

MEN, WOMEN, AND PATRIARCHY: A CRITICAL ANALYSIS OF 'HONOUR' BY ELIFSHAFKMuntazir Mehdi¹, Arshad Ali², Hareem Jamil³**Original Article**

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ABSTRACT

This research paper deals with the issue of how women have been subjugated by the male members of society besides the law and values assert the equality of humankind. It also demonstrates the suffering of female characters in a patriarchal society. This study focuses on the social structures in which women are dominated, exploited, oppressed, and given secondary status. In a patriarchal society, women are supposed to be controlled by male members although they participate equally in the field of development. Patriarchal societies are present everywhere not only in Turkey or England. The purpose of this study is to highlight the social relations between male and female members of the society by applying the six postulates of patriarchy proposed by Sylvia Walby (1989). Analytical and qualitative research has been carried out. The results and the findings of the research show that in a patriarchal society women are given secondary status and they are sub-ordinated due to their proposed inferior sex by male individuals.

Keywords: Honour, Patriarchal society, Women, Men, Gender roles, Domination, subjugation, subordination

INTRODUCTION

The literal meaning of patriarchy is "rule of fathers". It talks about the stereotypical system. Patriarchy is defined as a system in which male domination is executed and exercised on the women, where women are subjugated and subordinated by their male dominant members in the fields of family, culture, economy, and society (Lim, 1997; 2019). Patriarchy is a social system of human life that gives most of the rights to men and dates back to Greek society (Lerner, 1989). Patriarchy portrays a well-organized system of male domination in society.

Biological differences are also raised, due to patriarchal ideology, between men and women, it gives more privilege to men by giving them the authority that they are dominant whereas women are supposed to be complying with what they (the men) approve of or decide to be practiced. Patriarchy is a set of social rules, values, and practices where men have domination and he can dominate and subjugate women (Altay, 2019).

Simone de Beauvoir writes in her work that marriage is something that subjugates and enslaves woman and it leads to aimless days

indefinitely repeated, a life that slips away gently towards death without questioning its purpose. Soman (2009) extended his studies on patriarchy by using the theoretical definition and postulates of Patriarchy by Walby (1989). Walby (1989) defined patriarchy as “a system of social structures and practices in which men dominate, oppress and exploit women”. Walby gave six structures composing patriarchy and those are:

- Patriarchal state
- Household (unpaid domestic labor)
- Paid work (less skilled job)
- Male violence
- Cultural institution (media, religion, education)
- Sexuality (different rules for male and female)

Patriarchy is a social system where men have dominance over women. This gives primary rights to the man although women are participating equally in the field of development. It basically talks about males' role and their influence in society (Sultana, 2010). It varies from country to country, society to society, culture to culture, and religion to religion. It is almost present everywhere but in different shapes. In certain fields of development such as technology, academics, journalism, and so forth, women are seen to be lagging behind and men leading. It has also been observed that men are appreciated with a leading role whereas women are exploited by being subordinated. Such unjust and unequal systems lead to the dominance of a particular group that can also be termed as patriarchy where men have the powerful and leading role in societies.

The term Patriarchy has basically originated from the feminist theory where women try to fight for their rights and have to tell something about male dominance (Hunter, 1988). After their birth, women take the name of their father the same as men but then after marriage, they take their husbands' name. It solemnly reflects the features of a male norm society and the subjugation of men over women (Jackson, 2010). The chief reason behind the research is that the relationship of men and women, and the

theme of patriarchy have been ignored by the researchers in the analysis of the novel '*Honour*'. Also, patriarchy is one of the prevailing concepts in the current societies, so it is important to explore it as a theme in the literature of the modern era as literature is always the reflection of society. This research explores the unexplored link of the theme of men, women, and patriarchy in '*Honour*'.

PROBLEM STATEMENT

The research issue deals with the concept of male dominance in social practices. In a social system where multiple roles are played by the social actors like men and women in order to smoothly run the system in a society, men and women both try to perform equally in the field. However, at whatever level males perform, they enjoy the major and powerful roles whereas females are given the submissive role. However, females besides their competence and diligence are considered at a lower and submissive position than males. Even, the writers in their contemporary literary works where they depict social system and religious values, also represent male and female roles. There is an overwhelming concept of patriarchy and women subjugation in the text and within the actions of characters, which is sometimes dense and is difficult to find.

