesn't know what her response would be but she will find the answer if she has been asked for. Teddy asks her to close her eyes in a pleasant voice. Whichever he has been combining his Lexatonil rather with something else, or he is just drowsy with love. She astonishes why she is not considering blossoms and candy and why she instantly desires for huge, heavy, rapid objects. It's useless to estimate what love will create of you, but sometimes it delivers you things you never realized and desired. In such situations ethnicity is not divisible but this type of ambivalence is imposed from above. Edward Palmer Thompson rightly called this 'historical happenings' leads to a process of individualism composed of historical and political creations (Thompson, 1963).

Should we marry now Teddy whispers in Alice ears, but she listens it so clearly and shouts "Here" "No. No." He appears to be comforting, trying to clear up a minimal misconception.

“There.” He points to the remote shadowy figure of a massive boat, which appeared from the gravity of the sea. Following the ride on the fishing vessel, they go up a steps, by opening her eyes, in spite of the certitude of a carpeted one or the smooth sand of a seaside, she finds her legs shaky on the bobbing submarine on the Arabian Sea.

There she met with an unplanned wedding proposal followed by an unexpected wedding in the center of the Arabian Sea. She could not have believed it. The surprise was, well, an astonishing one. Alice shouted with pleasure, they served with biryani there. She selects her own name. Aliya. How to find imam there for matrimonial ceremony on a submarine? But she gave her approval. Her acceptance of proposal and choosing Muslim name for herself suggests that she is suffering from crisis of identity and that she is not happy with her earlier life want to adopt Muslim dominated society. But Teddy himself suffers of the same situation; his own Muslim community treated him like ‘others’ even his own G Squad used him like emigrant shoot ups by metropolitan foundations by giving low- price for plentiful labor (Engels, 1987).

Every marriage in French Colony begins with a journey to Dulhousie tailor’s shop, and where Alice Bhatti is going to sew her wedding dress too. She is mitigated that everything has occurred so abruptly; she did not need to look at her own purposes, otherwise her own love story would have transformed into an anthropological treatise about the continued existence techniques applied by Catholics in mainly Islamic cultures. Teddy Butt’s G Team family, unsuccessful to arrange an appropriate wedding ceremony for him, tries to give him a proper wedding night, like they would have for themselves. Many of them came from different places, where their parents called them to come to join their own wedding ceremony at home on such and such day. So it is logical that they wish to attend the first ever wedding in G Squad. When Teddy comes to take Alice from the Sacred, she has been dressed into her two-piece wedding clothes sewed by Mr

Dulhousie. When he with Alice enters in his apartment in Al-Aman, he gets himself strings of marigolds clinging from the roof. Alice realizes that some of these made of paper flowers, a few macramé ones and Happy Weddings are scotch taped in the living room. Although he is not an official member of the squad – no position, no special offers, no pension plan – instead of all these things, they properly take care of him. In return, he acts as errand boy, gun-cleaner, proxy prisoner, a cleaner of crime-scene, towel holder, but mainly a friend to those who have been caught but yet not killed, a companion to those who have their last expedition.

When Alice Bhatti attains the responsibility of Zainab's savior, Noor is thankful, but she represents the wrong position. He does not desire her to be his mother rescuer. He yearns for her to be on his lap. In other words at his age he should be on her lap. His sexual desire towards her is such that he could even love the chair she sit on, the latex gloves she discarded, and hanging stethoscope around her neck. In the misunderstandings due to his flaming hormones and upcoming sadness, he is not able to remind Alice that they have no solution which developed between them in that situation.

Alice Bhatti stays until two a.m. for Teddy to return home, then gently moves into the kitchen, picks up the dish of meals that she had prepared for her husband put it in white paper napkin and throw it in dustbin. She is annoyed at her husband, not because he is away, but she needs him to come back home, because she was waiting for him. Men coming to home and going for work outside make a home a home. In a fit of anger she decides to change the dress and move towards the hospital. If he comes home now he will find her ready for go to Sacred. She leaves her bed side unmade as to protest in his absence, when she reaches hospital its already dark all around. She can listen to David Malick singing in his workplace. She goes directly to Zainab in the ward. She finds Noor there dozing next to his mother's bed in a chair. He wakes up and asks her, where

have you been? Your husband came here looking for you. She tells him that she waiting for him at home but he did not come, so I came here, what he told you? Noor said "He thinks there is something between us" 'What does that mean?' 'He thinks we are lovers" (p.215). On hearing this by Noor she laughs a lot and cannot control herself and she does not remember that when she laughed for the last time. Then she asks for the address that where she can find him. Noor also has no idea but he goes away for some time and then come back with an address, the number of the bus which goes there and nothing else.

