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GENEALOGY OF DEHUMANIZATION AND ETHNOCENTRICITY IN MUHAMMAD HANIF'S OUR LADY OF ALICE BHATTI.

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ABSTRACT

This study explores manifolds of power exerted on Christian female in the novel *Our Lady of Alice Bhatti*. M. Hanif portrays poverty stricken and gendered eccentricity in terms of marginalization and dehumanization of minority group whilst living in a Muslim society. Foucauldian concept of textuality that 'discourse is involved in power' is agreed to unmask a process of coercion and dehumanization of characters through close textual analysis of *Our Lady of Alice Bhatti*. Since the plot of the novel is customary in the peripheries of the capital city, where family unit of 'Alice Bhatti' is portrayed as shackled in a multilayered power structure. The narrative questions social justice for a nurse who is pigeonholed in ethnocentrism and a patriarchal society and a radical disapproval of being on account of religious fundamentalism. Alice Bhatti resides in a vicinity the French Colony which as a purlieu of 'Choorahs' [the untouchables]. In the epilogue of the novel her father hollers a dreadful life "that is to tell complete story of Alice Bhatti, her birth and suffering and marriage and miracles associated with her, ... leave it to the people to decide whether she deserves to be recognized as *Our lady of Alice Bhatti*" (Hanif, 339). Hence, Joseph Bhatti seeks justice with a dignity of determination.

INTRODUCTION:

This study traces a genealogy of dehumanization and ethnocentricity which is crafted through stereotypical images and ethnocentric compartment of characters in "Our Lady of Alice Bhatti" by Muhammad Hanif. Discourse of the novel is endowed with a multilayered exposition of power. Michel Foucault's concept of 'Carceral' [hospital as a prison house] in *Discipline and Punishment* 1638 is a lynchpin of the study. Since the craft of *Our Lady of Alice Bhatti* ensues a hospital setting in Karachi where Alice, the doctors and patients are imprisoned. Patients in the hospital are in mercy of doctors and staff, waiting for a miraculous recovery under medication of "Old Doctor" who is known as an ancient tree in the compound of hospital. Doctors are persistently doing their duties, sometime feeling themselves "imprisoned"; in fundamentalist demeanor M. Hanif represents Christian community as subjugated group of humanity in the novel. Alice Bhatti is an epitome of being powered upon, she is a low caste character who needs surveillance and discipline at the hand of Musla [Muslim] staff. A twice marginalized Alice Bhatti lives in a 'carceral' where females are discriminated from males on gender differences. The plot of the novel is set in a hospital which is governed by Muslims although its foundation was originally led by Christians but the cross sign was not repaired intentionally to hide its founder identity and origin. " a small wooden cross, slightly askew and not painted in a long time, in the hope that people will forget that it's a Catholic establishment" (Hanif 4).

Foucault argues that societies have changed from feudalism to monarchies and to democracies and now we no longer live in monarchies. Each political system brings its own rules and regulations according to which nations survive, as per the proverb "New lords' new rules". He was very much interested in historical records of government and has paid great attention to the denotation of democracy. He concludes that democratic system does not mean the end of sovereign power. He was eager to know how power operates even in a democratic system where people are supposed to live independently. But M.Hanif divulges that democracies have their own modalities of power. Although a democratic state has its own laws, judges, prisons and police which means essentials of sovereign power is still functioning. But a psychological divide and predisposition of human conduct occurs in terms of disguised 'kinder and gentler' intuition. Michel Foucault explicitly identifies four modes of power in democracies namely sovereign power, disciplinary power, pastoral power and lastly bio power.

