

A Feminist Representation in Pakistani Cinema: A Case Study of “Bol” The Movie

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Abstract

The Study analyses the Pakistani movie ‘Bol’ particularly from the feminist perspective. Qualitative discourse analysis is the method used by the researcher. To analyze feminist ideology five categories (realization of self, concept of patriarchy, challenging patriarchal ideologies, male chauvinism and reproductive rights) are constructed. Findings show that the movie is based on liberal feminist ideologies. The analysis also finds the fact that creation of ideologies and distribution of power is done through language. Study explores the ways through which ideologies are constructed and manipulated through media.

Keywords: Liberal Feminism, Discourse Analysis, Movie, Bol,

Introduction

The role of the media, in the modern world cannot be underestimated and media is considered as a tool for the production and dissemination of the ideology that serves the interests of the group/class that exercises economic and political control over it. Media occupies a strategic place in the game of power relation within a social formation.

Film is very important media, which can bring change in society. This is best source of entertainment yet is also used for information, education and as well as a tool of propaganda to make opinion or to converse the world opinion. Every movie in the world is made on some ideology shown as reality (Buckland 2011). Ideology means ideas that form the basis of an economic or political theory or that are held by a particular group of people or person (Oxford Dictionary). Now a days ideology is not duly used to refer to any set of beliefs. Same things are reflected in the films as at the end of the movie one realizes that film is not much important yet the thoughts provoked by it are.

Pakistani film industry is not so much old. Before partition Lahore and Bombay were the main cities of film making. After partition in 1947 as Pakistan came into being Lahore was the only centre of such activities (Cineplot.com). Later Karachi and Peshawar also got place in the industry. Yet Lahore remained at the top position. Pakistani film industry has produced hundreds of remarkable movies. It was considered as the shining industry till 80s. In Pakistan an average of eighty films are produced per year (Gazda, 1997). Very less information is being spread regarding this industry in the world. Gazda (1997) further adds that Teri Yad was the first Pakistani movie released in 1948 by Daud Chand. And after the ban of import on Indian movies in mid-1950, there was huge growth in Pakistan film industry. Today Pakistan is considered as one among the top ten film production countries.

In Pakistan the cinema industry which is named as Lollywood (Gazda 1997) has been dwindling day by day. Government policies, lack of innovative ideas, absence of trained persons destroy the image of industry. And sectarianism and fight culture turned the audience towards other mode of culture entertainment.

Yet the efforts of Noor Jahan, Shoukat Hussain Rizvi, Shamim Ara, Riaz Shahid, Sangeeta, Syed Noor, Shabab Keranvi, Reema, Javaid Sheikh and so on can not be neglected who time to time try to serve the industry. Aaina, Arman, Bandish, Devar Bhabhi, Muthi Bhar Chawal, Chorian, Nikah, Ramchad Pakistani are few top movies of Pakistani cinema industry. Yet in the 21st century there was a total collapse of the Pakistan film industry (Rodriguez, 2009). Then in 2011, after a long time audience and cinema theaters of Pakistan got a movie plotted on so many social issues like extremism, male chauvinism, feminism, rights and status of woman, religion, illiteracy, culture, concept of prostitution, patriarchy, corruption and unisex. The movie is Shoaib Mansoor’s Bol – to speak or say (Urduenglish Dictionary). Bol is a social drama which exposes the difficulties, complexities and problems of the life which are real. It focuses on the women’s suffering in the society from her birth to death. Basically Bol is a building situated on the plot of feminism with a keen touch of religion. As Rizvi (2011) who has a complete overlook over the Pakistani cinema from 1947-2010 writes that in former Pakistani cinema the image of females was chooi moooi (delicate), who is shy, submissive, obedient and confused one. Now this trend is totally changed by bold, beautiful, confident and strong women who can argue too. Bol (Slahuddin, 2011) has changed the concept of traditional women in Pakistani society. The movie has covered so many social issues to break the stereotype thinking of the society.