Alice Bhatti is not sure that the door she knocking is really the one where she is looking for Teddy, and if someone opens it for her what she will ask for? Do you have an official known as Teddy Butt who performs here? I am his spouse. Do you have a captive known as Teddy Butt here? I am his wife. I am wedded to someone who doesn't really perform here but he does work for some individuals who perform in this location. Teddy his own 'identity' is loose one even his wife is not able to introduce her husband with real recognition of his personality. Hanif portrays Teddy identity without proper dimensions seem to be 'lost' or with 'absent' distinctiveness. Jacques Bidet (2001) explains racism as central element of this ideological world which Hanif depicts in his text, viewing racism allows to loosen productively the relationship as between Alice and Teddy leads to total disorder and confusion. Where, Alice is suffering to find her own husband because she is not able to find a proper designation or place given to him by his G Squad organization.

Zainab's mouth and eyes are open but Noor knows that she is dead. A fly rests on her lower lip, then goes within her oral cavity and comes out. Noor does not have the resilience to shoo it away. His eye is dry; the one under the bandage throbs as if his eye itself wants to come out of its outlet. He draws the portion of sheet over Zainab's face and walks out. He has considered what

he should do first. Now he knows. He needs to go to the medico-legal's office to get a death certification, then notify the mortuary and reserve the funeral bus. He is not sure why he needs a death certificate. But he starts to move down the stairs resulting in the compound with a purpose, understanding that it is the only thing he needs right now.

Teddy Butt hardly controls to the bottle falling from his hand. "Are you blind?" He curses the boy who lumps into him and then pushes without apologizing. He can see Alice Bhatti under the Old Physician. She appears in her white-colored suit, oblivious to her environment, looking up into the sky. Teddy progresses and stumbles again. This time, it's the legless beggar lady on the skateboard who holds his right leg. "God has blessed you with such a wonderful spouse, buy me some Xanax. The evening is becoming a longer period. As Teddy look through his wallet for some change, he amazes why everyone is looking up at the sky.

All the characters in the novel perpetuating colonial hangover which finds no solution in this structured concept of racism on the basis of language, culture, religion and nationality. But will find remedy in postcolonial intellect- "third space" and towards ethics of hybridism in sociological and cultural hemisphere. Hanif opens up to articulate space that does not only contradict the metaphysical thoughts of development or racism or rationality; he outlying them by repeating these ideas, constructs them uncanny by dislodging them in a quantity of culturally differing and alienated locations. In fact Hanif presents us running commentary on the unpredictability of the racial signifier in Pakistani culture. He links Alice character in the novel with 'religion' as Christian and biological as 'woman' both are the basic elements of racism. As on one occasion in the school Muslim girls' call Alice as Kafir even not accepting her to be a human being as primitive and sub- human like colonialist concept of black Africans. On the other hand this catholic girl who hates all Muslims appears in hospital reciting Kalima for

Muslims who were taking their last breath. Mohammad Hanif represents an ambivalent character regarding racism in the novel. As woman she has been treated in the same way as other women treated in Pakistani society a symbol of lust, when particularly she is a nurse and then Christian one. Sister Hina Alvi rightly says to Alice that someone mix up the two “Sister” and “maid” when average man hears the word Sister he gets an erection. The title of the novel is ironic one. Its narrative does not portray anywhere to give proper respect as shown in the title by Hanif but rather playing with the words- “OUR LADY”.

Mohammad Hanif portraying marginalized class by dividing people in different races – individual racism, systematic racism and cultural racism. In the novel each character suffering from different type of racism either Christian or Muslim.

Hanif’s characters are not simple one but are very complex a reader cannot define any character in his or her one aspect in the text but they are multidimensional characters – persisting history of disparity like Foucault he focused on the intangible institutional procedure at work which establishes somewhat as power or fate. According to Foucault a more knowledgeable person will be more powerful than the person who has less knowledge comparatively. Hanif in this work explains it through his character of Alice that it was the fate or power which overcomes her fortune in the end. It’s a step in the direction of generating a uniform planet where each faith is practiced liberally on its ethics. Hanif truly considers that all religions are based on a principle to create this globe a nonviolent place for livelihood. Hanif as an author produces a discourse that generates the comprehension of accommodating Christian as honorable as every other religion can be. As he portrays, all the way through the character of Alice that she declined to amuse the morally wrong demands during her night duty of one of the male attendants of a patient. The attendant exercised the influence of pistol to annoy her and to force her to fulfill his demands. It

was her power that when she was enforced to subjugate to sexual desires of male attendant of a patient she although being “powerless” inflicts pain on the guy with blade without considering to the dire consequences afterwards. Joseph Bhatti though a Christian however be acquainted with Islamic ayahs and he recites these whenever needed, tries to console Muslim patients when they were in pain. This is the message of flexibility, tolerance, and to respect each religion. As Joseph Bhatti in vehement way talking to Alice Bhatti who has just come home after fourteen months in the Borstal, about Dr Pereira when he left, :