Discrimination of humanity has been transpiring on racism, religious fundamentalism, economic differences, and hegemony consequently giving rise to exploitation and dehumanization. Industrial Revolution resulted in ferocity and dehumanization. And people were confined to live a wretched life in a traumatic physical and psychological conditions. Elizabeth Gaskell in *Mary Barton* portrays the dehumanized English working class of mid 19th century. When Masters of the factory treated working class by prejudiced and scornful behaviors. Therefore, alienating the working class, the masters put a blind eye on their miseries and a deaf ear to their agonies. They were merely machines for them having no emotions and feeling. Workers were meant to be tools those are rough in manners and uncivilized beasts. The Industrial Revolution brought

a huge change in the lifestyle of England. It sprinkled positive as well as negative changing in suburbs. They laborers were maltreated by a burdensome workloads and low wages in return therefore pushing them to psychological chaos.

In the Lady of Alice Bhatti Christians are psychologically hassled and physically abused via gender discrimination and racial differences therefore living in dehumanized life conditions. They have to keep a distance from Muslims being not in equity with them. They serve Muslims institutions by confining to low ranked jobs. They have a separate vicinity "How does a common girl from 'French Colony' can fight against dominant system?" (Hanif 335) They have no place in Muslim community, residing in their separate French Colony where no Muslim supposed himself to live for even five minutes. Muslims make them feel inferior or alienated by criticizing or looking down upon their faith, religion, background and class etc. They suffer mental agonies along with poverty. Most of them live a life below poverty line that is itself enough to make them feel dehumanized. They are supposed to wash Muslim shits, clean their unclean places, not allowed to use their utensils, hence distancing themselves from human race. Power is resting in Muslims or majority hands, while minority is a dancing puppet. One of the reasons for lacking power is lack of money. Christians are not wealthy enough to enjoy a good life. They lack basic human facilities; no money means no power. It creates power structure. Power institutions adversely affect the Christian's lives and imprint permanent deprivations to them.

Genealogy is an expression that has come into currency as a result of Michel Foucault's work *Surveiller et punir* (Discipline and Punish). Its meaning is "study of family tree". Nietzsche used this term only once in his "On the Genealogy of Morals" [1887 1967). This is the term Foucault uses to describe historical method during 1970s. According to Foucault the genealogy targets to bring the "body" into the focus of history, not the histories of ideas or mentalities. For him genealogies are the "histories of body". They examine the historical practices through which the body becomes the operation of power and an object of techniques. "Genealogy deals with power struggles" (1984: 77) In *Discipline and Punish* he shows how disciplinary techniques produce "docile bodies", bodies of school children, workers, soldiers, bodies of prisoners were subjected to disciplinary power in order to make them functional and simultaneously easy to control. The human body became a machine whose functioning could be calculated, improved and optimized. When he talks about docile body he describes diverse historical ways of schooling the body to make it more productive socially. It can be defined in a way that it is a historical description explaining an aspect of human life by screening how it came into existence. The narrative may be grounded in facts or speculative, but it is always chronological. Genealogy is associated with Friedrich Nietzsche's "Genealogy of Morals" and more recently to Michel Foucault's "Discipline and Punish." It is the genealogical study of some advance or modern way means "gentler" method of keeping criminals in prison. There is no killing and torturing of criminals. According to Foucault "to punish less, perhaps; is to punish better" (1975 [1977: 82]. He is in confidence that these new modes of punishment can serve as model for the entire society to make control over things. Factories,

schools and hospitals should be modeled on this modern prison. His analysis uncovers the institutions and techniques made for different and harmless purposes congregated to create the modern system of disciplinary power.

For Foucault individual is outcome of relations between knowledge and power. Power is dependent on knowledge and makes its use. For the study of human beings, the goals of knowledge and power cannot be estranged. In controlling we know and in knowing we control. The examination puts individual in a “field of documentation”. The results of exams are described in the documents that ultimately provide information of a particular examined individual and then allow power system to take control over them. The individual is turned into a “case” that is an object of care and a scientific example. Then caring is another gentler way of “control”. For Foucault the Bentham’s “Panopticon” is a model of modern disciplinary power. It is a new designed prison in which every individual is separated and invisible to each other. But they are under the guard’s observation. They all time behave properly in decent way with the notion of being watched by the guard. As a consequence, control is achieved in a decent way. Same system can be applied to the any disciplinary power system in factories, schools and hospitals etc. For Foucault an individual is not meant to be liberated, he faces power dynamics. In the novel Alice and some of other minority’s members are dehumanized, they are treated below humanity line. They are deprived of basic rights and no prestige is rewarded to them for their services. He focuses on the people living on the boundary lines of the society. His analysis centers on the “negative structure” of society or excluded group. He believes in human freedom. The subject has to keep a critical view in order to make him free from the normalization. It assists the subject in knowing the reality of imposed norms on him and then can try to find out alternatives to them.