SIGNIFICANCE OF THE STUDY

This study is significant because of growing trends of male dominance in the social system which is portrayed in literary works of time especially novels. Female writers are depicting instances of patriarchy. These instances are a reflection of what has happened and what is happening in the current scenario. This work is also important as it undergoes explicit as well as implicit examples of patriarchy from the text.

RESEARCH OBJECTIVES

There are subsequent research objectives of this paper:

- To find out instances of patriarchy in the novel '*Honour*' by ElifShafak.
- To explore levels of male domination exerted by males in a patriarchal system.

RESEARCH QUESTIONS

This research paper addresses the following research questions:

- How does the text of the novel *Honour* show instances of patriarchy explicitly and implicitly?
- How does male domination operate at different levels in the novel *Honour*?

DELIMITATIONS

Some limitations are there in this research work stated under as:

- The study is limited to the analysis of '*Honour*' by ElifShafak only.
- The study would only focus on different instances of patriarchy in the novel.
- The concept of patriarchy is being analyzed by keeping in view the six postulates of SylviaWalby.

Future works in the field are to apply the theoretical framework of Walby for deductive studies or exploration of other themes in '*Honour*'.

LITERATURE REVIEW

The works of Jespersen (1922) and Thomas (2013) served as touchstones for women's activist stories of the historical backdrop of the exchange of language and gender which focused on historical experimentation. The men used a considerable number of expressions in a language particular to them, which the women could understand yet never articulate themselves. Similarly, the women articulated words, phrases, and expressions that the men never used, or they would be chuckled to hate. In this manner, it happened that in their discussions it frequently appears as though the women had another dialect than the men. The young men got their discourse from their sisters and mothers but they tried to follow the discourse of their fathers and brothers after the age of six. This shift in language was in fact the shift of hierarchical order in the family system. This shift was basically the start of the formation

of men, women, and patriarchy in the social system.

Lerner (1989) delineated that patriarchy was a system that had gone through a continuous process of development over a time frame of 2500 years. This time frame was developed in the era of 600BC from 3100 BC. Many factors helped in the development of male dominance and their roots could be found back in the former time period. There is a long struggle of women against patriarchy for gender equality as well as female rights. This struggle was important as patriarchy was one of the main reasons for class-based society and personal properties. Patriarchy resulted in the growth of a male-oriented social system that felt no fault in the subjugation and subordination of women. This struggle of women against patriarchy was significant to reduce other evils of social injustices.

Bhasin (1993, 2006) stated that the literal meaning of the word 'Patriarchy' was the absolute rule of the father. It was originated from 'Patriarch'. This word mostly was used for a family that was dominated by male members of that family. This male member had the ruling authority over other members of the family. This rule included small men, women, domestic servants, slaves, and children. The meaning of the word had gone through changes in the past. In recent times it was used as a reference to male dominant family or society. In this type of family women undergo submission and subordination. The power of relationships was mostly exercised to carry out the domination process. This paper defined Patriarchy in general in informational order but it was not employed in any literary work.

Lim (1997, 2019) and Altay (2019) defined 'Patriarchy' as a system in which male domination was executed and exercised on the women, where women were subjugated and subordinated by their male dominant members in the fields of family, culture, economy, and society. The secondary, inferior, and less status of women in the former institutions was because of institutional structures they were following as

well as the relational bondage of people with this social system. There was also the difference in the wages of different members because of their genders as well as these female members have difficulty pursuing employment because of social structures. This paper again defined the disciplinary aspects of patriarchy in a very informational way but did not experiment on any literary work.