Look at him lecturing us; we are the children of this land, we have lived here for thousands of years and they are just Goan Kachra that drifted here on the waves of the Arabian Sea. Now they will teach us how to be Yassoo's children when they are embarrassed by the fact that we are supposed to be brothers in faith. They'll teach us good manners. What are they? Our nannies? You know what they think? They think we are shit-cleaners. Yes, we are shit-cleaners, but what are they? Shit.  
(Hanif, 2011, p.50)

Alice understands later on when Joseph Bhatti says ‘they’ he does not mean Dr Pereira and his team working under his supervision in the hospital but by ‘they’ he signifies anybody a clerk a receptionist or in a hotel ‘one’ who deals with the guests; any woman establishes Montessori level school in the room where she lives, or a person risen to the rank of supervisor in the Corporation joined them. Joseph Bhatti further explains that Choohras were here before everyone, even before this hospital has been made, and when Muslas came on their horses and before Hindus existence on this subcontinent. Even Hindus were positioned to the higher rank refused to clean their own shit, and when everything comes to an end, Choohras will still be here and cockroaches too. Accordingly, anywhere there is discrepancy of power relations among assemblage of people or else between societies, there will be a construction of power. For the supremacy in disparity between men and women of different classes will probably occur as Foucault argues, that information is fabricated on the subject of women we find more than men,



and numerous in relation to the working classes but few about the middle or elite classes. (Mills, Michel Foucault, 2003, p. 69)

We find problems regarding Black people, but not so many about Whites. Heterosexuality remains unquestionable largely while on homosexuality we find many studies. Now this position is radically changing day by day, where whiteness and heterosexuality have been taken for research studies presently in many disciplines, it is reasonable to say that academically human sciences focused on marginalized subjects. Hanif also presenting working class who struggle throughout the novel for power but one way or the other every character including Alice trying to find ways to come up to the standard of other people around them. Particularly Alice is deprived of such power to alter the status quo. Alice who is on less powerful position can challenge the set standards for living in Pakistani society or not. This is quite deplorable statement that gives out the myths which in our society devised for us regarding of knowledge being to the fondness of many scholars who worked continuously to improve on past knowing. While Foucault argues that it is power/knowledge which generates facts and being intellectuals are only the vehicles where the knowledge is constructed. This system of classification imposed in the colonial period by Westerners on the colonized countries representing as global knowledge system not for "them" but for "Others"- Orients for "Us" equally acceptable knowledge in the form of power and classification which is more relevant to the situation in Mohammad Hanif's novel here. The current power relation between Alice and rest of the characters seems not the power of human knowledge being 'pure' or 'truth' but rather subject to process of ratification by that in position of authority, so this position is not given to Alice but rather others hold this power and knowledge. Here Hanif's authoritative position is to expose to his readers that every society has its own 'system of truth' and this truth is relevant to the culture which own it. Authorized people

statements are accepted by the society in form of different practices and distinguished from others and then these become norms of society as a whole, where truth is presented by the establishment which is the dominant feature of modernity structured for colonized societies like Pakistan. The government is representing Imperial power in the form of political society while, in civil society we see postcolonial representation. Alice simply analyzed as 'oppressive force' of power. Which proves that Hanif in a way questioned Foucault's suggestion that production of knowledge can play important role rather, facilitate. (Mills, Michel Foucault, 2003). Alice suffers apart from her devotion and struggle she did for the patients and Sacred Heart Hospital loses all her courage in front of her fate which is destined to the pains by estranged husband by pouring half a litre of sulphuric acid on her angelic face which brought end to her life. Alice situation resembles with Booker T. Washington's autobiography *Up From Slavery* of 1901 in which he tells a story on one of his fund raising trip, I here cite in full:

There was a man who was well known in his community as a Negro, but who was so white that even an expert would have hard work to classify him as a black man. This man was riding in the part of the train set aside for the coloured passengers. When the train conductor reached him, he showed at once that he was perplexed. If the man was a Negro, the conductor did not want to send him into the white people's coach; at the same time, if he was a white man, the conductor did not to insult him by asking him if he was a Negro. The official looked him over carefully, examining his hair, eyes, nose, and hands, but still seemed puzzled. Finally, to solve the difficulty, he stooped over and peeped at the man's feet. When I saw the conductor examining the feet of the man in question, I said to myself, "That will settle it"; and so it did for the trainman promptly decided that the passenger was a Negro, and let him remain where he was. I congratulated myself that my race was fortunate in not losing one of its members. (FUSS, 1989, p. 73)

In "*Our Lady of Alice Bhatti*" Alice is puzzled like a conductor, not able to keep her own identity as seems to be in the middle of the conundrum which has no end but, quite evident to the other side of the shore – remain Christian but not owned by them. In other words she is not given

enough power to hold her stature of "ALICE BHATTI" entitled by Hanif in his novel nor has been favored by the fate to withhold her position.