Dehumanization:

How do people are dehumanized and they are dehumanizing others? Dehumanization means the deficient of the qualities that are purely distinctiveness or salient features of the human. So it is roughly said that it is process of reducing human including seeing and treating people as something less or other than human, it can be machine or animal. David Matsumoto (2009:152) states “Dehumanization is the process of reducing human beings to something less than human, which can be a mental exercise in re categorization or set of actions that has significant negative effects on a person or a group of people”. This is a process of treating human being below the humanity line; not considering them human. It is process of denying the humanness attributes. Dehumanization does not only occur in form of war or genocide form but could happen in daily routine life. Although, it’s level and the intensity vary from subtle to severe and vice versa.

Forms of Dehumanization:***Animalistic Dehumanization:***

Haslam (2006:257) states this one “occurs when Uniquely Human characteristics to distinct between us and animals such as refinement, self control, intelligence, and rationality is denied. This kind of dehumanization happens in the context of ethnicity, race and genocide. It is often accompanied by emotions of contempt and disgust toward other or certain race and ethnicity”.

Mechanistic Dehumanization:

Haslam (2006:256) states this one “when human is linked to object, automata or machine. In these state HN characteristics such as warmth, emotion, and individuality is denied. This dehumanization often occurs in the context of interpersonal interactions and organizational settings such as in factory or working place. It is often accompanied by indifference, a lack of empathy, an abstract and de individuated view of others”.

What is Ethnocentricity?

Ethnocentrism means to apply one's own culture or ethnicity as a frame of reference to judge other beliefs, culture, practices, behaviors, customs, norms and people, instead of using the standards of particular culture involved. Since this judgment is often negative because it is mostly based on biasness, believing one's culture superior or correct to others cultures. The consideration of one's own culture as standard culture and life style, upon others are evaluated. This leads to create prejudice for another people's culture. The superior culture is considered as the yard stick or standard culture to determine rest of the cultures. Ethnicity of a particular community or society includes language, cultural identity, customs, beliefs and religion also. It is purely a biased opinion that declares the others or inferior culture as totally wrong and unacceptable. The norms of the superior culture are declared as standard one to be followed irrespective of their authenticity, it is a blind following of the standard culture. The people are being put into a hierarchy on the basis of their class, color, religion and the language they speak.

Ethnocentrism is often related to stereotyping, racism, xenophobia and discrimination. These all terms are outcome of ethnocentrism. To discriminate people on the basis of religion, language, values, lifestyle and beliefs etc. The contradictory to this term is cultural relativism that means to understand a different culture without biasness and subjective judgments, to accept other's culture's traditions, beliefs and norms. The extreme forms of ethnocentrism pose crucial social issues such as colonialism, racism and ethnic cleansing. It promotes the power of a particular or specific group. Ultimately this biasness benefits one group and exploits another group. History throws light on the “us versus them” perspective in religious, political and social issues.

The term “ethnocentrism” was applied first in social sciences by an American sociologist namely William G. Sumner. In his book *Folkways* in 1906, he

describes ethnocentrism as “the technical name for the view of things in which one’s own culture is the center of everything, and all others are scaled and rated with reference to it”. According to him simply we can say that it leads to vanity, pride, the likeness of one’s own groups’ superiority, and a hatred or disgust for outsiders and others. While the social theorist, Theodore W. Adorno and his colleagues gave a wider concept or definition of the term in *The Authoritarian Personality*. In sense of “in group-out group differentiation” stating as it is positive approach in the direction of one’s own cultural or ethnic group while a negative or biased feeling towards other cultural or ethnic group. It shows the hostility of dominant group for the underestimated group. Others culture, norms and values etc are supposed to be ruined by the standard cultural norms etc. Ethnocentric attitude creates barriers for different culture or people to interact with each other; it creates hindrance and boundary line among cultures, stops each other to intermingle.

