Chapter 3

Feminism in the writings of Jibran Khalil Jibran
3.1 Feminism: An Introduction

What is feminism? Who is a feminist? How do we understand feminism across national boundaries, across cultures and across centuries? These questions are raised every day. Everyone seems to have different answers, and every answer is infused with a political and emotional charge.

From the ancient time of the world history women were dominated, suppressed and deprived of their equal rights. They were kept away from certain rights. In men made society, power was always in the hands of men except some cases.

*The beginning of the idea of feminism or women liberation was not of a sudden occurrence. The idea was begun at least before four hundred years old tradition of women thinking about women.*

The words ‘feminism’ and ‘feminist’ are used today in a broader sense. It is used to connote the ideas that advocate the emancipation of women. Some realizes that the origin of these terms can be traced to the nineteenth century French political discourse.

The word ‘FEMINISM’ is derived from the French word ‘feminisme.’ This word was usually used for the political agitation of the 1830s. The credit for the invention of the word ‘feminisme’ goes to Charles Fourier (1772-1837) who understood so well that the essence of women’s emancipation lay in eradicating their legal and economic subordination to men. Although invention of the word "feminisme" has often erroneously been attributed to Charles Fourier in the 1830s, in fact its origins are still

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uncertain. It only began to be used widely in France in the early 1890s and then principally as a synonym for women's emancipation.\(^2\)

The late Joan Kelly, who openly acknowledged that the term "feminism", was not in use before the nineteenth century, proceeded to deploy it to encompass a broad range of pro-woman advocacy by European women between 1400 and 1800\(^3\).

According to Sushila Singh, the term ‘feminism’ comes from a Latin word. The Latin word is ‘femina’ i.e woman. The meaning “femina is having the qualities of females.”\(^4\) So the origins of the term ‘feminism’ are not clear. But the generally accepted version is that it was first used by the Utopian Socialist Charles Fourier in the nineteenth century. It was used to refer to the question of equal right for women.

The dictionary definition (in composite) read approximately as follows: a theory and/or movement concerned with advancing the position of women through such means as achievement of political, legal, or economic rights equal to those of men. This was also the perspective conveyed by the best-known histories of the American women's movement published prior to 1970, in which feminism effectively began in 1848 at Seneca Falls and the focus was on votes for women. The key notion here is the means to the end

\(^2\)Marya Cheliga-Loevy stated in 1896 that Charles Fourier had coined the expression in his Théorie des Quatre Mouvements et des destinées générales (1808) ("Les hommes féministes," Revue Encyclopédique Larousse, no. 169 [November 28, 1896]: 826). This claim has been uncritically echoed by many persons since, based on secondary sources that repeated the claim without authenticating it.


of "advancement": "rights equal to those granted men."⁵ For women, the vote, the attainment of legal control over property and person, and entry into male-dominated professions and institutional hierarchies became the representative issues.

The term ‘feminism’ started with the history of ‘Feminist Movement’ which emerged in around the late 19⁰ century. Some prefers feminism as a self-conscious and systematic ideology beginning in the late eighteenth century. The word ‘feminism’ appeared first in France in 1880s, Great Britain in 1890s and the United States in 1910. The Oxford English Dictionary lists 1894 for ‘feminism’ and 1895 for ‘feminist’.⁶ Feminism is generally thought as a phenomenon of the 19⁰ and 20⁰ centuries. Christine de Pisan is the first to have held modern feminist views. She was the first feminist thinker to spark of the four century long debate on women which came to be known as, “Querelles des femmes.”⁷ Neeru Tandon says, “feminism seemed to have been a vibrant political movement back in the 70s.”⁸


The concept of feminism changes from time to time and from place to place.

Feminism means different things to different people, ranging from a wish to change and challenge the whole existing order to things to the desire to bring about a more balanced and saner equality between the sexes and achieve a respectable individual liberty for women with their natural instincts characteristics and intact.  

3.1.1 Definitions of Feminism

Defining feminism precisely is a challenging one. But in a broader sense of understanding it can be said that feminism includes women acting, speaking and writing on women's issues and rights, identifying social injustice in the status quo and bringing their own unique perspective to bear on issues.  

"Feminism is a state of being feminine or womanly."  This is "a position favorable to the rights of women. Ellen Du Bois found in her research on feminism and suffrage that the term 'feminism' was in general uses around 1910 to describe that political movement and that the usage originated in France."  

Feminism is the belief in full economic political and social equality of males and females . . . usually seen as a modern movement to transform the male-dominant past and create an egalitarian future. On this and other continents, however, feminism is also history and even memory.

"Feminism, an ideology of women; is anybody of social philosophy about women. This definition of feminism gives us enough leeway to

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10 Ibid, p.2.
12 Ibid
encompass various types of feminisms: right-wing, left-wing, centralist, left
of Centre, right of Centre, reformist, separatist, liberal, socialist, Marxist,
onaligned, Islamic, indigenous, etc.¹³

Feminism articulates political opposition to the subordination of
women as women, whether that subordination is ascribed by law, imposed
by social convention, or inflicted by individual men and women. Feminism
also offers alternatives to existing unequal relations of gender power, and
these alternatives have formed the agenda for feminism movements.

Linda Kealy found the term used by 1890s to refer to the New
Woman. She also notes that recent women’s history has refined the term
distinguishing between the different strands of feminism, all of which
recognize the right of woman to a public role and also her right to define
herself autonomously.¹⁴

Feminism, according to Webster’s Dictionary, defines in two ways.
The first one is the principle that women should have political rights equal to
those of men. The second one is the movement to win such rights for
women.

The words ‘feminist’ or ‘feminism’ are political labels indicating
support for the aims of the new women’s movement which emerged in the
late 1960s.¹⁵

The word ‘feminism’, however, must be understood in its broadest sense as
referring to an intense awareness of identity as a woman. It interests in
feminine problems. Feminism is a philosophy that aims at placing women in
a just perspective.

¹³Abida Samiuddin, R. Khanam, (Edited), Muslim Feminism and Feminist Movement, Global Vision
¹⁴Kealey, Linda, A Not Unreasonable Claim Women and Reform in Canada, Women’s Educational Press,
Toronto, 1979, pp.6-8.
According to Janet Radcliffe Richards, feminism has a strong fundamental case, it intended to mean only that there are excellent reasons for thinking that “women suffer from systematic social injustice because of their sex” the proposition is to be regarded as constituting the essence of feminism. Being a movement in favor of women, feminism asks people to support a movement against injustice as it is not concerned with a group of people it wants to benefit, but with a type of injustice it wants to eliminate.

Neeru Tandon, in her book ‘feminism a paradigm shift’, defines the word as:

Feminism has always meant independence of mind and spirit and body. Feminist effort to end patriarchal domination should be of primary concern because it insists on the eradication of exploitation and oppression in the family context and in all other intimate relationships. Its theory is that men and women should be equal politically, economically and socially.” It is difficult for a common man to understand female psyche in totality, so the fight was fought by feminists (especially female) to have a clear understanding and expression of female psyche.

Feminism originates in the perception that there is something wrong with society’s treatment of women. It attempts to analyze the reason for and dimensions of women’s oppression, and to achieve women’s liberation. Charlotte Bunch says that feminism is not about adding in women’s rights, but about transforming society, so that feminism may be called ‘transformational politics’. Because everything affects women, every issue is women’s issue, and there is a feminist perspective on every subject. Feminism is a movement which seeks the recognition of the world upon a basis of sex-equality in all human relations; a movement which would reject every differentiation between individuals upon the ground of sex, would

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16 Neeru Tandon, Feminism a Paradigm Shift, Atlantic Publishers and Distributors (P) Ltd, New Delhi, 2008, p.23.
17 Sushila Singh, Feminism, Theory, Criticism, Analysis, Pencraft International, 1997, p.23
abolish all sex privileges and sex burdens, and would strive to set up the recognition of the common humanity of woman and man as the foundation of law and custom.\textsuperscript{18}

"Feminism helps to expose the incompleteness of what once seemed universal, and makes necessary a rethinking of the whole of life and literature. The feminist insight, deriving from the experience of other non-hegemonic groups, also exposes the whiteness, the heterosexism, and other biases in our thinking."\textsuperscript{19}

Kate Millett, the main theoretician of the new feminism, presents a learned analysis of the political relationship between men and women. In her 'Sexual Politics', she shows that the myth of the fall, the central myth of the Judeo-Christian imagination and therefore, the immediate cultural heritage of the West, still holds enormous power even in a rationalist era. This mythic image of the female as the cause of human suffering and sin is still the foundation of sexual attitudes, for it represents the most crucial argument of the patriarchal tradition in the West.

According to Donna Hawxhurst and Sue Morrow feminism has only working definitions because it is a dynamic, constantly changing ideology with many aspects including the personal, the political and the philosophical. It is a call to action. It can never be simply a belief system. Without action, it is merely rhetoric which cancels itself out.

Feminism which has forced itself upon the world is, basically, a critique of male domination and the male point of view. Sexual difference defines woman and causes her objectification or as the process appears in the culturalist ideology of gender. Basically, feminist consciousness posits

\textsuperscript{18} Cheriskramme and Paulaa, Treichler, \textit{A Feminist Dictionary}, Pandora Press, Boston, 1985, p. 158.
and refers to reality, regarding women’s socio-sexual existence. It implies a
vision of reality from the perspective of the women. It is an ideology which
seeks not only to understand the world but to change it to the advantage of
women.

Feminism is the theory of the political, economic and social quality of
the sexes. It is an organized activity on behalf of women’s rights and
interests. It is an ideological position which emphasizes the quality of gender
and advocates maximization of potential of women, so that institutionally
and culturally created constraints do not hinder the process and pattern of
development of women.

Feminism broadly aims at refuting the masculinist approaches to
women. It aims at bringing to focus the feminine subject matters in a
distinctive feminine mode of experience. According to Janet Radcliffe
Richards, “feminism has a strong fundamental case, is intended to mean
only that there are excellent reasons for thinking that ‘women suffer from
systematic social injustice because of their sex’, the proposition is to be
regarded as constituting the essence of feminism.”

Feminism must henceforth be viewed as a rapidly developing major
critical ideology, or system of ideas, in its own right.

Feminism is a movement which seeks, as Teresa Billington Grey
wrote in 1911 as, “the reorganization of the world upon a basis of sex-
equality in all human relations, a movement which would reject every
differentiation between individuals upon the ground of sex, would abolish all
sex privileges and sex burdens, and would strive to set up the recognition of

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21 Exchanges between American historians in the 1960s provoked subsequent discussion of feminism as
ideology. Carl Degler stirred up much debate when he insisted on the non-ideological character of
American feminism.
the common humanity of woman and man as the foundation of law and custom."\textsuperscript{22}

Feminism emerges as a concept that can encompass both an ideology and a movement for sociopolitical change based on a critical analysis of male privilege and women's subordination within any given society.