## Chapter: 4

### **Subalternity and Marginalization in *OUR LADY OF ALICE BHATTI*:**

Marginalization in the form of Subalternity is another dominating theme in this novel. All the characters in the novel are low grade. I will analyze my point of view here as, how does the idea of Subalternity construct one an outsider in Pakistani society? Alice Bhatti a Catholic Christian grade 4 nurse practicing at Sacred Heart Hospital and all other characters represented as subaltern in one way or the other in their own domain representing their own society in the hospital.

Hanif presenting Pakistani culture is not 'reflective' but 'formative' of political and social struggles and engagements in relation to wider issues of hegemony, power and resistance, seems to be influenced by Stuart Hall. (MacLeod, 2007, p.217) Hanif portrays Pakistani society in transition period and shifting towards postcolonial state. As Aijaz Ahmad rightly explained:

Among the migrants themselves, only the privileged can live a life of constant mobility and surplus pleasure, between Whitman and Warhol as it were. Most migrants tend to be poor and experience displacement not as cultural plentitude but as torment; what they seek is not displacement but, precisely, a place from where they might begin anew, with some sense of a stable future. Postcoloniality is also, like most things, a matter of class (Ahmad, 1995, p. 16)

Mohammad Hanif's novel draws its liveliness from a revelation of marginality, and predominantly all of the connection of different kinds, thinking of a centre to realization and self. In *OUR LADY OF ALICE BHATTI* (Hanif, 2011) 'marginal' and 'central' are psychological constructions, but they also having their foundation in alienation from colonial amalgamation. Alice meets all other characters at the hospital who form themselves of intersection of dissimilar discussions of marginality. Alice comes here to find her 'centre' but there was no place for her to

fit in. Sister Hina Alvi indifference towards Alice shows that even Hina Alvi considers herself superior than Alice, on several occasions in the text as, "SENIOR SISTER HINA ALVI doesn't ask Alice Bhatti to take a seat, and looks at her as if she is seeing her for the first time, as if it has never occurred to her that this junior nurse is capable of doing anything that has not been explicitly ordered her" (Hanif, 2011, p.73). Alice identity is constructed as negation – she is the woman who has never been kissed by any man as his equal partner as girl friend or in the form of wife by Teddy Butt, and this, as a result negates her femaleness as portrayed in the text in this way, "The bite you see on Alice Bhatti's shoulder is not a love bite. It's a bite. The moon – shaped scar that you see on her left cheek and which still glows when she gets angry is not the result of an accident in the kitchen. It's a stray bullet that kissed her." (Hanif, 2011, p.174) However such individual marginality is also an appearance of a geographical and political situation. As a Pakistani, Alice is marginalized as a 'Subaltern' not accepted by the bourgeoisie and treated as Eternal Outsider throughout the novel.

There is an achievement in the dismantling of the centre in this novel which is distinctively postcolonial. The logic of the chimera of the centre happens at Sacred Heart Hospital where the whole family composed of Christians and Muslims become a haunting absence at the centre of the life of Alice, their presence confirm her marginality. But possibly the most important decentring of the metropolitan comes when Alice who married her opposite in approach and habits like Noor wonders and then portrays comparison of these two. Noor distinguishes Alice, likes toffees in her breakfast, helping sick people, pretending to be their daughter when old women in trouble in the hospital wards, walking half a mile to find pedestrian bridge or zebra crossing; while Teddy rides on bike with full speed, crossing red lights on the wrong side of the road and expecting others to give him way, taking money from beggars pockets instead of giving