Sima Farshid and Jalal Sokhanvar (2010) had a Foucauldian reading of Toni Morrison’s novels *The Bluest Eyes*, *A Mercy* and *Jazz*. He applied theory of Foucault to highlight domination, coercion and subjugation of the characters. The black people are constantly under the power exerted on them by the white or the rich class. They are always being shown as the victim of brutal power emotionally and physically. Morrison is herself and African writer who can feel the pain of all the tragedies and injustice, the way they are treated at the hand of colonizers or the rich people. So sometime they try to resist those exerted force by utilizing the very power they own. But, most of the cases they surrender themselves against the mental and physical tortures of which they are subjected to. In “*The Bluest Eye*” the main character Pecola who has an obsession of beauty, while the set standard for the beauty is fair complexion with blue eyes and blonde hair. These qualities can only be found in white race and unable to achieve by black people who are sharply opposite to these standards, having black color, thick lips, black hair and even black fortune. So, the black remains in a complex as far as their physical beauty and appearance is concerned. Black people are not only deprived of the basic rights but they have no space in the circle of beautiful people. They are dehumanized, insulted and have no identities. They are not up to the standard of beauty that the white people are blessed with, Black are considered as beast and savage. Black is dehumanized on the basis of blackness, ugliness and savagery. Nigel Gibson comments “Whiteness is still the measure by which to judge the mastery of correctness”. (Gibson 30)

Qurat Ul Ain Liaqat and Dr. Riwan Akhtar had a research on the Foucauldian analysis of Kamila Shamsie’s novel “*A God in Every Stone*” 2014. The relationship between colonizers and colonized are discussed in detail. How powerful force plays a role in the life of people, how some are under pressure and how others are reacting against the power. How they are the victim of ethnocentricity and dehumanization. At the end researcher gives conclusion that novel is an optimistic approach for the people who are suffering dominance they can resist against overwhelming powers and can get a voice for their own. Qayyum who is main character of the novel is under powers clutches and moulds himself according to the set standards. How the colonized are suffering at the hand of colonizers and deprived of basic human rights and they are

dehumanized. The process of dehumanization of colonized at the hand of colonizers is explained in detail. Their study explored the micro and macro forms of suppression on various levels. Her novel narrates two synchronized sets of stories. On one hand this is a story of an English woman named Vivian Rose Spencer, a lady of nineteenth century who is challenging the role of womanhood. She is an archeologist and excavating the site in a foreign land Labraunda and Peshawar that is a colonized subcontinent. Conversely the novel sheds light on the life of two brothers who are under British rule namely Najeeb and Qayyum. Later serves British army in World War 1 and consequently gets injured. His dehumanized treatment at British hospital opens his eyes and reveals the evil face of British for Indians. So he decides to join freedom fighters. Some of the characters of the novel hold power and many are subject of power pressure, to be dehumanized.

Nang Gede Rohmatullah and Riana Permatasari (2021) had studied and hinted the ethnocentrism and its effect in "The Kite Runner" a novel by Khalid Hosseini. The setting of the novel is Afghanistan. The ethnic group Pashtun is given importance on the basis of superiority on other ethnic groups. Hazara is all the time considered as an inferior culture to Pashtun. The effects of ethnicity include the territorial control of others land, violence against others ethnic groups and finally ethnic wars. Ethnocentricity creates difference even in the thinking patterns and opinions of different groups. This ethnocentric attitude eventually affects their relations. "Ethnocentrism brings negative effects in terms of intergroup relations" (Bizumic, 2014). "A loyal Hazara. Loyal as a dog" (Hoseini, 2003: 68): An important quote from the text, depicting Pashtun's superiority.