Baurer (1999, 2017), Marso (2016), and Gines (2017) revealed the sufferings of women and a set pattern exhibited towards them in the male-dominant discourse. The second sex was often subjugated as well as subordinated in the male-controlled environment throughout history. Women were considered as 'Other' by male members of society and the term 'women' was defined not by their characteristics but in relation to their difference from men. Men in the society were considered to have followed by good principle but women by bad principle. They were of the view that women and nature, both, were subjugated by men because of the motherhood of female members of society. Men prevailed on the planet by transcendence, yet immanence was the parcel of ladies. Men abused ladies when they tried to sustain the family and keep patrimony unblemished. These works were trademarks in the history of feminism and patriarchy which gave a new path to their concept and history.

Lakoff and Bucholtz (2004) argued that our utilization of language encapsulated expressions and attitudes just as referential implications. 'Woman's language' had established the expressions and attitudes that females were minimal to the genuine worries of life, which were pre-empted by men. The marginality and feebleness of ladies were reflected in both the manners in which ladies were required to talk and the manners by which ladies were discussed. Discourse about ladies implies an item, whose sexual nature requires code word, and whose social jobs were subordinate and ward in connection to men. The individual character of ladies hence was phonetically submerged; the language neutralizes treatment

of ladies, as genuine people with individual perspectives.

Anderson (2009) was of the view that a major hindrance in the patriarchal system was rule of the father in the family. The order of father remains a perceptible reality for all women and men who receive these orders. A significant deterrent characteristic in man-centric society remained in its scarcely detectable reality for those men and ladies who lived lives according to standards set by a dominant male member of the family particularly the father. The different model of patriarchy was used in this paper which made it distinguish from the current study. Nash (2009) was of the view that patriarchy alluded to an arrangement of social relations where there was sex disparity between socially characterized people. This arrangement of biased social relations was installed in the political, social, and monetary establishments of general public as well as in private local relations. In these systems of sexual orientation imbalance, women found themselves disadvantaged in different ways inside social relations and organizations. Nasrullah, Haqqi, and Cummings (2009) assert that the honour killings were part of underdeveloped less educated societies. There were different patterns of these killings done. Most of the killings were done in the name of honour and these women were mostly married. This type of killing was mostly carried out by close relatives who included fathers, brothers, husbands, sons, or others. Sultana (2010) tried to break down the idea of male-controlled society and women subjection from a hypothetical point of view. The man-centric social system was the prime snag to women's progression, development, and advancement.

It has been observed globally that women are dealt with as the *other* in social and cultural normative events. Welchman and Hossain (2013), Gayas (2016), Khan (2017), Ikram and Waheed (2018), and Seblini (2018) found an aspect of female violence, sufferings and honour killings in the novel *Honour*. They explained the effects of honour killings in the literary works and defined them as a social phenomenon present in society. Religious and (social) factors were one

of the prominent causes (Rakoczy, 2004) of the sufferings of women which ultimately lead to the killings of women in the name of so-called honor (Chesler, 2010, 2015). These authors worked to find the extrinsic and intrinsic aspects of Shafak's feminist masterpiece. However, the theme of men, women, and patriarchy remained an ignored aspect. These papers narrated instances of the past with an insight into the society of Turkey. Turkish social system in relation to honor killings was interrelated. Also, the relation of honor killings in the sub-continent was inevitable which was discovered. The text analysis was carried out by both these authors but they had not exceeded their studies to patriarchy which was explored in this research paper. This gap of literature in the previous researches was a gateway to the current study. Handique (2015) stated patriarchy as a male-centric society which was delineated as a sort of society where supreme authority was vested by male members of the family. Whenever investigated minutely, one can discover hints of the feminist wave enduring delineated occupied. This research paper also explored such kinds of events in the social system with the theme of men, women, and patriarchy but in the novel 'Honour'.

RESEARCH METHODOLOGY

THEORETICAL FRAMEWORK

It is a descriptive study that analyses the primary data to find out the answers to the posed questions. The theoretical framework of Soman (2009) has been used which surrounds the power relations of patriarchal phenomenon prominently denoted by a gender-association where social roles are being defined on the basis of gender differences; this allocation of roles was the result of everyday social practices and interactions among people (p. 253).