them some, watching National Geographic Channel in his leisure time, while Alice never had any free time. Alice and Teddy love and then marriage such an ambivalent and twist in the novel. Because no one was expecting that such paradoxical characters will fall in love and then very rapidly settled in marriage without any hindrance and hurdle confronted them. This marriage is very shocking and unexpected one for the readers. When she felt that she is pregnant suddenly she starts feeling to get her baby but not the child's father. And to keep her baby she finds the only way to get away from the baby's father. Mohammad Hanif rightly paints in the novel - "*Liberty or Death*" (Hanif, 2011, p.17) Reader is not able to understand where liberty ends and death starts. Another, subaltern character in the text is 'Noor' how he and his mother reach Sacred Heart Hospital is strange one. To avail this opportunity Noor and his mother Zainab stood at the gate of Sacred for two long days like a pair of vagrants – like the kind of people who would like to enter through any gate they saw or find the way to enter inside the hospital, even a beggar advised them that it is not like a place to start work here like other professional beggars. Hanif is not ridiculing Pakistani society but like other postcolonial writers representing a critique of real life through his portrayal of characters in his novel. Noor admitted his mother in this hospital and provides her basic relief from her pains by arranging Xanax a patient of cancer in her last stage. Through Noor and his mother Hanif trying to explain hospital treatment technique and medical approach, how a cancer patient be treated with Xanax? A cancer patient needs proper treatment and care like electric shocks and proper medicine should be provided. Not only this, but cancer specialist Doctors must be in the hospital for proper treatment. Only medical officer like Dr Malik or Dr Pereira cannot treat a cancer patient. Hanif depicts hospital condition in a very realistic way to the readers that this hospital is also 'subaltern institution' which is not able to treat the patients in a proper way. Sacred Heart Hospital is also ironic representation of

the author. It would be sacred if the hospital provided standard treatment to the hospitalized patients. Like a hospital and its doctors providing lexotanil to a cancer patient who will admit it as a "Sacred" hospital? And where Noor is working day and night in the hospital, a person only, knows two words of English 'Excuse Me'. What will be the rest of the hospital working condition? Hanif's background of the novel is Sacred Heart Hospital, all the narration of the story taken place in it. Noor was everywhere performing different activities in the hospital; if anyone wants to do anything at any level one needs his presence to his or her side. If a doctor wants to do major surgery he needs Noor to be there or nurse wants to take care of any patient Noor will be there to help them, they are somehow depended on Noor but what was his actual position in the hospital? Everyone recognizes his work in the hospital, but it does not give him enough power to be treated at any level he deserves but his only recognition is Dr Pereira's pit in all its forms and manifestations, he is not treated equally on behalf of all his efforts he did in the hospital, he remains like untouchable being for all of them. Even he was not given proper or any designation but working in the hospital as alien, no grade no salary not even any compensation which gives him 'hope' for living, but huge responsibilities on his shoulders, he was responsible for each and everything. "His name is not on the employees' list but has more responsibilities than any paramedic with a full time, pensionable job. His services are acknowledged" (Hanif, p.25). Only his services are 'acknowledged' not his self as a common human being. He is considered 'other' inside the hospital he is marginalized and alienated being. It is the reward given by his own society for his all struggles, faithfulness and devotions which he endures for the patients and all employees of the hospital.

Dr Pereira inherited the Sacred Heart Hospital from his father. Now the owner and administrator of the hospital he was running this institute felt to be imposed on him, he showed no personal

interest as expected from him. That he will bring major changes in the hospital to improve its standard not only on national level in the country but also raise it to international level. But what he did he just maintain daily routine checkup of patients. He did not do any arrangements to provide medicine and all relevant surgery equipments to the hospital. So the doctors and nurses were not able to treat patients properly. And he never arranged refreshing courses for doctors and nurses and latest research conferences to know about new diseases and their treatment procedure. As a result his hospital day by day moving towards worse condition even common medicine were not available in hospital store to provide hospitalized patients. It was the reason that they were giving Zainab Xanax a cancer patient in her last stage. It shows his Subalternity which was implicit in his personality. Because of his carelessness Dr Malik and all other medical practitioners involved in corruption, because he was not giving them required salary. That is why Alice attributed three slogans to Dr Pereira as, "Dr Pereira to be a dog, a donkey, and a Christian preacher" (p.17). Dr John Malik crossed the limits in corruptions as Hanif depicts in the text like, "Dr John Malik, the medico – legal officer at the Sacred, had his gloved hands drenched in blood and his white coat's pockets brimming full with five – hundred rupee notes" (p.25). Dr Malik explains to Noor that they live in a place where someone kills a person for thousand rupees. What is incorrect if we demand half of it for not cutting them and just provide them postmortem report? Actually do not want it nor interested in their cause of death, if a person die here in this hospital. He mentions that even their relatives are not interested if we give their lungs to others for sale. Death for the relatives of the patients here like they buy vegetables in the market. Vegetable is more important for them than someone dear one dies in this hospital. Hanif not only presents in the text marginalization in the form of Subalternity but, he also depicts that to what level such doctors in the hospital like Sacred Heart Hospital go down to sell patients kidneys



shows worst form of corruption in these type of hospitals, where poor people seek life and expecting good treatment, but the situation goes down beyond the level of animals. Animals are not treated the way they behaved with human beings. Hanif's depicts real picture in the text to show to the reader and general masses that human life is so chief for those who took oath to serve humanity, but universal truth cannot be ignored that Doctor is greedy, but this greed can go to the meanest level now easy to understand by reading this text.