As the starting point for the elaboration of ideology, of course, feminism posits gender, or the differential social construction of the behavior of the sexes, based on their physiological differences, as the primary category of analysis.\textsuperscript{23} The challenge is fundamentally a humanistic one that raises concerns about individual freedom and responsibility, the collective responsibility of individuals to others in society, and modes of dealing with others. Even so, feminism has been, and remains today, a political challenge to male authority and hierarchy in the most profound sense; "the ultimate vision," as Claire Moses has argued, "is revolutionary.\textsuperscript{24}

3.1.2 Waves of feminism

Women have been fighting for equality for well over 100 years now. The history of this struggle is often described as in the context of 'waves'. The following is a very brief sense of the key elements in these waves of activism:

3.1.2.1 First Wave Feminists

It focused their struggles primarily on gaining legal rights such as the right to vote (women’s suffrage) and property rights. The first known publications by women that referred to a demand for equality between men and women were published in the 15th century, but what is referred to as first wave feminism really began in earnest in the late 1800’s and early 1900’s. This wave of feminism ended when women made some legal gains in North America (rights to have a say with regards to their children, the right to own property and inherit property) and when some women won the right to vote between 1917 and 1920. In Canada, Aboriginal women living on reserves would not win the right to vote until 1960.

3.1.2.2 Second Wave Feminists

It focused on a broad range of issues in the 1960’s, 70’s and early 80’s which are including discrimination in workplaces and in broader society. Some of the key struggles were around affirmative action, pay equity, rape, domestic violence, pornography and sexism in the media, and reproductive choice. The fight for reproductive choice included a fight to have information about, and access to, birth control (selling or promoting birth control was illegal in Canada until 1969) as well as the struggle to decriminalize abortion. In 1988 the Supreme Court of Canada struck down Canada’s abortion law noting that it fundamentally violated a women’s right to ‘liberty and personal autonomy’ as guaranteed in Canada’s Charter of Rights and Freedoms.

A subsequent attempt one year later to introduce a new abortion law failed in the Senate due to a tie vote. During this time frame both the United States (in 1963) and Canada (in 1967) launched investigations into the status
of women and through the subsequent reports made public the depth and breadth of the inequalities experienced by women. The National Action Committee on the Status of Women was set up following the Canadian Royal Commission on the Status of Women to advocate for women's equality and became an important focal point for feminist action in Canada during the 1970's and 80's.

3.1.2.3 Third Wave Feminist

It emerged in the 1990's in part as a response to the backlash from the gains that 2nd wave feminists had made in the 1970’s and 80’s. While women made significant gains during the second wave of feminism, equality was still a distant dream. Race and Class became important issues for reflection and action within the movement – a movement that had been dominated by white, mostly middle-class, women. This wave of feminism is not galvanized around one or two key struggles, such as the right to vote or reproductive choice, as was the case in both the 1st and 2nd wave. Even the term feminist is not universally adopted but often rejected by new activists. While the movement seems less galvanized in this current wave there is no doubt that the fight for women's equality is far from over. Mobilizing and organizing across age, race, class and our differences as women remains our challenge in continuing the fight for equality for women.

3.1.3 Kinds of Feminism

There are various types of feminisms. These can be divided under two categories –

(1) Gender Reform Feminisms and
(2) Gender Revolution Feminisms.
These feminisms with these two categories are highlighted below:

3.1.3.1 Gender Reform Feminisms

The feminisms of the 1960s and 1970s were the beginning of the second wave of feminism. They are liberal feminism, Marxist and socialist feminisms, and development feminism. Their roots were, respectively, 18th and 19th century liberal political philosophy that developed the idea of individual rights, Marx's 19th century critique of capitalism and his concept of class consciousness, and 20th century anti-colonial politics and ideas of national development. Gender reform feminisms put women into these perspectives.

3.1.3.1.1 Liberal Feminism

Liberal feminism claims that gender differences are not based in biology and therefore that women and men are not all that different: Their common humanity supersedes their procreative differences. If women and men are not so different, then they should not be treated differently under the law. Women should have the same legal rights as men and the same educational and work opportunities. Liberal feminism accepts and works with the gender system, with the goal of purging it of its discriminatory effects on women. Liberal feminist theory says that biological differences should be ignored in order to achieve gender equality. Women and men should be treated in a gender-neutral manner, especially under the law.

This is the variety of feminism that works within the structure of mainstream society to integrate women into that structure. Its roots stretch back to the social contract theory of government instituted by the American Revolution. Abigail Adams and Mary Wollstonecraft were there from the start, proposing equality for women. As is often the case with liberals, they
slog along inside the system, getting little done amongst the compromises until some radical movement shows up and pulls those compromises left of center. This is how it operated in the days of the suffragist movement and again with the emergence of the radical feminists.

The main contribution of liberal feminism is showing how much modern society discriminates against women. In the United States, it was successful in breaking down many barriers to women's entry into formerly male-dominated jobs and professions, helped to equalize wage scales, and got abortion and other reproductive rights legalized. But liberal feminism could not overcome the prevailing belief that women and men are intrinsically different. It was somewhat more successful in proving that even if women are different from men, they are not inferior.

Liberal feminism argues that women and men are essentially similar, and therefore women should be equally represented in public arenas dominated by men -work, government, the professions, and the sciences. But if women and men are so interchangeable, what difference does it make if a woman or a man does a particular job?

3.1.3.1.2 Marxist and Socialist Feminism

Marxism recognizes that women are oppressed, and attributes the oppression to the capitalist/private property system. Thus they insist that the only way to end the oppression of women is to overthrow the capitalist system. Socialist feminism is the result of Marxism meeting of radical feminism.25 It points to significant differences between socialist feminism and Marxism. Echols offers a description of socialist feminism as a

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marriage between Marxism and radical feminism, with Marxism the dominant partner. Marxists and socialists often call themselves "radical," but they use the term to refer to a completely different "root" of society: the economic system.

Marxist and socialist feminisms severely criticize the family as a source of women's oppression and exploitation. If a woman works for her family in the home, she has to be supported, and so she is economically dependent on the "man of the house," like her children. If she works outside the home, she is still expected to fulfill her domestic duties, and so she ends up working twice as hard as a man, and usually for a lot less pay.

Marxist and socialist feminisms argue that the source of women's oppression is their economic dependence on a husband. Their solution is full-time jobs for women, with the state providing paid maternity leave and child-care. But, what the state gives, the state can take away. State policies reflect state interests, not women's. Women are worker-mothers or just mothers, depending on the state's economic needs.

3.1.3.1.3 Development feminism

Development feminism made an important theoretical contribution in equating women's status with control of economic resources. In some societies, women control significant economic resources and so have a high status. In contrast, in societies with patriarchal family structures where anything women produce, including children, belongs to the husband, women and girls have a low value. Development feminism's theory is that in any society, if the food women produce is the main way the group is fed, and women also control the distribution of any surplus they produce, women
have power and prestige. If men provide most of the food and distribute the surplus, women's status is low. Whether women or men produce most of the food depends on the kind of technology used. Thus, the mode of production and the kinship rules that control the distribution of any surplus is the significant determinants of the relative status of women and men in any society.

For development feminism, the theoretical emphasis on universal human rights is reflected in pressure for the education of girls, maternity and child health care, and economic resources for women who contribute heavily to the support of their families. However, when gender politics calls for marital rights and sexual autonomy, development feminism frequently has to confront traditional cultural values and practices that give men power over their daughters and wives.

3.1.3.1.4 Gender Resistant Feminisms

As gender reform feminisms made inroads into the public consciousness in the 1970s and women entered formerly all-men workplaces and schools, they became more and more aware of constant and everyday put-downs - from bosses and colleagues at work, professors and students in the classroom, fellow organizers in political movements, and worst of all, from boyfriends and husbands at home. These "micro inequities" of everyday life - being ignored and interrupted, not getting credit for competence or good performance, being passed over for jobs that involve taking charge - crystallize into a pattern that insidiously wears women down. Gender Resistant Feminisms are radical feminism, lesbian feminism, psychoanalytical feminism, and standpoint feminism.
3.1.3.1.5 Radical Feminism

It provides the bulwark of theoretical thought in feminism. Radical feminism provides an important foundation for the rest of "feminist flavors". Seen by many as the "undesirable" element of feminism, Radical feminism is actually the breeding ground for many of the ideas arising from feminism; ideas which get shaped and pounded out in various ways by other (but not all) branches of feminism.

Radical feminism was the cutting edge of feminist theory from approximately 1967-1975. It is no longer as universally accepted as it was then, nor does it provide a foundation for, for example, cultural feminism. In addition, radical feminism is not and never has been related to the Maoist-feminist group Radical Women.

This term refers to the feminist movement that sprung out of the civil rights and peace movements in 1967-1968. The reason this group gets the "radical" label is that they view the oppression of women as the most fundamental form of oppression, one that cuts across boundaries of race, culture, and economic class. This is a movement intent on social change, change of rather revolutionary proportions, in fact.

3.1.3.1.6 Cultural Feminism

As radical feminism died out as a movement, cultural feminism got rolling. In fact, many of the same people moved from the former to the latter. They carried the name "radical feminism" with them, and some cultural feminists use that name still. The difference between the two is quite striking: whereas radical feminism was a movement to transform society, cultural feminism retreated to vanguardism, working instead to build
a women's culture. Some of this effort has had some social benefit: rape crisis centers, for example; and of course many cultural feminists have been active in social issues but as individuals, not as part of a movement.

As various 1960s movements for social change fell apart or got co-opted, folks got pessimistic about the very possibility of social change. Many of them turned their attention to building alternatives, so that if they couldn't change the dominant society, they could avoid it as much as possible. That, in a nutshell, is what the shift from radical feminism to cultural feminism was about. These alternative-building efforts were accompanied with reasons explaining, perhaps justifying, and the abandonment of working for social change. Notions that women are "inherently kinder and gentler" are one of the foundations of cultural feminism, and remain a major part of it. A similar concept held by some cultural feminists is that while various sex differences might not be biologically determined, they are still so thoroughly ingrained as to be intractable.

3.1.3.1.7 Lesbian Feminism

Lesbian feminism takes the radical feminist pessimistic view of men to its logical conclusion. If heterosexual relationships are intrinsically exploitative because of men's social, physical, and sexual power over women, why bother with men at all? Women are more loving, nurturing, sharing, and understanding. Men like having women friends to talk about their problems with, but women can only unburden to other women. One theoretical lesbian feminism concept is that of the lesbian continuum, where a lesbian can be any independent, woman identified woman. This lesbian
metaphor transforms love between women into an identity, a community, and a culture.

Lesbian imagery is not a mirror opposite of men's sexuality and relationships, but a new language, a new voice. Lesbian feminism praises women's sexuality and bodies, mother daughter love, and the cultural community of women, not just sexual and emotional relationships between women.

Women bisexuals who have sexual relations with both women and men, sometimes simultaneously and sometimes serially, disturb the gender and sexual dichotomies that are the basis for lesbian feminism. Their presence has been severely resisted in many lesbian communities, but they have become a contradiction not yet resolved in lesbian feminism.

3.1.3.1.8 Eco-Feminism

This branch of feminism is much more spiritual than political or theoretical in nature. It may or may not be wrapped up with Goddess worship and vegetarianism. Its basic tenet is that a patriarchal society will exploit its resources without regard to long term consequences as a direct result of the attitudes fostered in a patriarchal/hierarchical society. Parallels are often drawn between society's treatment of the environment, animals, or resources and its treatment of women. In resisting patriarchal culture, eco-feminists feel that they are also resisting plundering and destroying the Earth and vice-versa.
3.1.3.1.9 Psychoanalytic Feminism

Another important gender resistant feminism of the 1970s and 1980s came out of feminist re-readings of Freud and the French feminist engagement with Lacan, Derrida, and Foucault. Freud's theory of personality development centers on the Oedipus complex - the detachment from the mother. Psychoanalytic feminism claims that the source of men's domination of women is men's unconscious two-sided need for women's emotionality and rejection of them as potential castrators. Women submit to men because of their unconscious desires for emotional connectedness. These gendered personalities are the outcome of the Oedipus complex -- the separation from the mother. Because women are the primary parents, infants bond with them. Boys, however, have to separate from their mothers and identify with their fathers in order to establish their masculinity. They develop strong ego boundaries and a capacity for the independent action, objectivity, and rational thinking so valued in Western culture. Women are a threat to their independence and masculine sexuality.