Soman (2009) followed the theoretical definition and postulates of Patriarchy given by Walby (1989). Thompson (2017) narrated that Walby (1989) defined patriarchy as "a system of social structures and practices in which men dominate, oppress and exploit women". Simone de Beauvoir's *'The Second Sex'* is the ideal work

for the paper as he has explained the concept of man, woman, and patriarchy minutely and detailed with the help of historical, theological, economic, linguistic, and sociological evidence. Following are the postulates of patriarchy that researchers will find out in the text:

- Production relations in the household
- Paid work
- The patriarchal state
- Male violence
- Patriarchal relations in sexuality
- Patriarchal cultural institutions

In the present study, text analysis of the selected text of the novel *'Honour'* by Shafak (2012, 2015) has been focused upon, in order to find out the facts and theme of patriarchy and subordination of women in the novel. Parts of text representing the theme will be taken and then analyzed on the basis of explanation and literary devices.

TEXT ANALYSIS AND DISCUSSION

The chapter contains an analysis of the selected excerpts from the novel "Honour". As mentioned in the third chapter and delimitation the study focuses on the postulates as mentioned by Walby (1989) as mentioned previously. In the analysis below, the four postulates have been categorized and discussed accordingly.

PATRIARCHAL STATE

Elif Shafak has highlighted the issues of a patriarchal society where women have been subjugated because of their inferior sex. In the novel, the researchers found some excerpts where the subject phenomenon was observed and is analyzed below:

"Naze: Why He had given..... single son." (p. 5)

"Pembe: Here was a son ... entire life." (p. 17)

"Naze: That is how God hasto the other."(p. 16)

"Iskender: Was I challenging mother and sister?" (p.141)

“Pembe: Iskender..... leaving the house.” (p.309)

“Esma: Mum, this is not fair. Iskender..... the time.” (p. 278)

These lines show the superiority of male member in society. Naze, the mother of Pembe, had six daughters and was craving for a son. When she got to know that she had given birth to two twin daughters she questioned God for this injustice that why He had not given son this time even after 6 daughters. Naze was very oppressed by the rules imposed on a female by the society in which a lady had profound status if give birth to a son. When Pembe got married to Adem, she gave birth to a baby boy. She suffered from anxiety because she had got a boy as her first baby that her mother craved throughout her life. Pembe did not give him any name as she didn't want to lose him. Iskender, son of Pembe, was very stubborn because he had been given special treatment in the family due to his superior sex. When he talked to his father in a loud voice and resisted his orders he thought as he was challenging the authority of his father. The word authority shows the superiority of males in society. When Iskender found her mother's extramarital affair he has forbidden her to go outside the house in order to save his family honour although his father did not come home because of having relation with a dancer. Esma, daughter of Pembe kept on complaining about the privilege given to her brother just because he was a boy. Pembe restricted Esma from doing certain things and always gave extra treatment to his son. She applied different rules to her daughter and sons. All these instances show the privileged men of society.

According to one of the postulates of Walby, in the patriarchal state, women are subjugated and oppressed by the male members of a society. By applying this postulate, we can get to know about such a state where women are being subservient. These lines are underscored clear stance of the male norm society (Sims, 2004) which is a hallmark of the patriarchal state (Billing, 2011). The given lines of the novel portray the theme of patriarchy. Most of the time

we accept such a state because we are unable to do anything against it. We have to surrender as we are not given a voice to express our thoughts and are unable to resist oppression. This novel tells us about the struggle of women in a society where they are considered as the inferior sex and are being objectified. It is observed that there is no resistance regarding gender discrimination which might reject such conventions and values that are meant only for women. When women are participating equally and giving their best then why they are not let live their lives according to their own choice; moreover, why they are under the rule of their male family members whether he is a father, brother, son, or husband.

SEXUALITY (DIFFERENT RULES FOR MALE AND FEMALE

In a patriarchal society, women are given secondary status due to their inferior sex. In the same way, different rules are applied to male and female members of society. In the society, where Jamila and Pembe are born, only give respect to the male member of the society. Male members have privileged to do anything. One day, a person, Adem, came to the Kurdish village where Pembe and Jamila were living he was rescued by the unknown girl and felt bad as in that society being rescued by the woman considered a humiliation. Days kept on moving and he had fallen in love with Jamila. When he went to her home, he found out the truth that she was once kidnapped but returned unharmed. He left Jamila in the name of honour and choose her sister Pembe instead of her. Jamila did not marry any other person in her life and became a midwife. She tried to take her life twice once when she was returned to her family by kidnapers, and the other one, when she was in swear depression because of Adem's rejection.