In *Our Lady of Alice Bhatti*, we are introduced to Teddy Butt a body builder 'Mr. Junior Faisalabad' and a police informer. He has discarded the job opportunity as trainer for fitness and to become elite class children's bodyguard for their protection. He himself is not involved in any killing with almost no flamboyance for physical torture. His practice of accompanying one such casualty to his grave constructs for one of the novel's lofty positions. Mohammad Hanif rightly portrayed him in the novel as:

Although Teddy isn't an official member of the squad - no rank, no promotion, no pension plan - they take good care of him. In return, he acts as a crime - scene cleaner, comforter, errand boy, towel holder, cheerleader, doorstopper, gun - cleaner, replacement court witness, proxy prisoner, fourth card player, but more importantly a companion to people who have been caught but not yet killed, a companion for the passengers on their last journey. (Hanif, 2011, p.101)

Teddy has consequently not felt some immense requirement to accomplish accordingly. He has shaped his code of manner, his perception of humanism, in relation of his sexual relationships, as of what is measured the standard for a Muslim guy in his situation. His viewpoint is a combination of informations he can keep from newspapers and deceitful advice managed by his G squad colleagues. And as a result he is extremely disorientated. His familiarities with "romantic love" are as cruel and violent as to encourage sympathy for him beside with the women in question. He has been of women client and rarely their tormentor but by no means a

lover. In his life two times he has gotten nearer to admitting love. On one occasion he gave fifty-rupees to a prostitute whose physique seems to be fourteen but she herself claimed to be twenty-two and another time he simply played to take his turn with a prisoner belonged to Bangladesh presented to him after police gang-rape with her.

During his process of courtship of Alice, moving up on love—an incomprehensible new passion—Teddy going out of hospital raises his arm in the air not thinking or targeting anybody just fires a bullet of his gun into the air, which as a result hit a truck driver's right shoulder who entered the city after a long journey, mobilizes a mob, and the city set off a three day uprising leaving dozen of people dead. The rest of the scenario is horrible where numerous people are as a routine losing their life to haphazard violence. Where loser and winner don't know who wins and who lost. All which happened and occurring round the clock in the city was not because of Teddy fires in the air but the author only portraying the picture of the city once called "the city of lights". Hanif giving real images from real life of his city for the understanding of his readers to think about what is happening around them and who is involved in it, here he is not identifying the culprits behind all this but he left it to the readers to find and resolve not only to the masses but to all civil and political society to collectively resolve this grave issue of the city otherwise will change not only map of this city but the whole country. Therefore he depicts in his novel a group of Gentlemen's Squad which is involved illegally to work for real police department to safeguard their interest and achieve their target without any damage and casualties bring to them. Therefore they hire these types of people to work for them, and it is very common in Pakistan. He is not only appealing through his novel to his national readers but international readers as well. In the novel he portrays the G squad in this manner as:

The Gentlemen's Squad is a group of like – minded police officers, not really an entity commissioned by any law – enforcing authority. The name of the unit doesn't exist on any official register, on letterheads or websites. There are no annual audits or medals for bravery; it does not hold press conferences to unveil the criminals it catches or kills, or more often catches and then kills. It is a group of gentlemen who, not given to any flights of literary imagination, have decided to call themselves the Gentlemen's Squad. It is a crew of reformed rapists and generally the kind of investigators who can recognize a criminal by looking at the way he blows his nose or turns a street corner. They have survived together for such a long time because they believe in giving each other space; they come together for a good cause like they have today, and then disperse to pursue their own personal lives. (Hanif, 2011, p.13-14)

Inspector Malangi is the head of Gentleman Squad. His worn out blue police mobile is parked in front of A&E of Sacred Heart Hospital. A man inside the cabin lying there with handcuffed. Three members with Kalashnikovs – which are not able to be, used anymore hanging on their shoulders standing with the van confidently. Inspector Malangi gives the impression that he has not been able to acquire such 'confidence' in his thirty - six years of patrolling this city during his job. He looks like a headmaster of high school with his long thick moustache and sunken eyes. But three stars on his shoulder of his police uniform and an old pistol in his holster one can recognize him as head of this team, waiting for to finish his duty hours and go home. Sometimes he fired from his Beretta pistol to gain attention of the people who were not listening to him. But in the whole team only he has the authority to use this type of weapon. Inspector Malangi came to the hospital to get certificate against Abu Zar to keep him in his custody to interrogate him or handover to the legal police. Abu Zar was accused for attacking Garden East who was moaning like dying animal in the van. But Inspector Malangi has no proof about Abu Zar but he arrested him in a suspect. Inspector Malangi give task to Teddy Butt to get certificate from Dr Malik that this boy injured anyone of us to keep him in their custody to investigate him and then to confess

of him that he attacked on Garden Easter. While Abu Zar already refused that he was not involved in this attack. But Inspector Malangi wanted him to accept this attack, so he and his team get money for it. Gentlemen Squad will do anything for the money, which legal police order them, whatever the consequences may be.