3.1.3.1.10 Standpoint Feminism

Radical, lesbian, and psychoanalytic feminist theories of women's oppression converge in standpoint feminism, which turns from resistance to confrontation with the dominant sources of knowledge and values. The main idea among all the gender resistant feminisms is that women and women's perspectives should be central to knowledge, culture, and politics, not invisible or marginal. Whoever sets the agendas for scientific research, whoever shapes the content of education, whoever chooses the symbols that permeate cultural productions has *hegemonic power*. *Hegemony* is the
ideology that legitimates a society's unquestioned assumptions. In Western society, the justifications for many of our ideas about women and men come from science. We believe in scientific "facts" and rarely question their objectivity.

The grounding for standpoint theory comes from Marxist and socialist feminist theory, which applies Marx's concept of class-consciousness to women, and psychoanalytic feminist theory, which describes the gendering of the unconscious. Standpoint feminism argues that as physical and social reproducers of children -- out of bodies, emotions, thought, and sheer physical labor - women are grounded in material reality in ways that men aren't.

3.1.3.2 Gender Revolution Feminisms

The 1980s and 1990s have seen the emergence of feminist theories that attack the dominant social order through questioning the clearness of the categories that comprise its hierarchies.

These feminisms deconstruct the interlocking structures of power and privilege that make one group of men dominant, and range everyone else in a complex ladder of increasing disadvantage. They also analyze how cultural productions, especially in the mass media, justify and normalize inequality and subordinating practices. These feminisms thus have the revolutionary potential of destabilizing the structure and values of the dominant social order.

They are multi-ethnic feminism, men's feminism, social construction feminism, post-modern feminism and queer theory.
3.1.3.2.1 Multi-ethnic Feminism

Throughout the 20th century, social critics have argued that no one aspect of inequality is more important than any other. Ethnicity, religion, social class, and gender comprise a complex hierarchical stratification system in which upper-class, heterosexual, white men and women oppress lower-class women and men of disadvantaged ethnicities and religions. In teasing out the multiple strands of oppression and exploitation, multi-ethnic feminism has shown that gender, ethnicity, religion, and social class are structurally intertwined relationships.

3.1.3.2.2 Men's Feminism

Men's feminism is a burgeoning field of study that applies feminist theories to the study of men and masculinity. Men's feminism took on the task called for by feminists studying women in relationship to men - to treat men as well as women as a gender and to scrutinize masculinity as carefully as femininity. A prime goal has been to develop a theory, not of masculinity, but of masculinities, because of the diversity among men. There are no universal masculine characteristics that are the same in every society. Nor, for that matter, in any one society, or in any one organizational setting, as earlier studies of working-class men and racial stratification made very clear.

3.1.3.2.3 Social Construction Feminism

While multi-ethnic feminism focuses on the effects of location in a system of advantage and disadvantage, and men's feminism on the hierarchical relationships of men to other men and to women, social construction feminism looks at the structure of the gendered social order as a whole. It sees gender as a society wide institution that is built into all the
major social organizations of society. As a social institution, gender
determines the distribution of power, privileges, and economic resources.
Gendered norms and expectations get built into women's and men's sense of
self as a certain kind of human being, and alternative ways of acting and
arranging work and family life are literally unthinkable.

3.1.3.2.4 Postmodern Feminism and Queer Theory

Post-modern feminism and queer theory go the furthest in challenging
gender categories as dual, oppositional, and fixed, arguing instead that
sexuality and gender are shifting, fluid, multiple categories. They critique a
politics based on a universal category, Woman, presenting instead a more
subversive view that undermines the solidity of a social order built on
concepts of two sexes, two sexualities, and two genders. Equality will come,
they say, when there are so many recognized sexes, sexualities, and genders
that one can't be played against the other.

Postmodern feminism and queer theory examine the ways societies
justify the beliefs about gender at any time with ideological discourses
embedded in cultural representations or texts. Not just art, literature, and the
mass media, but anything produced by a social group, including newspapers,
political pronouncements, and religious liturgy, is a text. The historical and
social context and the material conditions under which a text is produced
become part of the text's discourse. If a movie or newspaper is produced in a
time of conservative values or under a repressive political regime, its
discourse is going to be different from what is produced during times of
openness or social change. Who provides the money, who does the creative
work, and who oversees the managerial side all influence what a text
conveys to its audience. The projected audience also shapes any text, although the actual audience may read quite different meanings from those intended by the producers. "Deconstruction" is the process of teasing out all of these aspects of a text.

3.2 Feminism in the stories of Jibran Khalil Jibran

Jibran Khalil Jibran wrote several story books. Among these story books 'Ara'is al Muruj (Nymphs of the Valley), Al Arwah al Mutamarridah (Spirits Rebellious) and Dam'ah wa Ibtisamah (A Tear and A Smile) are prominent. Some stories of these books are related with the different issues of feminism. The stories of these books related to the feminism issues are highlighted below:

3.2.1 'Ara'is al Muruj (Nymphs of the Valley)

In this book there are three stories. The stories are namely Ramad Ajyal wa an Nar al Khaledah (Dust of the Ages and the Eternal Fire), Yuhana al Majnun (John the Madman) and Martha al Baniyah (Martha of Ban). Among these three stories only Martha al Baniyah is related to the feminism issues. To find out the feminism issues, this story is highlighted below:

3.2.1.1 Martha al Baniyah (Martha of Ban)

The story has been designed around three main characters. These characters are Jibran Khahil Jibran, the writer himself, Martha of Ban, an orphan girl and Fuad, Martha’s son about five years. The writer selects the plot of beautiful Lebanese land. He writes this story on the themes of deception, seduction and also sympathy.

The story starts with the description of the main character Martha who is an orphan girl and brought up in a house of the poor neighbour of
Lebanon. She grew up in such a condition that she always remembers her tears of grief inherited from her mother. She earns her livelihood by pasturing milk cow of the master walking barefooted in a tattered dress with her master's rough harsh and angry behavior. One day, while pasturing the milk cow sitting by a spring, she heard of the sound of hoofs on the broken stones of the valley.⁶

She saw the horseman of ease and wealth riding slowly towards her. Finding her a simple minded and innocent girl, the horseman mischievously tried to misguide her and to fulfill that purpose after seeing the natural beauty of Martha; he kissed this silent and ashamed girl. Taking the advantage of her innocence, he mounted her on the back of his horse and took her to a fine house and provided her the life of luxury with garments of silk and perfumes and rich food and drink. Taking the full advantage of the orphan and outcast girl who is silent and ashamed, this pretended lover and horse rider satisfies his sexual lust and animal desires. After satisfying himself degrading her spirit in humility he went away. This unwanted sexual relation makes the lured girl pregnant and compels her to become a prostitute. Then she goes to a past humble down house with pain and bitterness of weeping. In that lonely house her oppressor leaves her and her suckling child to endure the cruelties of hunger and cold and aloneness with weeping and lament.

Knowing of her need and weakness, his friends came one after another to fulfill their sexual lust giving her wealth and bread. She could commit suicide but she had to live for the sake of her son, Fuad. With the passage of time in this way, she became ill and embedded upon a couch of dire poverty, destitution and want "wherein evil men practice their evil

⁶ Jibran Khalil Jibran, Ara'is al Muruj, Freeditorial, p.8.
 deeds behind the curtains of night.\textsuperscript{27} To make herself free from this agony and oppression, at the end she died leaving her son Fuad behind and was buried in a deserted field far out from the town, not in the cemetery because according to the priests she was a sinner. The last rights were not performed because she was a 'harlot' and the custodian of society declared her guilty. Martha grew up as an orphan, faced the toughest life with a load of unbearable miseries, her dignity got robbed off, she was compelled to become a prostitute and finally she was declared as a sinner.

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The second character of this story is Fuad, the helpless son of Martha. When his mother dies, he was a little boy of about five years of age. He earned food for him and for his ill mother by selling flowers in the streets digesting rough words and behaviors from the 'cultured' human beings. This unripe body had a small pale face and his eyes looked full of weariness and poverty and his body reflected utter poverty. He grew up in such a dark environment that even he did not know what a father is. Except his mother's name, everything was unknown to him. When his mother died, he along with the writer buried her body in that deserted field far off from the town.

The third character of this story is the writer himself who becomes able to meet Martha through this helpless boy, Fuad. He finds this unfortunate woman in an extremely bad condition and witnesses her last dying moments helplessly. After narrating her full story from the unexpected

\textsuperscript{27} Jibran Khalil Jibran, \textit{Ar'a is al Muruj}, Freeditorial, p.11.
meeting with the horseman to her dying moments, she dies. After her death, her son Fuad and the writer carry her oppressed body on their shoulders to a disserted and unclean area to be buried. The writer knew the story of Martha al Bāniyah from an elderly villager who had known her since her childhood and from this man he knew the story up to her disappearance from North Lebanon valley. After she was lured by the horse rider, Martha’s milk cow returned that evening to her master’s house without her mistress. After many years he, accidentally, becomes able to meet Martha in Beirut via her son, Fuad where he returned after passing college vacation in North Lebanon. In Beirut, he meets her son when one day he was sitting in the porch of his lodgings where this boy came up to him carrying a tray filled with bunches of flowers. The five year boy wished to buy a flower from him. His pitiful physical appearance compels the writer to buy some flowers who introduces himself as ‘Fuad’ and ‘Martha’ as his mother. The writer heard the story of Martha when he was in North Lebanon spending his college vacation there. Knowing from Fuad that she was ill, he eagerly wanted to meet her with the help of Fuad. The orphaned girl, who passed the days of her childhood in nature, tending her cows in the beautiful fields, had been carried away on the tide of corrupt civilization to become a prey in the grasp of misery and misfortune. To meet her, he had to cross through the dirty streets and tumble down houses and at last he reached the destination. She was sleeping upon the coach. A harlot in the heart of the society whose lamenting words moved to the depth of his heart. From dying Martha, he was listening the last part of her painful, shameful and helpless life. He came to know that the horseman deceived her and seduced her. The writer was consoling her on her fate till her death. She died in front of the writer and her son Fuad and she was buried by the writer and her son in the end.
Martha al Bāniyah is a story based on some feminism issues. In this story we found liberal feminism, social feminism, mothering issues. In the sense of liberal feminism issues, it seeks the liberal principles of justice, liberty and quality to women, without questioning male power. In this story, Jibran has portrayed his argument. The central argument of liberal feminism is that women remain enslaved because of a corrupt process of socialization which stunts their intellect and teaches them that their proper purpose in life is to serve men. As a result whole society is silent and unmoved without its rectification. It also asserts that women's natural rights had been denied by men.

The theory of Radical feminism concerns with the issues of arising out pornography, prostitution, sexual harassment, rape and women battering. In this story we find Martha’s character as a prostitute and she sells her body in the dark areas to the rich after giving birth her son, Fuad. Gender system as Kete Miller insists is most responsible in patriarchal society.