RESEARCH OBJECTIVES:

1. To analyze familial anguish and process of dehumanization in "Our Lady of Alice Bhatti"
2. To explore paradigms of ethnocentric prejudices in "Our Lady of Alice Bhatti"
3. To explore domination of men and physical abuse of female body/body shaming.

RESEARCH QUESTIONS:

1. How "Our lady of Alice Bhatti" is unveiling the familial anguish?
2. How Alice and her family are suffering through ethnocentric prejudices?
3. How Alice is becoming the victim of body shaming at the hand of men?

FRAMEWORK OF STUDY:

Foucault concept of power and different modalities of power has been used as research method that is related with the text. As Foucault is the most influential figure in critical theory and his influence is noticeable in post modernist, post feminist, post colonial, post Marxist and post structural theories. In the present case changing in the reactions of all characters (of novel) as an individual is highlighted through research. As theorist believes that man is a social being and he cannot live in isolation, so he is dominant and sometimes being dominated.

As per Foucault 'concept of power' oppression, domination, dehumanization, ethnocentricity, suppression, coercion and body shaming are major discussions in the research, novel and power runs side by side. As Foucault argues that power comes from everywhere and it is essential part of any relation. Burt (1997, 1) defines power as an "unobservable concept" that operates through structural practices within a social topology generating a "propensity for certain outcomes to occur" while Foucault explains "power as executed through social relations and as recursively constructed and defined by those social interactions" (Foucault 1982). These power relations are also called as 'microphysics of power' interrelates through persons or individuals to form a big structures of relational power dynamics know as "assemblages" (Foucault 1982, Hook). It is a central element of human activity. Power in the hands of someone leads to dehumanization of others. It results in making someone deprive of the basic human rights which they deserve as human beings.

For Foucault "subject" is an entity who is self aware and capable of selecting how to react and act in particular situation. His theory on docile body is basically proposed to be a way to examine a labor force and to keep a check on that labor force. For him "Docile body" is subjected, used and transformed. Discipline leads to individuality out of the bodies it controls. As "power" concept has been one of the most highlighted and universal subjects of all the literatures from the ages because it is prominent element of political structure and communal structures of societies of human. Through his concept of power all the power modalities and power relations are going to be discussed. According to Foucault domination is the outcome of power exertion. He states that some kind of power helps new behavior to emerge and it makes a positive role in the life of a person. Hence power is not always negative and suppressing but also productive and positive. Text clearly shows domination of some on the basis of ethnicity, race, gender, class, nationality and religion majorly. How the protagonist of the novel is under domination of other people and how she reacts under such hostile circumstances. She is the victim of familial anguish and her mother also suffered body shaming. As Foucault believes that power relations depend on resistance and vice versa. He terms power as complex set of relations; his power is blind, purely relational and is everywhere. "Power must be analyzed as something which circulates; individuals are the vehicle of power" (1980: 98). He asserts "Where there is power there is resistance" (1978: 95) (History of Sexuality Volume One). Power relations demand or require resistance; both coexist and go hand in hand.

In "Discipline and Punishment" he elaborates how domination, check and balance plays an important role in the life of people and how power moulds a person by the fear of being awarded and punished. He sees where many prisoners are kept in supervision of a single superintendent, with the fear of being watched they behave in a disciplined manner, which proves that power makes people disciplined and well mannered. He shows us that resistance against domination is by no means makes an ending, because every single relation is based on power. Alice has to move with her staff at hospital who is mostly Muslims by religion. She does not create any prejudice for her patients who are Muslims, but treats them equally and gently. Her family also does not believe in religious boundaries, Joseph treats Muslims and Christians ulcer

patients equally. Same is the case with other character Hina who does not reveal her religion at hospital to anyone. All characters are behaving professionally and seriously without making their religion as a barrier for their work. In addition, novel unfolds the power of men and majority upon women who are always a feeble considered creature in Pakistan and has been exploited at the hand of powerful men who are physically and socially strong Woman has to suffer either she is Christian or not, dependent or independent, educated or uneducated, ultimately, she is at the mercy of man. Likewise, Christians have to be the subordinated group or subservient of Muslims.