It shows that if these types of people can work for police they can work for anybody else by taking dictation inside or outside the country, which is really happening today in Pakistan, these types of people or groups can bring real damage to our national security. They came from lower ranks and can do anything for bread, because their thinking capability limit only to their bellies to fill with food does not matter that food come from legal or illegal means; their only concern is the 'food' they cannot think beyond their empty stomach, whatever comes in their way good or wrong they will do it. They will not be able to go for right things until and unless their real issues of 'good food' 'clothes' and 'shelter' for their living provided till then they will not be capable to 'speak' even for their own. Our civil and political society is equally responsible to make them part of such Squad, where they used for any crime in the city. They are not even giving them 'space', 'time', and 'opportunity' that they should be able to speak for their own problems and grievances to come out of this Subalternity and live a life of their own, where they will be treated 'equally' not 'otherly'. Teddy Butt can rightly be exemplified here being member of G Squad, he is such in a mess that not being able to find opportunity to go home on time and give time to his wife Alice Bhatti, for whom he struggle a lot to find her love, but when they happily married his Subalternity never allowed him to give his lovely wife a kiss of love even, which brings a total debacle not only in his own life but the life of his wife as well. Where she can think about her own child but not the father of her child, with whom she promised to live till the end of her life suddenly this 'space' of 'difference' construction of wife feelings towards her husband is not

merely that simple and abrupt reaction but it took a long time to come to the conclusion to leave her husband home, where she came to live for the rest of her life with her husband, where even religion was not become the hurdle to make them 'one'. As Gayatri Chakravorty Spivak in her essay "Can the Subaltern Speak" (1988) explored that subaltern has no history and therefore cannot speak, as female subaltern is more deeply shadowed. Rather appearing for the 'lost voices' of women historically in an act of reclamation, shows that this kind of effort will continue for female subaltern muted entirely. Alice in the text is a lost voice further simplified by Robert Young's reading of Spivak essay as "The problem which Spivak identifies is not that the woman cannot speak as such – consciousness of women exist, but that she is assigned no position of enunciation [and therefore] everyone else speaks for her, so that she is rewritten continuously as the subject of patriarchy or of imperialism" (McLeod, *Beginning Postcolonialism*, 2000, p. 193). So Alice as subaltern cannot speak because her words cannot be interpreted properly. Therefore Alice as subaltern female is the result of interpretation failure not of articulation.

## Chapter: 5

### Conclusion:

In the nineteenth century The British Raj introduced English in the Subcontinent for the colonilization of its people to prolong her rule here. The elite class of that time adopted English language to do business and keep relations with Colonial Rulers, but by doing so they distanced themselves from their own people. At that time British Power gave English the status of professional language, which became a compulsory subject in schools, colleges and universities and thus became medium of instructions in the subcontinent. When British left in 1947, English had been already deep- rooted in the colonized territory. After partition India and Pakistan connected to the rest of the world through English language. In the colonial period creative writing in English Literature found its roots in Subcontinent. Raja Rao, Kamala Markandeya, R K Narayan and Mulk Raj Anand established this trend. Pakistan joined this field in the form of Tariq Ali, Moniza Alvi, Hanif Qureshi, Sara Suleri, Kamila Shamsi, Bina Shah, Mohsan Hamid and the author of the novel *Our Lady of Alice Bhatti* – Mohammad Hanif. Many questions have been raised about Pakistani English writers? But as my thesis is concerned I called those writers as Pakistani English writers who are psychologically, socially and culturally connected to the present day Pakistan.

The researcher selected Mohammad Hanif's novel *Our Lady of Alice Bhatti*. The selection of this text was based on the criteria of being shortlisted for the Wellcome Trust Book Prize (2012) and DSC Prize for South Asian Literature (2013). Theoretical help has been provided by Postcolonial Literary Theory. The objective of this work was to explore how racism, Subalternity and otherness explored in Mohammad Hanif novel. Hanif's rhetoric and portrayal of

marginalized has also been critically analyzed. Racism has been explored through the spectacle of three aspects mainly, individual racism, systematic racism and lastly through cultural racism. This racial discrimination further extended on the basis of language, religion, culture and nationality. A number of conclusions have been drawn to understand Subalternity, like how to find and construct a history of subaltern classes, and to what extent subaltern groups pass through different stages to reach political organization. All together what were the hurdles in their political, social, cultural and economic perspectives to create marginalization and avoid them from their group authority? And lastly instead of their countless difficulties was there any talent to convert their inferior social positions? This research undertook the following questions:

RQ.1. What are the factors which contribute in the marginalization of Alice as NOT Alice?