Marxist feminism says that women are often looked at and treated as property of man. As such a woman's position is reduced to that of a commodity meant to be used and disposed. Grasping the full advantage of the patriarchal society, rich men of the society treat Martha along with other females as their property of enjoyment. After using them they dispose it. The writer shows justifiably the class system of capitalism as one of the cause of women's oppression.

The education and upbringing of the women that created their limited expectations based on a self-image dictated by male gaze. Martha, the helpless woman, is an orphan since her childhood. Where she lived, her master did not provide education to her. In this story, Martha is the victim in the hands of male oppressors. She is not alone to be victimized but like her,
many other women are also victimized by these oppressors who take away political, social and economic rights of women. In this story, the horseman, the villain or antagonist, the oppressor, destroys not only her innocent life by seducing her but also pushes her five years old son, Fuad to darkness. Their family is economically so down that even Fuad had to sell bunches of flowers digesting the harsh behavior that was meted out to him and his mother. A rich man, like Fuad’s unknown father, is responsible for their misery and destruction. Fuad is the result of his crime with Martha. He fathers the child to lust his desires and flees away without taking any responsibility of Fuad. So, Martha is compelled to bring up her son in a helpless condition. She knows that Fuad will have to live and struggle in a world of hatred and mercilessness. In a lucid style, Jibran frames the role of male domination in the societies of North Lebanon. He is very much awakened and conscious about women's life like Martha and their problems. He has sympathy to this orphan and oppressed girl as well as her son. After hearing the illness of Martha from her son, when he goes to her room to meet her, feeling the presence of someone he cried:

\[\text{هل جئت لتبتاع حياتي الجيدة وتجعلها نسعة بشهراتك؟ إذهب على فاكهةِ أحسدهم ونحوهن بكلم.}\]

\[\text{(Do you come to purchase the last shreds of my life so that you might defile it with your lust?})\]

\[\text{Go from me, for the streets are filled with women ready to sell their bodies in souls cheaply.)}\]

She was compel o become a prostitute. After knowing the inhuman oppression to her life, the writer tries to console her as:

\[\text{أنت مظلمة يا مرتا وظلمتاك هو ابن القصور ذو المال الكثير والنفس الصغيرة.)}\]

\[\text{(You are oppressed, Martha and he who has oppressed you is a child of palaces, great of wealth and little of soul.)}\]

\[\text{28 Jibrâl Khalîl Jibrâl, Arais al Murûj, Freeditorial, p.219.}\]

\[\text{29 Ibid, p.221.}\]
Martha, though she is unable to save herself from this oppression, but wants her child to take revenge for her plight. She says, "If he be a courageous and just, then will his blood be stirred."\(^{30}\)

Mothering is one of the issues of feminism prospect. It means care for another with maternal affection or tenderness. The orphan and oppressed girl Martha has not able to mothering her son Fuad. She, being helpless herself, is unable to give her child proper care and guidance as her cunning husband takes no responsibility of the son. Martha is repeatedly sexually harassed and humiliated by men even in her pathetical conditions of life. So, mothering has not become possible for her to her child.

### 3.2.2 Al Arwah al Mutamarridah (Spirits Rebellious)

This book consists of four stories. These stories are namely as Sayyīdah Wardah al Hāni (Madame Rose Hanie), Surākh al Qubūr (The Cry of the Graves), Madjā’ al Ārus (The Bride’s Bed) and Khalīl al Kāfīr (Khalil the Heretic). Among these stories the first two stories deal with the issues of feminism. Keeping this point in mind, the first two stories are highlighted below:

#### 3.2.2.1 Sayyīdah Wardah al Hāni (Madame Rose Hanie)

Sayyīdah Wardah al Hāni (Madame Rose Hanie) is a short story based on three main characters. The characters are Madame Rose Harie as the title suggests, is a woman who leaves her husband for his unable sex. She is the main female character. The second character is Rashid Bey Namaan, Madame Rose Hanie's earlier husband, a rich man with poor sexual power. The third character is the author Jibran Khalil Jibran himself who personally meets these two persons to reveal the truth of their separation. He is the

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narrator of the story and narrates it in first person. He has taken the city of Beirut as the plot of his story.

Before going to discuss the feminism issues in this story a short summery of the story is to be portrayed. The story starts with the maxims of the definition of miserable man and miserable woman in the field of marriage life. Actually this misery came to the life of his friend Rashid Bey Namaan and his wife Madame Rose Hanie.

In part one of the stories, Jibran knew him since his youth. He is a member of an old and rich family. Then the writer gives a description of his characters. The story writer Jibran goes to visit him after a few years of his absence. Then he finds him pale and thin. He becomes curious to find the cause of his miserable plight. Between dialogues of disappointment of his friend, he reveals the actual fact of his disappointment. The woman, whom the friend of Jibran loved, departed from him for another man to share with him. Rashid Bey Namaan tells his contribution to that woman. After listening this pathetic happening Jibran sheds tears and without consoling his wounded heart he departs.

In part two of the story Jibran meets that woman Madame Rose Hanie after a few days in a poor hovel. After finding herself in that environment, Jibran doubts himself whether this woman really a sordid woman or has she that bad qualities expressed by his friend. She started her story where she expresses that when she married him she was only sixteen years of age and he was forty years old. People remarks whether she is his wife or his adopted daughter. When she was capable of understanding the real meaning of love she found herself imprisoned by law in the mansion of Rashid Bey Namaan. She tries to come closer with deep spiritual attachment in vain. In that puzzling situation, after spending two years she leaves her husband’s house
and goes to the man whom she loves. She expresses that she will not bother what the people says her. She will not bother if they say her adulteress and prostitute. For this she makes her earlier husband responsible. Rationally she expresses her proof of truthfulness. Then she shows some houses in that city to Jibran by pointing out through the window. There she expresses the role of patriarchal society citing some happenings of those houses and expresses her bitterness of their dominance over the women. After coming with her lover, she becomes satisfied and becomes able to prove that point. In between her story telling his new husband enters into the room with a whole some smile. Then Jibran realizes instantly the meaning of Madam Hanie's story. Then he departs from that home and rationally compares the justification of his friend's curse. His bad impression over Rose Hanie gets removed and he finds her whatever she has done. On the statement that everything on earth lives according to the law of nature, he concludes the story.

In this story the main female character Madame Rose Hanie is a symbol of the protest of patriarchal law in the case of sex and seduction. She protests against the beliefs and customs of the forefathers as a law to dominate the females or to deprive of from their natural rights. She is not like other women in the society who accepts the patriarchal dominance silently. She raises the voice that is all are equal and should have the equal rights in every aspect.

Early marriage of female was a law and order in the society of Beirut city. A man can marry a woman according to his will. Whether she is matured or not is not the matter to be bother. Rose Hanie is herself that kind of victim by her husband. She expresses as:
I was scarcely eighteen years of age when fate led me to Rashid Bey Namaan, who was then forty years old.  

At first she accepted it as her fate but later on she found her freedom. So gap of age and difference of bodily and mentally power is always a factor in this regard. For this dissimilarity people whispers as:

*Is this the wife of Rashid Bey Namaan, or his adopted daughter? If he had married at the proper age, his first born would have been older than Rose Hanie*

These all happened before her life had awakened from the deep swoon of youth. In that time she had no alternative way to escape from this situation. She was like a precious thing to be shown to her husband’s friends and society by him. Having married a teenager he felt it as a triumph. Madame Hanie remembers her earlier days before coming to a man whom she loved and remembers her earlier husband’s feelings as:

*و كان يعرضني كخفة غريبة في منازل أصدقائه ومغاربه و يبتسم انتسامة الفوز والانتصار عند ما يري عيون أترابه ناظرة إلى باعجاب و استحسان و يرفع رأسه تجاهها و افتخارات ما يسمع نساء أصدقائه يتكلمن عني بالإفءاء و المودة.*

*(He exhibited me as a strange rarity at the homes of his friends and family, he smiled with triumph when he was his contemporaries looking upon me with surprise and admiration, he lifted his chin high with pride when he heard the ladies speak of me with praise and affection.)*

The husband-wife relation can only be strengthening by the equal efforts of the two. Sexual satisfaction is the inner instinct to lengthen the marriage life. Her husband had not that capacity to satisfy her. He only tried to capture her through his generosity and affections. How a woman suffers if her husband is unable to satisfy her bodily, she expresses in this way:

*I felt all these things and knew that a woman's happiness does not come through man's glory and honour, nor through his generosity and affections, but through love that unites both*

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32 Ibid.,p.23.
33 Ibid.
hearts and affections, making them one member of life's body and one upon the lips of God.\textsuperscript{34}

When Madame Rose Hanie felt that her husband deals mainly with the nobility of his forefathers and looks at the superficial things instead of reality and herself as a victim from his real bodily love and affection, her mind ignited to escape from this shackle in which she is imprisoned. Only patriarchal law makes her imprisoned. She expresses the role of her husband to Jibran as:

\begin{quote}
(I found myself imprisoned by law in the mansion of Rashid Namaan, like a thief stealing his bread and hiding in the dark and friendly corners of the night. I knew that every hour spent with him was a terrible lie written upon my forehead with letters of fibre before heaven and earth.)
\end{quote}

A woman always deserves her husband's real love. If there is generosity and sincerity without love in marriage life, it is very true that without love the bonding will not run smoothly. A woman deserves from her husband that he makes her own by his bodily and spiritually love. Even though Madame Hanie tries to love her earlier husband and for that she prays to God many times. She says:

\begin{quote}
I prayed and prayed in the silence of the night before God to create in the depths of my heart a spiritual attachment that would carry me closer to the man who had been chosen for me as a companion through life.\textsuperscript{36}
\end{quote}

She suffers a lot in this situation and tries to come out from the darkness of bondage made by the patriarchal law. Then one day after meeting a man, who is ideal for her life, she openly goes to that poor man.

\textsuperscript{34} Jibran Khalil Jibran, \textit{Al Arwah al Mutamarridah}, Dar al `Arab, al Qahirah, p.24.
\textsuperscript{35} \textit{Ibid.}
\textsuperscript{36} \textit{Ibid.}, p.25
breaking the shackles of the society. She lives there happily because what she needs she finds there. He is a true lover. This true love compels her to go to a poor man avoiding a rich man and his wealth. Though the man is poor but in him Rose Hanie finds the most important precious metal of love in his heart. She says:

(Those people who go back to eternity before they taste the sweetness of real life are unable to understand the meaning of a woman's suffering. Especially when she devotes her soul to a man she loves by the will of God, and her body to another whom she caresses by the enforcement of earthly law. It is a tragedy written with the woman's blood and tears which the man reads with ridicule because he cannot understand it; yet, if he does understand, his laughter will turn into scorn and blasphemy that act like fire upon her heart. It is a drama enacted by the black nights upon the stage of a woman's soul, whose body is tied up into a man, known to her as husband, ere she perceives God's meaning of marriage.)

In Middle East countries like the city of Lebanon, patriarchal law is so much imposed on females that she lost the awakening of right and freedom. In the society women were always treated as slaves and they were mingled in such a way that they accepted slavery very easily. They are considered very weak and purposed only for male’s benefits. A nation cannot go forward keeping half of the population into ignorance. So, to establish the freedom of women, the slavery system and the superiority of the strong should be abolished. Marriage is not a mere contact between two sexes; it is a spiritual bond at first. Many females living their lives under the dominance

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of men made society. Madame Rose Hanie is not among those females who consider all types of oppressions as her lot or fortune. She raises her protest in this regard and says about the real meaning of marriage as:

(It is a terrible agony that began with the existence of weakness in a woman and the commencement of strength in a man. It will not end unless the days of slavery and superiority of the strong over the weak are abolished. It is a horrible war between the corrupt law of humanity and the sacred affections and holy purpose of the heart.)