Twice in Pembe's hand. (p. 178)

Hediye, the daughter of Naze, was the eldest child of the family who accepted the rules and regulations imposed by society. She fell in love and eloped with him and left her family for his sake. When she came back her father got angry and said if he had a boy, he would have asked him to kill her to save the family's honour.

Because of depression and rejection of the family, she hanged herself and died.

“Berzo: If I had a son, I’d good name. (p. 266)

She had hanged cauldron. (p. 268)

Pembe never appreciated Esma for anything just because of her inferior gender. She treated them differently and imposes different rules on Esma and Iskander. Even Esma asked her about this discrimination and got irritated because of the importance shown to her brothers especially Iskander. One day when some boys tortured Iskander, he made up his mind to take revenge. He made a gang and took revenge on which he got appreciation from his mother. He was getting violent day by day. On sacrificing his favorite animal, he got rude and misbehaved with his father.

“Esma: She did not impose the same rules on my brothers.” (p. 185)

“Iskander: She only pride in her eyes. (p. 165)

Adem’s mother Ayesha left her family for another person in their childhood. This literally disturbed him. Her name was not allowed to be taken in the house, her pictures were removed. One day when Adem was in a gambling den he found a lady named Roxana over there. He fell in love with her and started staying outside of his house for her. Pembe wrote to her sister and informed her about the extra-marital affair of her husband. Adem was too much involved in his affair with a dancer (Roxana). He kept on spending nights outside and abandoned his family. He showered too much love on her that he never showered on his wife, Pembe. He did not think of his family honour or children. He never got any punishment for ruining the honour of his family.

For they always as if she had never been. (p. 81)

“Pembe: He has found himself another woman.” (p. 90)

“Pembe: Bringing home smells from another woman.” (p. 108)

“A shameful man who abandoned his family for a dancer.” (p. 144)

One day, Pembe went outside to buy some ingredients for dessert that her younger son liked the most. In the bakery, she was not treated well by the assistant and a man, Elias, came to help her. She walked with him for some time and then rushed back to her home as she had fear of being caught by someone with him and inform her family member. After few days she visited Elias’s house. There she spent quality time and enjoyed his company. They used to go to cinema together and had involved in an affair. She wrote to her sister and told her about the feelings that she had for Elias. One day, Yunus, the younger son of Pembe, had seen her mother with the strange man but he was unable to communicate this scene with anyone and got disturbed because he thought his mother would also left them the way their father did. He tried to inform Esma but couldn’t as she asked him to keep some secret to himself only.

“Yunus: You did! I saw the one who’s stained.” (p. 281)

Adem’s brother Tariq kept on talking about family honour despite the fact that his own brother had left his family just for the sake of a dancer. His wife was a typical housewife, who used to visit his shop to give him lunch and to do his work that includes moping on the floor, dusting shelves, etc. He blamed Pembe for not keeping her family together. Although he knew the fact that this was his brothers’ fault.

“Tariq: Well, what do.....her husband home?” (p. 153)

One day, Tariq found the secret relation between Pembe and Elias and told Iskander in order to stop her. He manipulates him by saying that after Adem he was the one who was supposed to save the family’s honour. In order to save family honour he killed his aunt mistakenly as she was the twin of his mother.

Boy killed his mother for ‘honour’ 2 December 1978 ... (p. 71)

According to one of the postulates of Walby, in patriarchal state different rules are applied to men and women. This postulate is quite prominent in the novel. If a man leaves his family for any woman other than his wife he is forgiven easily. There is no punishment for such a person but if the same act is performed by the woman, she gets punishment in order to save family honour. If a child is a boy, he gets special treatment just because of his status in society. These instances are clearly shown in the given lines of the text.

1. Male Violence

Esma, daughter of Pembe, talked about her mother and wanted to tell her story to everyone. She was living with her husband and two twin daughters. One day, she went to Shrewsbury jail in order to bring his brother who killed his mother for the sake of family honour.