Many critics believe that Foucault power's concept and feministic theory together with a fine blending can lead to a rich analytical framework for women, although Foucault does not talk much about females but he is not in favor of the female body shaming and mistreatment. Feminist theories have recurrently interrupted; interrogated, appropriated different social schools of thought like liberalism, Marxism and lastly psychoanalysis have been the objects of inquiry of feminism. Recently, the feminist engagement has been taking place with the postmodern ideas generally but within Michel Foucault's work particularly. There is a propagation of scholarship judging the utility of his concept and methodology for feminist theorizing and political praxis. Annie Bunting highlights the implications of Foucauldian approach for feminist legal strategies. Michel Foucault with his thesis on power/knowledge, the subject, discourse and genealogy is the most high-ranking theorist. Foucault's many of insights coverage with the feminist theorists. Between feminist and Foucault there is some level of abstraction involved in discussions, these two require certain measure of generalization as Feminist writings are diverse and mostly conflictual while Foucault ideas are vast and often unclear and vague. Some aspects of his analysis of power/knowledge can fit properly in a feminist framework. For instance, if feminist talks about the oppression of women at working places, hospitals or at home they have been facing for centuries, and some dominant discourses such as law and sciences have clearly marginalized and silenced the women in the disguise of universal truth. Foucault also talks about resistance one shows against power, as women are seemed to be resisting against violence at working place, at home and harassment in the streets etc. Susan Hekman comments "A Foucauldian politics speak to peculiarity of the subordination of the women" (Supra, note 18). According to Annie Bunting the Foucauldian theory of micro-powers is the most appropriate and functional for feminist theorists. In addition, the feminist critics also refer to him when they confer about power relations in patriarchal societies simultaneously when they argue the manipulation of women's body by men. Post-colonialist critics refer to Foucault ideas when they want to explore the ways the colonizers used to exert their power on colonized, and how they possess that power by getting the particular knowledge about colonized and finally the resistance that is shown up in the colonies.

DISCUSSION AND ANALYSIS

Our Lady of Alice Bhatti is a book like life. It is a tragedy for those who think and a comedy for those who sense. Hanif presents Karachi better than Rushdie does Bombay. It is a compactly structured story and conveys unsaid longings. His characters move from daily adventure of lives in Karachi in face of bomb

blast, riots, massacres, hustle and bustle. There is scene of killing and looting, Deliberately, Hanif shows the corruption in the Hospitals, law of Pakistan is biased. Police officers are detaining naive people for their own interests. Everyone is running after money. There is hue and cry in the hospital wards. Ambulance carries the injured to the Sacred for their wounds to get healed. He puts sensations so beautifully that reader can smell the medicine, hears the ambulance sirens, feels suffocation in filled hospital wards, runs in emergency wards with nurses, bears interview pangs, judges religious jealousy, biased attitude, injustice and religious vehemence. Muslims are orthodox; as a consequence, Christians face religious intolerance.

Christians are taken as tool of exploitation in the hand of majority. White color showing minority in the Pakistani Flag proves to be no more an advocate for ensuring the freedom for them. Muslims have to provide them space practically. They don't have any dignified jobs at Pakistan. Their culture, religion, faith, believes, values, even they themselves are not acceptable.

“But all sweepers are Christians” (Hanif 12).