RQ.2. How does power decide the role as well as fate of the people in the novel?

RQ.3. How does the idea of Subalternity construct one an eternal outsider in Pakistani society?

To achieve the objectives of the research, an extensive literature review was written on the depictions of Postcolonialism, Racism, and Subalternity: summing up the academic discussions on the topic and throwing light on these phenomena from different critics and their critical theories. The literature review discovered that how far the strategies of such critics and thinkers worked out on the subjects of Postcolonialism, Race, and Subalternity. Moreover, the literature review explored several impacting features of the cultural works; art interpretation and real life point out the growing scope of Postcolonialism and carry new dimensions to its academia and literary studies. The third world inheritances are being protected by postcolonial intellectuals, support local cultures and identities. They respond to the colonizers who consider Third World as uncivilized and barbaric. Lord Macaulay's constructed doctrine distorted their history. After

British Raj in India in 1947 Indian modern history sprouted as academic subject developed for research and discourse in different universities of the world as in the United Kingdom, United States, Australia and in India herself to decolonize the past. But this discussion entered in to a new debate that of Muslim – Hindu conflict which resulted into the partition of India and Pakistan. Where British inflict divide and rule policy for the division of South Asian Society internally.

The findings revealed that Hanif's novel revolves around central character of Alice Bhatti. She is portrayed as 'Eternal Outsider' in the text, not because of her single identity, but there are multiple reasons which make her de-center of her own society. In Pakistani culture such discrimination is very common as race, lower rank, and as woman in male dominated society. She is not given prior acceptance which she deserves but rather deprived of her existence even. The title of the novel suggests the readers that Alice may be given dignified and respectable position as the novel proceed, but it is ironic one. We are introduced by reading the text her pathetic and depravedness till the end. Not only her character introduced in this manner but rests of the characters are also belonging to her Subaltern class. Living in such class she was not able to speak for her own self. This is the point which makes her "untouchable being" in her own clan. One needs to think, how does the idea of Subalternity construct one an eternal outsider in Pakistani society? So here it makes one believe that Alice Bhatti remains permanently outsider. Mohammad Hanif presents Alice's character as not - fragile socially outcast, fighting with Pakistani patriarchy and Muslim majority. The author has portrayed his protagonist as an aggressive ex-convict yet sympathetic. *A Case of Exploding Mangoes* (2008) is Hanif's debut novel political and satirical thriller. But his second novel *Our Lady of Alice Bhatti* (2011)



comparatively a love story between Christian Alice and Muslim Teddy, but things went wrong as planned, as their personal living badly affected by their different occupations.

### **Limitations of the Study:**

The researcher carried out this study alone that has his own background knowledge and experience and due to different culture of the author Mohammad Hanif's may have affected his analysis subjectively. Moreover, the researcher discussed a brief portion of the existing literature on Postcolonialism, Racism and Subalternity to offer a foundation for his analysis which might be inadequate. Similarly, there was no other intended way of discussing the strategies employed by Mohammad Hanif in his novel and close reading of the text might not have got the job done objectively.

The study was conducted by applying Postcolonial literary theory, in general, and Racism, Subalternity and otherness in particular, to the analysis of the text. Yet, this novel is significant for other different findings and for other theories, and for many other perspectives which are not explored due to the topic restrictions of the researcher.

### **Suggestions for Further Research:**

The novel of Mohammad Hanif can be explore for further research, like feminism, Christian monastery, social stratification, Marxist study, Postmarxism and further studies from postmodern perspective and feministic Diasporas.

In the novel, Hanif portrays Alice Bhatti as doubly marginalized one as racist and the other as subaltern being. Not only Alice but all the characters are discriminated one way or the other,

because the whole text representing low – grade personas. A number of people do not drink from the spout of which Alice has drunk water. People will not touch a bunch of banana from which Alice bought some. Finding all such instances, it explains that she has been “Othered” does not matter if they are from Christian community or Muslims for her they are the same. Apart from her all negative and social attitudes, she is fairly peaceful and encouraging. The way she practices in the hospital to provide good care to her patients not as part of her duty but for humanity, Zainab is a good example to justify her moral responsibility. The way she treated Zainab – a cancer patient to provide all sort of comfort is above human morality, whose example can hardly be found in this society. Instead of all these sacrifices she still remains “the eternal outsider”. When she came out of the hospital to find Teddy Butt, the hospital closed its doors for the patients. It looks like that even though she was a junior nurse of low grade; she was administering the whole hospital.

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