In the earlier twentieth century, to raise a protest against the systems of patriarchal society was not an easy task. But woman, like Madame Rose Hanie, raises a protest against this system to make herself free to choose her own rights. In the home of her earlier husband, Rashid Bey Namaan, she lived a life without real affection of her husband; yet she had to become a slave in the prison of him. So having determined she started the protest as she says:

*In such a battlefield I was lying yesterday, but I gathered the remnants of my strength, and unchained my irons of cowardice and united my wings from the swaddles of weakness and arose into the spacious sky of love and freedom.*

She is so bold and strong that she believes that the oppression and dominance takes places only because of the females are cowardice. If they can remove the quality of cowardice and come out from weakness, then male cannot dominate females. She is alert for her freedom. Even the almighty God is demanding to break the shackle of slavery. How much bold she is to take her right, in this regard she says:

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39 Ibid.
There is no power under the sun that can take my happiness from me, because it emanated from two embraced spirits, engulfed by understanding, radiated by love, and protected by heaven.

Madame Rose Hanie knows the condition of woman in the city of Beirut and the condition and the status of the men in that society. She is lucky that she does not live in that horrible places where there are no hearts for pure love. It seems that every men is busy for this purpose only. To support her point, she points out some buildings to Jibran when he meets her after few days of the meeting with her earlier husband Rashid Bey Namaan. She unfolds the dwellers of the city as if she knows everything eye witnessed. The position of that society is against the humanism. She reveals the city lives to Jibran as:

Look at those majestic mansions and sublime palaces where hypocrisy resides; in those edifices and between their beautifully decorated walls resides Treason beside Putridity; under the ceiling painted with melted gold lives Falsehood beside Pretension. Notice those gorgeous homes that represent happiness, glory and domination; they are naught but caverns of misery and distress. They are plastered graves in which Treason of the weak woman hides behind her kohled eyes and crimsoned lips; in their corners selfishness exists, and the animality of man through his gold and silver rules supreme.

The writer Jibran Khalil Jibran reveals many anti-social elements against the females by the character of Rose Hanie. As already mentioned, she is the symbol of protest against these oppressions and cruelty of men. She expresses various cases of suppression of women to Jibran. In one of the tales she expresses how a rich man treated to a woman whose father was one of the Sultan's dignitaries. Becoming greedy he marries that woman and just after the wedding trip, he became disgusted and use to make physical relationships with women who sell their bodies for pieces of silver. After obtaining the fame by marrying the daughter of one of the dignitaries of the

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40 Jibran Khalil Jibran, *Al Arwah al Mutamarridah*, Dar el 'Arab, al Qahirah, p.27.
41 Ibid, pp.29-30.
Sultan, he avoids his wife and she is left alone in that palace like an empty bottle left by a drunkard. She was used as a commodity in that society. After suffering a lot for the first time, she awake for her freedom and right. Very proudly, Rose Hanie expressed that now she marries a young man and upon whom she showers her joyous hours pouring her sincere love and affection. 

Like Rose Hanie, this woman also comes out for her freedom and right in the patriarchal society. She cites another example where she expresses that a man of noble family having wealth and prestige married an ugly but rich woman for his greediness of wealth. So, after digesting her wealth, he ignores her completely and makes a route to an attractive young woman. Her old age and ugliness is the curse for her. Her husband leaves her because she has no young beauty of the body. To treat according to his will, is like as to eat and drink something. Desiring someone’s arrival in her life the old woman fashions to attract the younger man in vain. But her husband is busy with merriment to the young woman. Is this a treat of the cultured society to the females?

She cites another example of male dominance in the lives of the city. She expresses how a rich woman has to become when her husband dies. Males will always try to capture her by marrying her. Whether he is fit for her or not, it is not the important question. So, that widowed marries a man with a meek mind and feeble body to protect herself from the evil tongues. Actually she uses her husband as a shield for her abominations. Without marrying anyone she would not be able to live properly in such a society. So very cleverly, she solves her own problem being aware of her own freedom. Madame Rose Hanie gives another example citing the harm of a woman's early marriage. In this tale, she expresses that a greedy and substantial architect marries a woman of supernatural beauty both bodily and spiritually
who did not attain the understanding age of marriage and bore the yoke of corrupt marriage. With the passage of time, the young girl becomes thin and pale. Becoming unable to give birth a child for her husband who can carry on her husband's name and inherit his money, living a life of slavery and craving for death. The patriarchal society and craving for death. The patriarchal society, in this way, destroys a good life. Her fault is only that she is a woman and she has not the right to oppose or protest against this misfortune.

In a married life adjustment and choices should be familiar for better understanding. A poet marries an ignorant woman and finds himself without adjustment with his wife. Then he loves a married woman who inspires him and appreciates his intelligence. His wife remains alone. She suffers lack of adjustment to sublime way of life. So, she has to lose her right in this process. Citing those examples, Rose Hanie clearly mentions that what she has done she has done right because those people become attracted by the body and repelled by the spirit and they do not know what is love and beauty.

In her right she is so much ahead that even she does not bother the back-biters who live in the city. By citing the early examples she says to Jibran:

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I \text{ was trying to explain to you the life of persons who speak every evil against me because I have lost their friendship and finally gained my own. I emerged from their dark dungeon and directed my eyes towards the light where sincerity, truth and justice prevail.}^{42}
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To go to a new husband, avoiding the earlier one, is not completely an easy effort. In Middle East societies, it is considered as a big sin. So, when she went to her beloved's home, it is natural that people will consider her as

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an adulteress. The author also thought, at first, in this way before meeting her. But after meeting her personally, his concept against her changed. She says to Jibran:

_The people will tell you that Rose Hanie is a heretic and unfaithful woman who followed her desires by leaving the man who elated her into him and made her the elegance of his home. They will tell you that she is an adulteress and prostitute who destroyed with her fifthly hands the wreath of a sacred marriage and replaced it with a besmirched union woven of the thorns of hell. She took of the garment of virtue and put on her cloak of sin and disgrace._43

Rashid Bey Namaan deprived Rose Hamie from her sexual needs and desires. He used her body as and when he desired, unmindful of her wish. Remembering the disappointment with her earlier husband she without any hesitation symbolically expresses the agony to Jibran. She says:

_Yesterday I was like a tray containing all kinds of palatable food, and Rashid Bey Namaan never approached me unless he felt a need for that food; yet both of our souls remained far apart from us like two humble, dignified servants. I have tried to reconcile myself to what people call misfortune, but my spirit refused to spend all its life kneeling with me before a horrible idol erected by the dark ages and called Law._44

Madame Rose Hanie has no objection or shame after coming to her new husband's house. Though her new husband is poor in economic condition, she will not mind it because physical love as well as spiritual love does not deserve palace or hut, but it deserve the beloved's heart. If in this way she meets death, she will not feel fear or shame as she says:

_Now if death comes to take me away, I will be more than willing to offer myself before the supreme Throne of Heaven without fear or shame._45

She is not a sinner by this act because God has given the humans the equal power, right and freedom. So in her struggle to make herself free from the bondage of Patriarchal law, God was always with her and He is telling

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43 Jibran Khalil Jibran, _Al Arwah al Mutamarridah_, Dar al 'Arab, al Qahirah, p.28.
44 Ibid.p.35
45 Ibid,pp.36-37

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her to come out from this unjust. Even God does not like to live her life in a misery. She says:

\[\text{God does not want me to lead a miserable life, for He placed in the depths of my heart a desire for happiness.}\]

Moreover she adds:

\[\text{و من لا يؤثر النفي على الاستعباد لا يكون حرًا بما في الحرية من الحق و الواجب (He who does not prefer exile to slavery is not free by any measure of freedom, truth and duty)}\]

Though the people of Beirut considers it as a curse upon the lips of life or an ailment in the body of society, but in the eyes of Rose Hanie or in the constitution of God, it is not like that. Rather she is so much confident that one day these patriarchal laws will be reformed or will vanish. That time she will be remembered as the leader. People will drop their tear upon the grave of Madame Rose Hanie as if they will lament as:

\[\text{Here lies Rose Hanie who freed herself from the slavery of decayed human laws in order to comply with God's law of pure love.}\]

After meeting with Rose Hanie, the author Jibran changes his view about women. He thought that she was an unfaithful wife of Rashid Bey Namaan because Rashid portrayed her in such way. Rashid Bey did not see his fault and imposed guiltiness on her. But that is not the truth. He once expressed to Jibran that he is oppressed and he will complain to heaven. But after meeting her, Jibran knows that he is actually an oppressor and she is oppressed by him. In the last part of this story the author Jibran raises many questions regarding her justification of her done act. Though the author expresses these in interrogative style but all the questions are in supportive manner. He knows that many times a woman leaves her husband tempting

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48 Ibid, p.36.
by the deception of the wealth and for that riches and beautiful raiment she becomes blind. But Rose Hanie is not among them. She only wants the joy of liberty from her narrow and painful prison of life. And it is not lawful for a man also to enslave his wife's affection knowing that he will never possess it.

Jibran, an advocate of women, desires a better future of the oppressed women. In his doubt about Rose Hanie’s role against patriarchy is the answer itself. His questions are cited in this reference regarding a woman’s desire, especially, Madame Rose Hanie. He says:

Was Madame Hanie deceitful when she left her rich husband’s palace for a poor man’s hut.... Was Madame Hanie an ignorant woman following her physical desires when she declared publicly her independence and joined her beloved young man? .... Is it permissible for a woman to buy her happiness with her husband’s misery? 49

Jibran finds his answers of his questions balancing in it the law of nature.

3.2.2.2 Surākh al Qubūr (The Cry of the Graves)

The story is based on a foolish Emir’s thoughtless blind judgments in the court against the three criminals of the city in front of the wise men of that county. The plot is a city of a mention less country. The judgment of the Emir against a young man was to tie him with heavy chains and at dawn to cut off his head with his own sword and to through his body in the woods. His crime is that, according to one of the court men, he slew one of the Emir’s officers whose mission was on an important mission in the surrounding villages. The Emir’s judgment against a woman was to stretch her upon a bed of thorns, to give her vinegar mixed with gall to drink and to drag her naked body outside the city at dawn and to stone her. Her crime, according to one of the soldiers of the Emir, was that she was an adulteress

and her husband discovered her in the arms of another man. The last judgment of the Emir to a sad man was to chain him and to drag him into a lofty tree and to hang him between heaven and earth so that sinful hands may perish. His crime, as one the guards of the Emir reported, was that he was a thief who broke into the monastery and stole the sacred vases which the priest found under his garment. While these verdicts were going on in the court, the author as well as the narrator of the story, Jibran Khail Jibran was sitting there among the audience. After the judgments, the court was adjourned and everyone walked out. With this description Jibran concludes the first part of the story.