Alice also suffered from dominance of religious fundamentalism. She faces many stereotypes those are set against Christians. Their utensils are never used by the Muslas once they are touched by them. At nursing school girls make fun of her and trolls her. She is attacked by Muslim class fellows in Nursing class. They had a fight that is not actually between the girls, but between the two different religious schools of thoughts. She is the only representative of her religion “Alice kicked the attackers in their shines” (Hanif 172). She was maltreated and emotionally exploited by the Muslims. They give her the title of “The Kafir Den”. Those girls always threaten her with a copy of Quran and with hockey sticks, but she did not surrender to them although they were in majority, she resists and confronts them bravely. In the History of Sexuality Volume One, Foucault states “where there is power there is resistance” (95). She has to bear spiritual and mental agony at the hands of those girls. She also confronts their brothers who are holding guns in their hands. “Her twenty-seven years, the old body is a compact little war zone when competing warriors have trampled and left their marks” (Hanif 256). But she competes with them and stands like wall against all the hostile conditions.

According to the text, the genealogy of dehumanization of Christian at the hand of majority points out towards Alice's mother death incident. It is not only Alice who is the victim of ethnocentricity, dehumanization, injustice, prejudice and stereotypes, but her family also. In fact Christians are being demoralized for ages. The story of Alice is the story of all Christians who are considered as “Untouchable Choorhas” a phrase used repeatedly by Hanif to show Christians' status and value in Pakistan. As she got birth in French Colony and her mother died in Alice early age, so she has to be mother of her own.

Their ethnicity is being questioned by the Muslim majority. An open discussion between father and the daughter is a clear illustration from the text. Joseph was telling her about his services at Dr. Pereira home, and how he was treated as he was less than a human, like an animal working day and night.

“And they fed me in their Choorha dishes and then washed their hands as if I was spreading leprosy” (Hanif 74).

In the present study the researcher has done a Foucauldian reading of the selected text “Our Lady of Alice Bhatti” by Muhammad Hanif. All the aspects and parameters of Foucauldian ‘concept of power’ are minutely addressed in the research, including all minor details of text. Before this research no one else had studied the novel from the Foucauldian’s lens. Both the selected novelist and theorist speak for humanity rights. Likewise, the narrative interrogates the injustice, widespread in Pakistani society. In this study I have addressed the social division based on class, economy, prejudice, stereotypes and religious fundamentalism. After providing various instances and evidences from the text it is figured out that there should be no societal and class division, societal harmony must be encouraged. Minority should be given equal rights and a free life in any region. There should be no religious boundaries among various religious sectors. Humanistic Rights are supposed to be given to every person who is the part of the democratic system. As Foucault states that even in a democratic system people are governed by others and sometimes by themselves to get more disciplined. Man, as a social animal is not alone and he is not out of the clutches of power anytime. According to Foucault power is everywhere and it is impersonal and dynamic. There is a mandatory power relation between the people who are interacting with each other; no relation is liberated from power. Hence in the selected text almost every character is under the spell of power and some are resisting against it. Power and resistance go side by side, if there is power there is someone who is resisting against it. Foucault asserts about power relation between ‘dominant’ and ‘dominated’ as “power exerts pressure upon” those who are under its hold, they in reaction “in their struggle against it, resists the grip it has on them” (Discipline 27). Alice and her family is continuously the victim of physical and mental torture. She herself suffers body shaming as a result always try to keep distance from males. The biased, patriarchal and unequally divided social classes have dehumanized the powerless people. Minorities are not saved in Pakistan, they enjoy no human rights, and they don’t have dignified jobs, no worth, even no justice for them. For the sake of the religious dogmatism and ethnocentric pleasure they are considered untouchable creature and enforced to stay in their separate locality. In the present study all the earlier mentioned three objectives are well achieved with their conclusions respectively. Minority is dehumanized back and forth at the hand of majority; light has been shed on their inhuman side of nature. Textual lines are quoted to provide evidences. Families of minorities who are subjugated and overwhelmed by exterior pressure should be given freedom of will, if not possible at least they should be given justice and a right to survive in the hostile societies. They should be treated like a normal human being and their political, social and religious opinions as well as values are supposed to be respected and worthy. They should not be the sufferer of familial insult anymore. It’s the duty of state to provide them social and religious liberty, safety and venerable jobs. Their pathetic living conditions and positions should be indicated. Government must formulate law for their welfare and make sure its implementation in Pakistan. State has to ensure the security of minority group and their working

ladies. They ought to pay heed to the mounting number of harassment cases in Pakistani suburbs those are highlighted via media and researches.