“Esma: He is my brother, he’s a murderer.” (p. 4)

Adem’s father was sober as well as violent in nature. He used to love his family but got violent whenever he was drunk. Adem was also like his father and also used violence against his wife. One day, Adem and his family went for a picnic, and while coming back home his father was drunk and unable to drive. When his mother helped his father, he snubbed her by saying that she could not interfere or teach him how to drive. Soon they had an accident, and his father put all blame on her mother and grabbed her by the arm, and dragged her towards the bonnet of the van to fix it. When they reached home, he again kicked her in anger, and she fell down the stairs.

“Adem’s Father: Shut up job women.” (p. 56)

Grabbing her the van..... Fix this... (p. 56)

Once kicked his wife stairs. (p. 57)

As Adem left his family so Pembe had to support her family. One day while doing a job in a house, the owner came and tried to harass her, she took Esma, her daughter, and ran away to save

her. On the way back home, she thought about the protection that a lady felt when she was with a male family member whether he was brother, son, father, or husband. When she came back Adem asked about money then she said that she had left the job and had no money. On hearing this, Adem got angry and grabbed a ram’s horn and threw it towards her and she got injured.

The implement hit her on the side of her face with a thud, cutting her neck. (p. 79)

One day, Jamila came to London to see her twin sister Pembe and also wanted to stop her from having extra-marital affair. Pembe told her that how Iskander had started ordering. Yunus was quite happy in her aunt’s company and decided to go shopping. While coming back home, Iskander followed them but they did not notice. Meanwhile, Pembe was busy in the kitchen. When she heard the voice of Jamila and Yunus she came to the balcony to communicate that she was making dessert for them. Then suddenly Iskander came out of nowhere and blocked her way. He brought the knife out of his pocket and stabbed Jamila at her back.

She noticed sister’s way. (p. 312)

She was stab her sister. (p. 313)

Boy killed his mother for ‘honour’ 2 December 1978 ... (p. 71)

According to one of the postulates of Walby, male violence is quite prominent in a patriarchal society. Men can use violence against women if they do anything against their will and order. The given lines show the male violence against female members of society. Men actually own their wives or any female member of the family. They treat them as their property and use them according to their need. Women are not given the right to resist such oppression and violence of the men.

**PATRIARCHAL CULTURAL INTUITIONS
(MEDIA, RELIGION, EDUCATION)**

The cultural institution plays an important role in the society where male members of the society have more privilege than females. Even media, the education system, and other institutions show the superiority of males and the oppression of females. They actually promoted a patriarchal society where one is superior to the other (Sidanius & Preto, 2001). One day, Pembe was bitten by a sheepdog and went to the hospital that was far away from the village. There she went to a theatre with her father and watched a movie in which the lady was quite poor and the man was rich that was showing patriarchal effects even in movies.

The heroine very rich, very spoiled. (p. 13)

Naze was very oppressed by the rules imposed on a female by the society in which a lady had profound status if give birth to a son. She kept on warning her daughters to remain in secondary positions at home as they were supposed to be. She warned them not to speak in front of any male member of the family especially her husband. The reason behind this thought was that God had given this status to a woman.

“Naze: No daughter by then.”(p. 11)

“Naze: That is how God has tailored the two: one superior to the other.” (p. 16)

One day when Pembe came back home after watching the movie, she showed some dance steps to her sister Jamila that she had seen in the movie. They both laughed aloud on which Naze got angry and came to punish them. This time she did not punish them, instead told that a woman should be pure as this world would not forgive them if they got stained.

“Naze: Modesty is a woman’s only shield.... This world is cruel. It won’t take pity on you.” (p. 15)

In spring, Iskander, son of Pembe, ran away from an unknown person because of fear and climbed up the tree and reached its top. He was unable to come down although people tried to bring him down. Pembe came there and called him to come down as this was quite bad and

disgraceful for a man to die because of his cowardice. As men were only supposed to die with illness or accident.