The film starts by showing the protagonist, Zainab is about to be hanged. She is standing at the hanging deck yet she is telling her story to media to bring change in the society. Zainab’s father Hakeem Sahab is a very strict man with very strong patriarchal ideology and very strong religious beliefs. Her mother has to deliver a baby every year as her father wants a boy. At last Mrs. Hakeem gives birth to a baby who is not a girl but

shockingly he is eunuch. Hakeem Sahab hates the baby, yet all the family members love him. Meanwhile Zainab leaves her matrimonial home due to physical torture and mis behave of her husband. To control the population of her family Zainab get an operation done for her mother without the knowledge of her father. When he comes to know he becomes furious and beats his wife and daughter for doing so. He abuses Zainab and frightened her with the punishment of Allah. Her neighbour Mustafa is a singer and is in a medical school, yet belongs to the Shia sect. Zainab's sister Ayesha likes Mustafa. But Hakeem Sahab refuses the proposal on the basis of sectarianism. Zainab, just to support her father financially sends Saifi to paint trucks. But unfortunately, he was raped there. And when Hakeem Sahab comes to know, he is ashamed to be father of such child so he killed him. Police offers him bribe and to save his life Hakeem Sahab steals money from the Mosque reserves fund. To collect money he teaches Quran at a prostitute's home where, on the basis of his record of seven daughters, he is offered to marry a prostitute to give birth a girl. In return he is paid a handsome amount to return the steeled money. Meanwhile Zainab again takes a bold step and gets Ayesha marry with Mustafa in the absence of her father. On the return of her father she has to face male chauvinism and physical torture. As time passes and Meena, the prostitute gives birth to a baby girl, Hakeem Sahab gets worry about the future of her new born daughter. He begs Meena to give the baby but he is thrown out of the home. Yet one night Meena comes and gives the baby to Hakeem Sahab and goes away. But Saqa, father of Meena arrives to snatch the baby. Hakeem Sahab tries to kill baby but to save the life of sister, Zainab kills her father. She raises very serious questions in front of media related to poverty, over population, mal concepts related to Islam, rights of females and misconception of responsibilities in society. A TV reporter tries to save the life of Zainab but is unable to. In the end, the sisters of Zainab open up a restaurant which becomes very successful. They also raise their new sister, Mina's daughter (Shoaib 2011). As Shoaib Mansoor says "Bol is Bold...So bold that some will find it hard to confess that they have seen it" (Bolthemovie.com) so the subject of the movie is no doubt very bold and feminist ideology is portrayed in it beautifully.

Problem Statement

The study wants to qualitatively analyze the feminist ideology in the movie Bol through discourse analysis.

Limitation of the Study

There are so many issues and ideologies highlighted in the movie Bol like poverty, illiteracy, sectarianism, feminism, patriarchy, prostitution, religion, corruption, bribery, third gender, marriage issues, high birth rate, negligence of authorities, role of media, etc., which are difficult to analyze collectively. So the study is limited only to the liberal feminism and its representation.

Significance of Study

The study is significant in such a way that it explores the liberal feminist ideology in the Pakistani cinema. The study will help the reader to develop a better understanding of the reality and what kind of feminist approach is portrayed by Shoaib Mansoor. This study provides insight with the cinematic representations of women, the projection of ideology and eventually educating the masses through media.

Literature Review

Mulvey (1975) advanced the idea of a ruling ideology, which leads the male on looker to identify with the male protagonist, or hero in the film. Mulvey argued that the male has in the film acts as "the bearer of the look". This means that he possesses the controlling power of the male gaze and that the film sees everything in the narrative through his eyes. The male spectator is therefore in privileged position, seeing the female characters through the gaze of hero, sharing as it were in the power of the hero. She wrote a widely-discussed article "visual pleasure and narrative cinema" about pleasures, mainstream cinema and the possibilities of a new kind of film which challenged the dominant system. She thought that the narrative fiction film created images of women, which were used for the gratifications of men. The most powerful institutions are societies, including the cinema, are being run for the benefit of men.

Skeggs (1977) explores on the basis of her eleven years study about feminism that females who belong to working community, take the concept of feminism as their performance rather identification. This thought brings sense of respectability near to them. They also put glamorization, sense of dressing, surveillance and self regulation as a part of feminism. It is a constructive term for working women.

Acker (1987) in his study focuses on three theoretical frameworks of feminist theory. He examines that while studying gender liberal feminism, feminists' stresses on concept of equal opportunities sex, roles and their discrimination; they focus to change the practice of socialization. Critics say those liberal researchers are unable to tackle power and patriarchy in a right way. Socialist researchers focus on gender based behavior patterns of individuals. Yet they lack empirical foundation. Radical feminist stresses on male monopolization of knowledge. Critics say that there are so many weaknesses in methods in radical feminist theory.

Lauretis (1987) writes that the concept of feminism was taken as just the sexual difference. Yet it is a broad term and should be deal more than just the representation of gender.

Steeves (1987) discusses that liberal feminism is not the true representation of most women's concern. It deals only with upper and middle class women and heterosexuality. Radical feminists just focus on the text and pay no attention towards contextual considerations. The researcher recommends socialist concept of feminism as the one who serves the best. As it has a comprehensive framework to research on speech, film, literature and feminist theory.