In the second part of the story he discovers the real truth when he goes to the valley, he finds corpse of a man before him hanged high in a tree, a body of a dead naked woman in the midst of a heap of stones and a carcass of a youth with his head cut off and soaked with blood mixed with earth. From a young woman he discovers that the young man who was accused of the murder of one of the Emir's officers was not a murderer. Rather he saved the life of that young woman from the grip of an attempted rape. From a youth, Jibran discovered that the adulteress was his beloved and he expressed how her husband made her adulteress in the eye of the neighbors. From wretched woman he discovered the truth of the thief. The thief was her husband who did not stole sacred vases of the monastery but he carried out a bushel of wheat for his starving five children. In all the judgments false crime has been imposed upon the criminals.

Though the story, basically, is based on some unavoidable social issues like the corrupt judgment of the Emir, unawareness of the society, misuse of power etc. but Jibran raises some unavoidable and unquestionable issues of feminism in this short story. A discussion will more justify about
the issues of feminism. The first criminal of the story is a murderer of one of the officials of the Emir. The Emir, the wise men and the audiences know that young man has committed a murder. But why he has committed the murder? When the truth comes to light by that young woman, we know that he has done the crime to save a life of a girl from an attempted rape. In the country of that Emir, law was made according to their will. The assassinated officer had a weakness to that young woman. When the officer came to their farm to collect the tax, he saw that young woman like a ferocious beast. Taking the advantage, he imposed on her father a heavy tax so that he can't be able to pay it. And accordingly, when her father was unable to pay the heavy tax, he arrested her as a token in ransom for the gold. So, heavy tax seemed to be a trick to capture her and to fulfill his sexual desires. Society is so declined that the officers of the Emir could do according to their will. Women had no status at all. From this event, it seems that women were like a toy to be thrown anytime anywhere. She is like a sexual commodity towards the officer. No one dares to protest against this type of tyranny. So the young man came forward to rescue her from the tyranny. Moreover, this young man did not attack the officer rather he attempted to kill him due to his interfere of the matter. Being helpless, the young man stabbed him with an old sword. The young man does this only to safe a young woman and he was accused of the murder. This is the law and society of the Emir. Even to safe a woman from a man's tyranny is regarded as a murder in the eye of the Emir. This young man is a defender of the honor of a woman. The author questions as:

when a man kills another man, the people say he is a murderer, but when the Emir kills him, the Emir is just.\(^5\)

The young man is not a murderer but a martyr

Who sacrificed his life in defending a weak maiden, whose life and honour he had saved from between the paws and teeth of a savage human; a youth whose head was cut off in reward for his bravery.\footnote{Jibran Khalil Jibran, Al Arwah al Mutamarridah, Dar al 'Arab, al Qahirah, p.60.}

That young woman got a life due to the sacrifice of his life. She planted his sword upon his grave which she dogged out to bury him as a symbol of his heroism. Was the Emir so clean in his past life? Had he not done crimes? By giving death corruption cannot be finished. The author, favouring the martyr of that young woman suggests as:

\[\text{(Shall we meet evil with evil and say this is the Law? Shall we fight corruption with greater corruption and say this is the rule? Shall we conquer crimes with more crimes and say this is Justice? Had not the Emir killed and enemy in his past life?)}\]

In the theory of feminism, men and women are equal and should have the equal position, right, status and freedom in the society. Any kind of oppression, tyranny and male dominance should be eliminated from the society. The young man has done a great deed saving a woman sacrificing his own life in the process.

The second criminal of the story is an adulteress young woman in the law of the Emir. But the truth is that she is a martyr for love. She loved a man and he also loved her since the childhood. Love was their lord in their heart and they served and revered for it. Love embraced their souls joining both of them. It is not a sin to love someone. This young woman did not do any wrong loving that man. But in her patriarchal family, she was denied to do so. Feminism opposes this system of patriarchy. So, all of a sudden, taking the advantage of the lover’s absence her father compels her to marry a

\footnote{Ibid,p.51.}
man whom she did not love. Forcing for marriage of a young woman cannot be justified in the theory and concept of feminism. Her right and freedom has been snatched away by her father. She should have the right to marry according to her will. This is the first harm committed by the society on her. The second harm is that the blame of adulteress imposed on her is totally a making. From the man whom she loved, Jibran unfolded the truth. The real truth is that when the man went to her husband's house becoming impatience and was spending silent moments sitting beside her, then her husband entered into the room. Seeing them in that situation, he dragged her with both hands into the street and announces her adulteress in the eyes of the neighbors. There was no sexual relation between them. Only he went there to see a glimpse of her beautiful eyes and hear the sound of her serene voice. So, how she could be an adulteress? The foolish Emir accepted the false blame of her husband without any proper investigation of the matter. Without showing any sympathy to her, the Emir gave her the punishment of death dragging her naked body and stoning her outside of the city. In the eye of feminism it can be said as, “the ignorant law and sudden customs punished the woman for her father's fault and pardoned the man.”

Jibran shows sympathy to this innocent adulteress and expresses his feelings after she was buried by that man as:

A grave of a young woman whose heart was inflamed with love before her body was taken by greed, usurped by lust and stoned by tyranny. She kept her faith until death.

The ignorant law, the sudden customs and her father's fault all went against this wretched adulteress woman. She is the symbol of the victims of that ignorant law, sudden customs and her father's fault. Feminism always appeals for a just society and nation. In the society, everyone should have

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54 Ibid, p.60
the equal right to live. The author raises the doubt of the Emir's personality and justice. Sympathizing on her he says:

و امرأة خانت بعليها فقال الناس هي زانية عاهرة، ولكن عندما سَلَُوها الأمير عارية و رجمها على رؤوس الأشهاد قالوا هذا أمير شريف.  

(When a woman betrays her husband, they say she is an adulteress, but when the Emir makes her walk naked in the streets and stones her later, the Emir is noble.)

He laments that betrayal of a husband may be an ugly deed but how it will be beautiful sight to stoning of a living soul. He also questions on the character of the Emir as he says:

*Had he not committed adultery? Was he infallible when he stoned the adulteress? Who stoned that adulteress? Were they virtuous hermits who came from their monasteries or humans who loved to commit atrocities with glee, under the protection of ignorant law?*

Feminism issues are social issues also. To suffer of a woman in the society, should not be permitted in the eye of social consciousness and the same should be eliminated from the society.

The third story is based on the issue of unlawful power of the religious priests. The graves of the martyrs, as if are crying for their social justice to the human beings. The young man and the young woman also crying for the equality, freedom, justice and right and raising the same against the patriarchal system of law and the graves are crying for its remedy to the society especially to the feminists.

### 3.2.3 Dam‘ah wa Ibtisamah (A Tear and A Smile)

This book contains in both prose and poems. In this book some stories are related to the feminism issues. These stories are Mukhabba‘ât as Sudûr (Secrets of the Heart), Tiflâne (Two Infants) and Al Armala wa Ibnuhâ (The Widow and Her Son). Taking feminism point of view these three stories are highlighted below:

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3.2.3.1 Al Armala wa Ibnuhā (The Widow and Her Son)

This story is based on a widow's giving consolation to her son in a terrible thundering night in one of the village of North Lebanon. A widow lives with her only son in a lone house. When a terrible roar of thunder shakes the house and her child takes fright, she encourages her son in different ways. In the prayer made for her son, she expresses her helpless situation being a widower. Seeking the assistance from God she prays as:

"God, have mercy on the poor and protect them from the winter; warm their thin-clad bodies with Thy merciful hands, look upon the orphans who are sleeping in wretched houses, suffering from hunger and cold. Hear, oh Lord, the call of widows who are helpless and shivering with fear for their young. Open, oh Lord, the hearts of all humans, that they may see the misery of the weak."

She is living in that society where the heart of the rich man does not become painful witnessing these helpless conditions. Food, cloth and shelter are three primary needs without which one cannot survive properly. Like her son many other orphans suffer from food and cloth and live in wretched houses. Society has not taken the responsibility of the women. So, only God can save them from the cruelty of the human law.

3.2.3.2 Tiflāne (Two Infants)

It is a very short story based on the comparison of the two infants. Jibran compares an infant of a prince with an infant of a young widow. The infant of the prince will be the new prince and the infant of the widow will remain oppressed. The new prince will affix the yoke of oppression to the necks of his subjects and he will rule the weak with bitter authority. He will

57 Jibran Khalil Jibran, Dam'ah wa Ibīsamah, Dar al 'Arab, al Qahirah, pp. 40-41.
exploit their bodies and kill the souls. Whereas, in infant of the window will be oppressed in the same kingdom. He will have to live with agony and heartlessness of the Emir. This is the classification of rich and poor, oppressor and oppressed, dominant and dominated. In this story, Jibran portrays the widow's lamenting in a very pathetic style who protest calmly against the law of humans. She is the widower of that husband who became the victim of prince's oppression.

After the death of her husband, she lives in an old and deserted hovel. She gets no financial support from the prince. Marxist or social feminism does not allow the difference between men and women on the basis of capitalism. The prince enjoys a life of luxury whereas this widow spends her days working hard labour. Her laments unfold the classicism very clearly. Her lamenting to her new infant can be considered as a revolt against the classicism and dissimilarities of the gender. If there is no sympathy to a window or weak people, that society or nation cannot be regarded as good. The widow understands the conditions of the general people and feels sorry for them. She has no alternative except it. That is why she cries to God as, "God, have mercy on my unfortunate countrymen." Only God can save the unfortunate countrymen from the tyranny and oppression of the Emir. She expresses her grief, addressing her new form infant as:

*Why have you left the spiritual world and come to share with me the bitterness of earthly life? Why have you deserted the angles and the spacious firmament and come to this miserable land of humans, filled with agony, oppression and heartlessness? I have nothing to give you except tears, will you be nourished on tears instead of milk? I have no silk clothes to put on you; will my naked, shivering arms give you warmth?*

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58 Jibran Khalil Jibran, Dam'ah wa Ibtisamah, Dar al 'Arab, al Qahirah, p. 60.
59 Ibid.
That is the status of a widow in a kingdom of an Emir. She is forcefully living her life. Having unable to bear the burden at night she and her infant escape from their agony raising the questions about a widow's oppression and women's freedom.

3.2.3.3 Mukhabba‘āt as Sudūr (Secrets of the Heart)

It is a story of a maiden unfolding her secrets of heart to her beloved sister through her letter. As the caption of the story demands, that maiden who marries a noble and rich man by her father's will and lives in beautiful mansion. She unfolds her misery expressing her dissatisfaction with her husband and her nostalgia with her earlier lover who is a poor youth. Their love is denied and he is oppressed by the cruelty and will of her father.

In this very short story the author Jibran Khalil Jibran unfolds many secrets of the heart of a woman. He uses a letter to express these secrets. This maiden is the symbol of all women who suffer by the oppression and decisiveness of the patriarchal society.

Feminism always advocates eliminating one's special power in a family or in the society to run the world smoothly. All are equal and should have an equal status, power and freedom. In this story, we see that the maiden, the sole character of the story, has a luxurious life. He has wealth and lives in the materialistic world where her husband does not notice to her heart's need. A woman's heart always demands for true love and affection. Without love and affection a good relation cannot be continued. So, she is the victim of two persons. At first, her father throws her into the dark dungeon of life and secondly her husband adds fuel to her misery by not understanding her heart's need. Her life becomes a prison in that majestic mansion. She is unable to come out from that prison made by the law of man physically but tries to come out by heart as the writer narrates:
She looked around, feeling like a miserable prisoner, struggling to penetrate the walls of the dungeon with her eyes in order to witness Life walking in the procession of freedom.