CONCLUSION:

In present paper the analysis of text "Our Lady of Alice Bhatti" is made in detail under Foucauldian theory of power. The analysis makes us know about the stereotyped Muslim society, their prejudice and hostile attitude towards Christians. It demonstrates how much Muslims are orthodox, or unwelcoming for other religions' sectors and faith.

Furthermore, it shows how the Christian as minority are discriminated in Pakistan on various basis such as religion, class, status, caste and economy. They are always considered as "untouchable" creature. Although the Pakistani Leader Quaid e Azam in his various addresses proclaims the equal rights for the minorities in his country, but his nation is making the world so narrow for Christians. They are dehumanized at the hand of powerful Muslims. The established patriarchal system that is customary in Pakistan is itself a tool of female's exploitation. Similarly, this research explores the journey of a Christian nurse who struggles from life to death. In epilogue her father comments that if someone wants to know about her complete story, one has to start from her birth, marriage, miracles, suffering and finally her death. He leaves this decision on people whether his daughter is worthy to be called Our Lady of Alice Bhatti, because authority is not supporting her and giving her justice. So, this entire journey reveals twist and turns she suffers in the way Although whole French colony is assigned to clean the shit of elite class. But she is a dignified lady of strong character, in spite of all obstacles and barriers she stands for her rights and moves with the staff. She does not surrender against corrupt system of hospital.

If we talk generally one can conclude that the suffering of Christians is not a new born issue in Pakistan rather it runs from past. Many incidents in the novel disclose the familial anguish they had to face. These people do not own any property or possessions; they have nothing to hide and protect. Most precious assets they own are their family. But, unfortunately it is not safe and they are engulfed by powerful people. Throughout the novel Alice and her father are in a trial to protect the honor of their family, not any wealth or property. Their family is their centre of interest. But, unluckily they are being wounded by ethnocentric prejudice and religious stereotypes. This hurts them emotionally and physically, they never feel at ease or confident in dominant Muslim society. The mother and father of Alice have their own tragic stories. Alice has a deep mark of her mother's tragic fate in her personality. She receives no mother's love. Elite people have snatched away the mother's love from Alice's life. Class differences have trashed away the fortune of minority. One is being judged on the financial and religious grounds. Alice and her family have never eaten to their fill. They are not living the life rather passing it quietly without seeking any financial aid from any one. As per Foucauldian concept of power Alice resists against the prevailing power in her own way. She confronts the power manly but does not capitulate. It tortures her emotionally and physically but she poses herself to be unwavering in every hostile condition. The hospital and legal system is crooked. Doctors are busy in making money and they can compromise

on patient's life. Alice who is not a Muslim and always considered low upon religious and economical basis shows concern for her patients. Christians seem to be from other planet to Muslims. They are, and will be "untouchable" for Muslims. No justice, no equality and no security are granted for them. Happiness is not meant for them vice versa. They are not rewarded for lifetime services. Authorities give no space and acknowledgments to them. Lawyers are not willing to take their cases. It seems that they are being alienated and friendless with no siblings on the earth. They have to wrestle for their own rights. It will take decades more to get verified as "touchable" by Muslims. It appears as they are creator of their own awful fortunes. The random division of society into power structures results in annihilation of low classes. Power rests with elite class, with majority, with Muslims they have certificate to abuse low classes. This power hierarchy is a big trouble for Christians. Alice is not the part of hospital corruption. Judiciary system is not supporting her as she is a girl of minority class. How can a country ensure the security of its people whose judicial system is biased? It seems that minority has to be the witness, the lawyer, the supporter and the judge of their own. The intolerant behaviors of Muslims towards Christians are questionable and they should be held answerable for their dehumanized attitudes as Islam does not encourage such a wicked practice against any religious sector of the world.

"Allah will not be Merciful to those who are not Merciful to Mankind" (Sahih Bukhari).

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