Steeves and Smith (1987) write that there is excessive representation of women in entertainment programs. Feminist socialists argue that class and gender are more discussed issues on media.

Zoonen (1992) analyzed that people had made the concept that technologically men and women should be deal differently. The main objective of liberal feminism was to provide much access and recognition to women. Liberal feminism also took men and women equal in capacity. According to Zoonen critics had the point that men were more politically and rationally strong, while woman were more personal, emotional and inclined to nurture so they could not be deal equally.

Realism is a term established in nineteenth century focusing to portray life as it really was (Lapslay 1988). This focus is on ordinary life. Film is the medium which can present direct and true presentation of the realism by the characters and their environment. Social issues are addressed through realism films, as realism produces realism. And while producing realism film has to maintain both seamless and aesthetic motivated realism.

Mohanram (1996) says that tradition of imperialism shows that a libertarian woman is the extract of decolonized nation. And history also explores the concept of feminism in international frame.

Zoonen (1997) analyses that the concept of feminism deals gender as a complete mechanism. Before seventeenth century communication scholars were not interested to study women because females were considered as stereotypes and just for sex role. For he first time in CCCS group (Center for Contemporary Cultural Studies) women protested against the masculine domination. After this event a bit attention was givens towards feminist approaches to the media. Feminist Studied gained much space in cultural studies. The theory of feminism is discussed in three discourses liberal, radical and socialist. There are three approaches which show how women are perceived in media. Liberal discourse is about the equal rights of women. Females are considered as important as they can change legislation, can take actions, they can perform non-traditional roles and can join different professions even can acquire masculine qualities to gain power. In liberal feminist theory researcher criticize that in media females are just shown and depicted as wife, mother, daughter or girlfriend doing traditional female duties like nursing, attendant or office secretary or they are just shown as sex object. Yet they are presented as adorable and as a sign of juvenile. As media is considered as an agent of socialization so liberal feminist scholars stress that women should to give more equal status in society and should attain power. And there should be representation of such changes on media. Media should present male and female both in non-traditional roles and non-resist languages should be used.

In radical feminism patriarchy is the whole and soul of the society where men are dominating by utilizing their physical strength. Radical feminism exposes abusing of male, sexual violence and pornography. In radical thought there is no space for men, they stress to make their own communities which give space to lesbians. Media approache in this thought is that women should own their own means of communication, newspapers, TV Channels, Radio programs etc. The third discourse of feminism is socialist one. This approach does not focus on the basis of gender as in radical and liberal concept rather pays attention towards the class and economic conditions of the women too. This approach also favors hegemony concept.

Humm (1997) writes that since last two decades, feminist theory has got much popularity as a critical analysis. The writer discusses a number of feminist issues and suggests an original film analysis. Contemporary film, aesthetic visuals and feminism are the concerned discussed contents by Humm. Reproduction, pornography and the gaze, autobiography and literary theory, postmodernism, black feminism are the related questions to feminism.

Zatlin (1998) says that Spanish Cinema Josefina Molina is famous and on the top in film directors because of her much feministic approach. In her movies there is best representation of feminism, the text chosen by her is female oriented.

Thornham (2000) reveals that the feminine Mystique the origin of feminist works in mass communication. This was based on fundamental American society. Writer further, adds that media deleterious role models. Females are always defining in term of men means as sex object or they are used in the context of the family means as mothers or wives.

Rosell and Hartman (2001) examines in a study among college students regarding the feminist concept and gender discrimination. They find that publicly men are more expressive concerning these two concepts as compared in private groups and among females.

Nelmes (2003) comprehensively explorers different aspects and dimensions of the theory of feminism

with special reference to application of this theory in film. He explains the concept of feminism which is situated on this base that women are not equal to men. Females are lower in status and economic power in the every society as compared to males. Females complain about media representation of themselves as career, as passive object and as an object of desire. They further add that the pace of change of such representation is very slow. The feminism movement is not arriving all of a sudden. This started in early 70s with radical thoughts. In both states Britain and America questions regarding women's role in society raised. In start in Britain, people did not give much appreciation to female film-makers and feminist ideology. Yet later all such females got international fame. Feminists believe that media is creating stereotype image of women. Films were used as ideological tool to represent women as by the male-dominated media. She further explains about patriarchal society where man has all powers and control. In such society women are inferior and have lower status than men.

Watson (2003) explains about post-feminism. He writes that post-feminism is a term which has multi dimensions as referred by so many people. Basically post-feminism is totally different concept from the concept of extremely politicized feminism of 70s. It is much popular and more individualist theme.