She is deprived of her freedom of life because she is a woman in the family of her father. Wealth and prosperity cannot be the balance of a life. Even these temporary things cannot bring happiness, freedom to an individual at all. In her letter, she compares the need of true love and affection with the food of a starving child. Lamenting to her misery and misfortune she expresses to her beloved sister as:

_I am like a child of the starving poor who cries for food, instigated by bitterness of hunger, disregarding the plight of his poor and merciful mother and her defeat in life._

This sentence symbolically unfolds many things about the lives like this maiden. The maiden expresses her painful story where she raises many questions about the freedom of a woman. She is the representation of the Middle East Society. Like other woman she also suffers being dominated in the Law of patriarchal society. She expresses her agony to her sister so that she can at least understand her sufferings because a woman can understand a woman’s heart better. She says:

_Listen to my painful story, my dear sister, and weep with me, for sobbing is like a prayer, and the tears of mercy are like a charity because they come forth from a living and sensitive and good soul and they are not shed in vain._

Here her dear sister is symbol of the entire woman in the Middle East society. She expresses a calm protest against the injustice and oppression of the men in the society. No man tries to understand her heart’s need as if they are being used for the purpose and enjoyment for men and nothing else. Women may have hopes, desires, dreams and imagination in their hearts.

60 Jibran Khalil Jibran, *Dam‘ah wa Ibtisamah*, Dar al ‘Arab, al Qahirah, p. 82.
61 Ibid, pp. 82-83
62 Ibid, p. 83
But these are mere things to the eyes of the men. The author describes women's heart by her expression as:

I am now a most enlighten person regarding the needs of a women's heart that throbbing heart which is like a bird flying in the spacious sky of love. It is like a vase replenished with the wine of the ages that has been pressed for the sipping souls. It is like a book in whose pages one reads the chapters of happiness and misery, joy and pain, laughter and sorrow. No one can read this book except the true companion who is the other half of the women, created for her since the beginning of the world.

Before her forceful marriage, he found her true companion who was the other half of her. He understood the need of her heart. Though he was a poor young man, but he had a rich heart of love and affection. His one glance of true love made her happily. The poorness of that young man becomes a curse to his life. Her father was a cursor to destroy not the young man only but his daughter's life also. Remembering the condition of that boy she says:

That youth who oppressed by the cruelty and will of my father, and imprisoned in the narrow and melancholy jail of life.

Because her father was a rich man and he always tried to increase their wealth in fear of poverty. So, she had to marry other man. Though she accepted her lot yet again raises a question to the society to be solved. Adjustment is very much necessary between the two souls in marriage life. If a woman finds true love and affection from the husband, then she becomes the happiest woman in the world. Otherwise, her life will be spoiled. So, there always remains the fear of adjustment. She says:

Heaven willed that I spend my life with a man not meant for me, and I am wasting my days silently according to the will of Heaven.

She is not happy at all. From her husband, she finds earthly luxurious but not his real heart full of love and affection. She finds her earlier lover's

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63 Jibrân Khâlîl Jibrân, Dam'âh wa Ibtisamah, Dar al 'Arab, al Qahirah, p. 83.
64 Ibid, p. 84
65 Ibid.
love as her great consoler of life. She desires to escape from the agony through her own death. Her father's proudness and society's ignorance makes her life a valueless one. Yet she has to do her work as a wife. She does so not from her heart but just to make her husband happy sacrificing her own happiness, freedom and right. She says:

Do not think evil of me, for I am doing my duty as a faithful wife, and complying calmly and patiently with the laws and rules of man.66

A deep feeling can only reveal the true meaning of a woman's heart. Being captive in the laws and rules of man, she does her duty but her heart is searching another thing. The man made society has not given her the equal freedom to select her own life partner. This is because of the ignorance of the society. She says:

انني شهيدة صغرئر هذا العالم و ضحية الفيبره٥٧

(I am a martyr in this belittling world, and a victim of ignorance.)

Though the story's main theme is deprivation from love, but this story unfolds many unspoken feelings and happenings of a woman in the society of patriarchal dominance.

3.3 Feminism in the poems of Jibran Khalil Jibran

Jibran Khalil Jibran wrote some books where he used both prose and poetry. His poems are collected as Diwan. His poems are full of maxims and wisdosms. The themes of these poems are different. Only some poems are related to the issues of feminism. Though these poems are not directly connected to the themes of feminism, but it seems that some of the poems express the themes of feminism indirectly. Some poems of his book namely Dam 'ah wa Ibtisamah (a Tear and a Smile) can be regarded in this context.

66 Jibran Khalil Jibran, Dam 'ah wa Ibtisamah, Dar al 'Arab, al Qahirah, p. 84.
67 Ibid, p. 85
Jibran Khalil Jibran is the poet of humanity. He thinks about the progress of the human being. This progress may be of social, economic, political or environmental. He urges for a developed human society through his poems where there will have no gender discrimination or misuse of patriarchal power and dominance in the society. The participation of every gender is very much essential for a better civilized nation. He thinks for the whole world because the earth is his birth place and all human being are his brothers. He says in the poem “Yā là’imī” (Oh My Blamer) as:

Absolve me from things of pomp and state,
For the earth in its all is my land,
And all mankind my countrymen.\(^6\)

Here, all humans mean both genders: male and female. But he realizes that the female portion is being dominated by the male portion in the name of law made by men. In the concept of natural law there shall have no privilege or advantage for a particular gender. Every gender has the equal rights.

As a result the soul of Jibran remains tired and peaceless. After the natural birth to the earth the souls are compelled to subdue behind the law of man. In this case, the female souls suffer the maximum tyranny. In the poem “‘Ala Mal’ab ad Dahr” (The Playground of Life) Jibran expresses the situation of the souls of men and women after the natural birth to the earth. He says:

In that hour the soul sees herself
The natural law, and that century she
Imprisons herself behind the law of man;
And she is shackled with irons of oppression.\(^6\)

Here, the souls can be referred to women because they are being imprisoned behind the law of man. Men use them according to their need.

\(^6\) Ibid, p. 90.
Female has no right in the patriarchal society. They are treated as the commodity to be used and thrown.

Jibran observes the situation very closely because his birth in a Lebanese society gives him the close observant experience. He feels that though the human beings are acquiring knowledge for a better civilized nation but in the process women are lagging behind in their rights. They are deprived of actual freedom, rights and needs. The poet Jibran Khalil Jibran wanders across the world to find out the solution of the gender discrimination. He gathers knowledge of the great philosophers, social reformers and other personalities to understand the natural teachings for the human beings. But, he does not find anywhere in the world the lesson of gender discrimination as the teaching of natural law. In “Nashîd al Insân” (Song of Man) he expresses these experiences as:

1 was on Sinai when Jehovah approached Moses;
I saw the Nazarene's miracles at the Jordan;
I was in Medina when Mohammed visited.
Yet here I am, prisoner of bewilderment.  

Most of the Human beings forget the spiritual teachings of the God and lives according to their will. They prefer the worldly lives. As a result the suppression, dominance or power comes into existence. As females are physically wealth, they pay the price for the male. In most of the cases, women suffer from their natural identity.

Jibran advocates about the freedom and rights for the women. He has a kind heart and sympathy for them. In whole life he feels the influence of women. He had a vast experience of women and he had a deep knowledge about the patriarchal laws in the oriental Lebanese societies. In those societies women struggled for any kind of their rights. Politically, socially,

70 Jibran Khalil Jibran, Dam'ah wa Ibtisamah, Dar al 'Arab, al Qahirah, p. 132.
economically or environmentally they were being dominated or deprived of by these man made laws. Addressing his own soul in the poem "Rahmāk Ya Nafs Rahmāk" (Have Mercy, My Soul!) he says:

............... ; Substance
             And I are inseparable weakness.
             Will ever the struggle cease
             Between the strong and the weak? 71

Ignorance or imperfect natural teachings are responsible for the difference of strong and weak in the societies of the world. Until the true teaching of the God, the difference of gender discrimination will rule in the heart of the human beings. The so cultured modern civilization will be regarded as darkness. Jibran says in the same poem as:

Have mercy on me, my soul.
You have shown me Beauty, but then
Concealed her. You and beauty live
In the light; Ignorance and I are
Bound together in the dark. Will
Ever the light invades darkness? 72

Jibran Khalil Jibran imagines that world where everyone will enjoy their own rights and freedoms. If something goes wrong in the name of rights everyone will protect others rights. This work can be considered as a beautiful human act. He says in the fourth stanza of his poem "Saut ash Sha‘īr" (A Poet's Voice) as:

I say unto you but this: protecting others' rights is the noblest and most beautiful human act;
if my existence requires that I kill others, then death is more honourable to me, and if I cannot find someone to kill me for the protection of my honour, I will not hesitate to take my life by my own hands for the sake of Eternity before eternity comes. 73

71 Jibran Khalil Jibran, Dam‘ah wa Ibisamah, Dar al ‘Arab, al Qahirah, p. 36.
72 Ibid.
73 Ibid, p. 137.
Men made societies are the outcome of their selfishness. Every kind of patriarchal dominance comes into existence by the reason of selfishness. A number of nations cause to destroy for the excessive pride, jealousy or selfishness. Selfishness has no actual value in the concept of eternal law. It is a kind of ignorance where the women are being dominated in the name of patriarchal laws. Jibran warns the whole world about the harm of selfishness and to adopt the power of actual natural and eternal power of knowledge. He says in the same stanza of the same poem as:

_Selfishness, my brother, is the cause of blind superiority, and superiority creates clanship and clanship creates authority which leads to discord and subjugation._

_The soul believes in the power of knowledge and justice over dark ignorance, it denies the authority that supplies the sword to defend and strengthen ignorance and oppression- that authority which destroyed Babylon and shook the foundation of Jerusalem and left Rome in ruins._

But most of the men do not protect the women's rights in the world. The men made law or the patriarchal law does not protect the women's rights. Though we are the children of one religion and we have the equal rights to each other but patriarchy treat women in a different way. Though the Almighty bestows equality of power among us, we divide among ourselves. For the selfishness of men women suffer in every matter of their lives. Jibran says in third stanza of the same poem as:

_You and I and all are children of one religion, for the varied paths of religion are but the fingers of the loving hand of the Supreme Being, extended to all, offering completeness of spirit to all, anxious to receive all._

Witnessing the lawless dominance of the patriarchal law made by men to the women, the soul of Jibran Khalil Jibran becomes disappointed. Initially he thought that the duty of the heart is to glorify the throne. But

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74 Jibran Khalil Jibran, _Dam'ah wa Ibtisamah_, Dar al 'Arab, al Qahirah, p.137.
observing the pathetic situation of the women in the society, his imagination
breaks into pieces. The injustices, discrimination of sexes, deprivation of
rights or selfishness of power are like the slavery to Jibran. This slavery is
being carried being yoked in the society. He expresses the feeling in his
poem “Rahmāk Ya Nafs Rahmāk” (Have Mercy, My Soul!) as:

My Heart was glorying upon the
Throne, but is now yoked in slavery.\textsuperscript{76}

He does not deserve this type of life where one gender will enjoy the
rights and other gender will sacrifice the same. He does not like to live in the
society where there will have no eternal law for the equal rights. It is better
to accept death to unshackle from the world of deprivation, selfishness or
gender discrimination. So, he urges to the soul in the same poem as:

Be just to me, or call death
To unshackle me.
For justice is your glory.\textsuperscript{77}

The teaching of humanity can be able to solve the problem. If we
consider us as an individual human being comparing to the other individual
leaving all the bad qualities like selfishness, jealousness, pride or power,
then we can realize the value of the need of the same equal rights for both of
the genders. Every human being should give priority to the other. Men
should give at least the same equal status, honour, freedom or rights to
women in the sense of humanity. After that Jibran's vision for a just and
anti-discrimination of gender in the society ought to be established or
imagined. Jibran says in the second part of his poem “Saut ash Sha’īr” (A
Poet's Voice) as:

\textsuperscript{76} Jibran Khalil Jibran, \textit{Dam’ah wa Ibtisamah}, Dar al ’Arab, al Qahirah, p. 137.
\textsuperscript{77} Ibid.
Humanity is the spirit of the Supreme Being on earth, and that humanity is standing amidst ruins, hiding its nakedness behind tattered rags, shedding tears upon hollow checks, and calling for its children with pitiful voice.  