“Pembe: What would people say when...? But because of cowardice.” (p. 28)

Roxana, the girlfriend of Adem, was not like a traditional woman rather a lady who had high aims to change her life. People kept on stopping her from achieving her dream by saying that girls did not aim high. Society did not allow women to do anything according to their will and kept on pulling them back by telling them the consequences.

Girls who aim highest end up falling down there furthest. (p. 59)

Yunus, son of Pembe, was impressed by a lady, Tobiko, who lived in a squat. He used to visit her, she told him about the authority of a man and that women are deprived of it. This also shows how parents educate their children in a patriarchal society. Esma used to read books in which she found male dominance and the inferior status of a woman. Even in literature women were shown as the inferior sex.

“Tobiko: Authority.... It is what fathers have in abundance, mothers never have, and boys like you are, by definition, denied until you’re old enough.” (p. 167)

“Esma: I often power, ability, and authority.....womenessential.” (p. 183)

According to the postulate of Walby, patriarchal cultural institution shows the women from the perspective of male members. They are biased and show their favor for men by oppressing females. This also influences the representation and the identity of the females. They permit the growth of females in the field of development by criticizing them and imposing certain restrictions.

FINDINGS AND CONCLUSION

In ‘Honour’, ElifShafak organizes thoughtfulness to the relationship of a mother with a son in a society following patriarchal orders. Pembe, the mother of three children, is the one who cherishes patriarchal values as she has been cognitively developed to believe so by her

mother. She has been seen promoting the gender difference which ultimately goes in to the minds of both the gender and grow under such social grounding for development. Iskender being the first child of Pembe has been brought up with harsh and brutal patriarchal values in Istanbul and the UK. He has been given a prominent position in the family because of his superior gender. He gets special attention from his mother who used to call him with the name 'Sultan'. Esma is a girl, who has suffered due to these patriarchal values even by her own mother and wants to alter such stereotypical values transform them. Yunus is a fair child because he does not get any special treatment by his mother as Iskender. Adem is the head of the family who does not pay attention to his family. He keeps on talking about family values and honour despite the fact he himself has left his family for a dancer as in patriarchal society men can have extramarital affairs but women cannot. Jamila is the twin sister of Pembe who suffered badly because of patriarchal values. She has lost her love in the name of honour and has been left unmarried for the whole life. Toward the end, she has been murdered by her nephew in order to save her family's honour. The Kurdish family of Pembe is the best example of male-dominant family who promotes patriarchal values. Naze, the mother of Pembe, also gives importance to the male individual of the society. She lives in a Turkish society where the male is considered a semi-god. Every mother feels honored to give birth to a son.

Patriarchy creates trouble for the female members of a society as it might give birth to gender discrimination or exploitation to one specific gender. It might also exploit women and limit their personal deliverance and individuality. A type of society where women require relief and manumission from stereotypical dominance in society and men are given more privilege than that of women is witnessed globally including Pakistan. Principles for the social stability have been laid down for women and they are reprimanded and reproached for any deviation of those social laws whereas men are only to apply. This also gives men a preotypical freedom at many levels of social deviation. The analysis also reflected that the relationship of

men and women is more about affairs and extramarital relationship in the long run than that of social stability or working together for the betterment of state and society.

Women perform many unpaid-household works and do not get much appreciation in return. When they (women) go outside in order to search for a job they are offered less-skilled jobs where they get less salary for doing a lot of labor. They are being exploited everywhere because of their inferior status granted to them by society led by men. The analysis also reflects that men in society are also attracted toward the females by their outlooks as we might see in the case of Younas. This fact also makes them a tool for attraction which, so to say, is a distinguishing feature of patriarchy. They are supposed to do everything according to the will of their male members of the family; in case of non-compliance, they suffer from males' physical, sexual or verbal violence. In patriarchal state men and women are dealt with differently. According to the postulates of Walby, women are suppressed by the male members of the society as reflected in the analysis of the data. They are seen to be biased and show their favor for men by oppressing females. This also influences the equal representation and the identity of the females. They permit the professional growth of females in the development of society without acknowledging the social status of women rather they are criticized for any deficiencies they have inherently or stereotypically which in the long run results in restrictions, subjugation and small talk for them.

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