Wackwitz and Rakow (2004) edited work of different researchers who have explored different core of feminist theory. They have built a conceptual framework in feminist communication theory. Political, polyvocal and transformative are the three characteristics of feminist theory. There are also so many boundaries in which the concept of feminism is changed. These boundaries are ethnic group, race, class and gender.

Aragon (2004) tries to establish a tool to generate a theoretical informed policy related to the three feminist theories. The researcher names then as the practice of parental leave policies and to change the gender role.

Foster (2004) finds out that Mira Nair of Indian projected feminist postcolonial subjects in her movies. She focused on the ideas of third world she tried to break the boarders constructed on the bases of class, race, gender and location. There is a clear expression of liberalism over the work of Nair.

Butler (2004) writes that in British Films, French women were portrayed as more passionate and with much sexual appeal. In movies most of the women are presented as housewives only. Films produce a concept among young girls that the true happiness and satisfaction can be found while staying at home.

Phillips (2005) defines realism as "representation in a text that is widely believed to render its subject accurately"

Lacey (2005) mentions that to reflect reality in films is realism which was introduced after the invention of photography was the first machine which shows reality. Realism is basically depiction of common man from naturalism.

Hayward (2006) finds that till late 1960s feminist film theory was not in full swing. Then the second wave of feminism came. Because of this second wave, in the whole world, feminism got popularity even a part of academics including film studies. Whenever gender representation in movies is discussed this concept is part of it. According to Hayward there were three eras of evaluation of this theory, the first is early 70s, then the mid 70s to the early 80s and in the last was mid 80s to the date. In all of three eras there were impacts of this theory, problems were there and also researcher found different outcomes. During first era women protested against to be placed second after men. This phase of feminism was named as radical. Due to this wave film theory shifted from class to gender. Hollywood cinema was center of focus in early 80s. While between 1975-1983 cinemas in the world moved towards women cinema. In this era only this thing was not focused that how to represent females but also the effects of such representation were analyzed. There was main focus upon the textual operations of Films. Yet by the start of third phase –after 1984-2000s theorists realized that the concept of 2nd phase was narrow and a film should be analyzed in various contexts. These contexts could be historical and social. On the whole, Feminist film theory has much importance and influence upon film theory. Yet this theory does not represent every woman of the world.

Codeel (2007) critically examines that gender and culture are two important activities presented in film. Researchers of feminism have stance that no one define or construct gender, it is done by society. Studies related to feminism are much more focusing on content of movie, the portrayal of women, limitations drawn by society, sexual identification either good girl or bad one, and the personal lives of females stars. He further adds that on cinema screen men and women are positioned differently, men as a main lead who takes the whole burden of movie and women as objective of masculine desire and glamour for audience.

Flanagan (2007) writes that film world loudly shows that in reality world is man's world. And the rights and life of women are not presenting accurately in movies.

Mendes & Carter (2008) has an overview about the all issues related to media studies of the gender and feminist. These issues are of past, present and which are rising even. They explores new significant areas of academic research.. They dig out the similarities and differences between gender studies and feminist studies . Feminist studies can be textual, viewers and production based methodologies. The concept of feminism is spreaded through media specifically advertising, magazines, films, TV, radio, news and internet.

Hijri (2008) studied that in cinema along with rituals, nationalism and traditions, religion is also very

important content which is promoted. She specifically points the Indian cinema where movie makers don't keep this thing in their mind that their audience is not only Hindus. And because of a major religion of the state Islam is given much space in Indian movies yet it is represented more as terror, violent and misleading one.

Hardikar and Turbin (2011) write that *Slumdog Millionaire* presented urban India focusing on issues of feminism, South Asian working class, better plans for educators and the process of globalization.

According to Stanford Encyclopedia of philosophy (2011) feminism is the name of political movement to provide justice to women. Feminism is totally different from sexism. It has great impact on society, culture economy and political phenomena. The philosophy of feminism works in all traditions. The term feminism has different meanings. Some writers name it as political movement, some as un-justice towards women. In mid 1800s feminism was referred to the women qualities.

Fischer (2011) has criticism on American feminist film. She finds that there is a social and historical background of the second wave of feminism. First wave was focusing on the basic rights of women like in property, marriages etc. while second wave is the result of women movement started in first wave.

Lutgendorf (2012) re-examines reasons of highly successful and receives much discussion movies in Indian Cinema. He finds that the focus over the rituals (customs) is the top most reason of the block buster success of the films.

Research Question

On the basis of literature review following research question are made.