3.4 Feminism in the Novels of Jibran Khalil Jibran

The forms of Jibran Khalil Jibran’s writing are basically poetry, story and novel. He was famous in composing the rhyme prose and poems with maxims and parables. He wrote a single drama in his literary career namely ‘Iram Dhat al ‘Imad’ (Iram, city of Lofty Pillars) and a one act play namely ‘Lazarus and his Beloved.’

Jibran wrote several novels in his life time. The notable among them are ‘ān Nabi’y (the Prophet), ‘al Ajniha al Mutakassira’ (The Broken Wings), The Garden of the Prophet (Hadīqat an Nabi’y), Jesus: the son of Man (Yasu Ibn al Insān), Earth Gods (Ālehat al Ardh) and ‘the Voice of the Master.’

The themes of most of his novels are life oriented philosophy. An Nabi’y can be regarded, undoubtedly, one of his best novels. This novel remains the best-selling books after the Holy Bible. The theme of the novel is also the philosophy of life. Al Mustafa, the main character of the novel gives the answers of his disciples in the city of Orphalese before his ultimate journey to the isle of his birth place. The enquiries asked by his disciples reveal many unspoken and real truth of our lives. The enquiries of some of his women disciples reveal the secret of the sufferings of women. Al Mustafa satisfies them with the proper definition of the questions.

Almitra is a seeress in the novel who begins the enquiries to Al Mustafa. There are lots of questions raised by his disciples about life. They enquire about love, marriage, children, giving, eating and drinking, work,

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78 Jibran Khalil Jibran, Dam‘ah wa Iḥrisamah, Dar al ‘Arab, al Qahirah, p. 135.
joy and sorrow, houses, clothes, buying and selling, crime and punishment, laws, freedom, reason and passion, pain, self-knowledge, teaching, friendship, talking, time, good and evil, prayer, pleasure, beauty, religion and death. All these questions are completely related to life's philosophy. Among these enquiries women want to know about love, marriage, children, joy and sorrow, reason and passion, pain, prayer and death. All these questions unveil the actual condition of a woman and her sufferings. A woman suffers from love, marriage and pain. She has no equal rights of a man. Her true love is regarded as a sin in the society. She has no right to love someone to make him her life partner in the patriarchy. Jibran sacrifices the love of Hala Daher due to the strict law of her family and society. In a reply to Atmitra's enquiry of love, Al Mustafa expresses the need of love for a woman as:

When love beckons to you, follow him,
Though his ways are hard and steep
And when his wings enfold you yield to him,
Though the sword hidden among his pinions may wound you.
And when he speaks to you believe in him,
Though his voice may shatter your dreams as the north wind lays waste in the garden. ⁷⁹

Almitra is a seeress in the society and probably she avoids the life as a common man because she notices the dissimilarities between man and woman. Being a woman; she probably, deprives of true love from men made society. Almitra again enquires Al Mustafa about marriage. The histories witness that there was no equal status of a woman in marriage. Women were treated as the commodities and marriage was a system of mockery. A man could marry a woman according to his will and could divorce at any time but

a woman had neither the option to select her husband according to her will nor could divorce her husband. Even after knowing the bad qualities of her husband she could not able to divorce him. Only a few women became able to escape from this system. The wealth of a woman went automatically to her husband after her marriage. Jibran rationally observed the situation of a woman in the oriental society. Therefore, he expresses the actual message of love through the character of Al Mustafa. In a reply to Almitra's enquiry, Al Mustafa says about the duty of husband and wife in marriage life as:

*Fill each other's cup but drink not from one cup.*

*Give one another of your bread but eat not from the same loaf.*

A woman enquires Al Mustafa about children and another woman enquires him about joy and sorrow. Seldom has a woman enjoyed joy. In most of the cases she suffers from sorrow. To give consolation to that woman and to express the true joy and sorrow, Al Mustafa says as:

*Your joy is your sorrow unmasked.*

*And the selfsame well from which your laughter rises was oftentimes filled with your tears.*

*And how else can it be?*

Al Mustafa is the character who is more revealing, more marvellous in conveying reality and in sweeting consciousness. The message of the novel is though that man's end was nothing short of omniscience, omnipotence, omnipresence and immortality and in that light compassion, gentleness, forgiveness and kindred virtues become necessities for right living but some enquires express the emotions, feelings and sufferings of women which deserve the emancipation of women in the societies.

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3.5 Feminism in the Letters of Jibran Khalil Jibran

Letters can be regarded as one of the genres of literature. There are numberless letters in Arabic literature which enriches its store. Among the Mahjar writers Jibran Khahil Jibran also writes letters both in Arabic or in English to his different friends as well as well-wishers. Jibran had a long correspondence with those personalities through his letters. Among the prominent persons whom he sent letters are his father, Jamil Malouf, Ameen Guraieb, Nakhli Jibran, Yusuf Howayek, Saleem Sarkis, Mikhail Naimy, Emil Zaidan, Edmond Wehby, Felix Farris and May Ziadeh. Jibran wrote those letters from various places like his birth place Beirut; his settled place Boston, New York, Paris etc. between the periods from April, 1904 to 1931. He wrote most of the letters from Boston and New York.

Jibran had a close correspondence mainly with his close friends Mikhail Naimy and his pen-friend My Ziadeh of Egypt. Through his letters he expressed many experiences of his internal and external personalities as well as other things related to life and literature. He sent one telegram also to Mikhail Naimy on March 26, 1929.

Jibran had a pen-friend namely May Ziadeh with whom he had a long correspondence. Their correspondence continued intermittently from 1914 to 1931, the year of Jibran's death. It was May Ziadeh who started the correspondence in 1912 with a review of his Arabic novel 'al Ajniha al Mutakassira'; and a letter challenging his conception of the heroine namely Selma Karamy of that book. The letters of Jibran to May Ziadeh were first collected and published in Arabic by Salma al-Haffar al Kuzbery and Suhail Bushrui in 1977. This collection was translated into English as ‘Blue Flame’ in 1987. The letters whom they exchange each other are love letters and they
are dated from New York and Boston. Jibran also sent her reviews of his books and invitations to his exhibitions.

This strange love relationship between them, conducted by correspondence across thousands of miles, obviously had its ups and downs. Very interestingly, they never met and there are occasionally gaps of months and sometimes a year or two between letters. Jibran addresses her as 'Marie', her original Christian name and sometimes as 'Mariam' the name of the Blessed Mary in Arabic. Jibran's last letter to May was a cablegram for Christmas 1930 and his last communication in March 1931.

These letters reveal a great deal of Jibran Khalil Jibran. He shares many things related to woman and feminism. Though no letter is directly on the subject of feminism, yet in some letters sent to his friends he raises the question of the status of women in the societies. Her political, economic, social or fundamental rights and freedom and status etc. are keenly discussed in those letters.

In a letter to Jamil Malouf in 1908, Jibran becomes enthusiastic after knowing the possible visit of his friend to Paris the city of Arts and he desires their meetings there. In that letter he expresses the influence of Rousseau and Voltaire in the concept of liberty and tyranny in the oriental nations. He says:

*Will we met there and walk together to where the bastille was erected and then return to our quarters feeling the gentle spirit of Rousseau and Voltaire and write about Liberty and Tyranny and destroy every bastille that stands in every city in the orient?*

Jibran probably wanted to express that men enjoy liberty and women suffers from tyranny because in the oriental patriarchal society women struggled for their identity to achieve the equal status of men. They were

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habituated with tyranny, oppression or subjugation to patriarchy. Jibran, from a young period, tried to abolish the gender discrimination in the societies with the teachings of the great reformers of the world.

Jibran never vowed in front of his society in the name of man-made laws. He knows the harm of these laws to the society or to the nation. His vast experiences of his life make him rebel against this old traditions of Christian religious laws. He advocates women's emancipation in the societies. He even did not hesitate to accept the title of 'heretic' by the Syrians. In the letter to Nakhli Jibran from Boston on March 15, 1908, Jibran expresses the reaction of the Syrians to him as:

"He is the enemy of just laws, of family ties, and of old traditions. Those writers are telling the truth because I do not love man-made laws and I abhor the traditions that our ancestors left us."

Jibran presented a copy of his Arabic novel 'al Ajniha al Mutakassira' to May Ziadeh and he asked her to criticize it. Complying with his request, she wrote a letter to him where she raises some points about women's emancipation. Though she was not fully agree with Jibran about the role of women in the society, but her remarks about them raise many unspoken truth. In that letter from May Ziadeh from Cairo, Egypt on May 12, 1912 to Jibran she says:

"I am in full accord with you on the fundamental principle that advocates the freedom of woman. The woman should be free, like the man, to choose her own spouse guided not by the advice and aid of neighbours and acquaintances, but by her own personal inclinations. After choosing her life partner, a woman must bind herself completely to the duties of that partnership upon which she has embarked."

Though women were struggling for their rights and freedom in the oriental societies of Lebanon, but women had a great influence on Jibran.

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84 Ibid, p.27.
His mother, two sisters and woman friend influenced him a lot to make him a renowned person in the world. This may, probably, be the reason of his revolt for the emancipation of women of the world. He is completely indebted his life and career to them. In a letter to May Ziadeh in 1928 he expresses this secret in open as:

*I am indebted for all that I call “I” to women, ever since I was an infant. Women opened the windows of my eyes and the doors of my spirit. Had it not been for the woman mother, the woman-sister and the woman-friend, I would have been sleeping among those who seek the tranquility of the world with their snoring.*

Jibran calls the whole world for the emancipation of women till the last days of his death. But he feels least response from the others. Due to his education his sisters were deprived of education. His mother took the burden of their family. She sacrificed all for them especially for Jibran. He witnessed the helpless and hapless situation of their family. These emotions had probably a positive impact for the emancipation of the female gender. This impact made him humourless and serious throughout his life. He tried to console himself observing the eternal nature of the world. He poured the dissimilarities of the genders and other social disorders into his writings. As a result some of his letters also represent the theme of women's oppression and tyranny and he urged the emancipation of the world. He had a doubt in his mind whether the people will accept his message of women's emancipation or not. In a letter to Nakhli Jibran he expresses his doubt as:

*will my teaching ever be received by the Arab world, or will it die away and disappear like a shadow? Will Jibran ever be able to deflect the people’s eyes from the skulls and thorns towards the light and the truth?*

Jibran's dream fulfilled partly and yet to be fulfilled completely because women are getting rights and freedom more or less and yet they are

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struggling to be equal to men in every aspect—mentally, socially, politically, economically or environmentally.