RQ.1: What concept of feminism is presented in the movie *Bol*?

RQ.2: How does a woman manifest her self-image through her language?

RQ.4: How did the characters (male and female) project certain ideologies?

Research Method

Researcher has used qualitative analysis as research method. And for this purpose researcher has applied discourse analysis. Sociologist (Forirclugh: 1989, Mills:1992) have mentioned discourse as a term which is used in the variety of contexts. Basically researcher finds how specific type of understandings are created and perpetuated with in the different institutions of society with the help of discourse analysis. Discourse is about meanings and ideas. It is about the presentation of ideology on mass media.

The study is intended to focus on the issues related to the cinematic representation of women, the decoding of language and to provide insight into the feminist discourse. The researcher wants to analyze the language of the Pakistani movie *Bol* produced and directed by Shoaib Mansoor. The purpose of the study is to deconstruct the dialogues to find out the hidden ideologies in the movie. For discourse analysis researcher has constructed following categories under which dialogues are analyzed.

1- Male Chauvinism

Male chauvinism is the process in which a male who 'patronizes, disparages or otherwise denigrates females in the belief that they are inferior to males and thus deserving of less than equal treatment or benefit. (online etymology dictionary)

2- Realization of self

Realization of self is the fulfillment of one's own potential or abilities. (Dictionary.com)

3- Concept of Patriarchy

In common parlance patriarchy means male domination; the word patriarchy refers to the ruling authority of the father. Basically it is used to reflect male-dominance. This domination is over family, children, servants, junior men and all the women under the dominant male (Lerner, 1987)

4- Challenging patriarchal Ideologies

Challenging patriarchal ideologies are to confront the traditional myths, and belief of the supreme authority of the father in a family. (Dictionary.com)

5- Reproductive Rights

Reproductive rights are those rights which are legal and are related to the freedom of reproduction. (Cook and Fatherlla 1996)

Data Collection

Data has been collected by the downloading of the movie *Bol* from youtube.com. Researcher watched the movie three times. Movie was divided into the scenes and all the dialogues were written down related to the feminist ideology and their presentation. The factor of realism was also kept in mind while writing the dialogues.

Data Analysis & Findings

To display the hidden ideologies regarding the feminism researcher carefully wrote down dialogues of the movie and then analyze them according to the categories constructed by researcher. All the excerpts are taken from

different scenes

Realization of Self

Excerpt 1:–“Khuda Key Lhey – Abhi bhi man Jaain. Cher dein apni zid. Hamary ma’ashry main bohat sari buraiyan sirf is lhey khatam nahain ho rahain kionkey ham boltey nahian. Khamosh ho jatey hain. Kabhi apni izzat key lhey aur kabhi kisi our ki izzat key lhey. Ap ki kahani sun key agar aik ghar bhi badal giya to kitni larkion ki zindagi theek ho jaye gi. Aur imagine karain key kahain hazar do hazar ghar badal geye to kitni bari achievement ho gi.”

English Translation:–“For God Sake, Please So many issues in our society are not resolved because we don’t speak, we remain quite sometime for our own honor and sometime for the honor of another person. If one house even changes while listening your story then you just think how many lives of girls will be settle down. And imagine if thousand or two thousand hosu8es are changed then how much big would be the achievement”

Excerpt 2:–“Yeh larki phansi key takhtey pey khary ho ker apni kahani tv channel per record karana chahti hey”

English Translation:–“This girl wants to record her story on TV channels while standing on hanging deck”

Excerpt 3:–“Apni zindagi khud banao”

English Translation:–“Make your life own”

Excerpt 4:–“ Shuro ho gai depression, kabhi achi tasweer bhi daikh lia karo, agley saal jab mein doctor ban chukka hoon ga to tum meri meri bivi ban’ney key bad, singer ban’ney key bad aik celebraty ban chuki hoo gi”

English Translation:–“Let the fit of depression started, try to be optimist, next year when I will be a doctor and you will be my wife, and you will be a celebrity after becoming a singer”

Excerpt 5:–“Lakin bohat soach samjh kar ki hey”

English Translation:– “But I have done with full awareness”

Excerpt 6:–“Hum to ap ka sahara ban’na chahtay hain”

English Translation:– “We want to support you”.

Analysis

The **excerpt 1** is the first dialogue of the movie where Mustafa is trying to convince Zainab, who is behind the bars, to tell the world about the reality. Zainab is looking feeble and she is not in the position to speak. Analysis of except shows that Mustafa is motivating Zainab. Realization of self is the strongest ideology of liberal feminism. And as Zainab belongs to a religious family so Mustafa has started his conversation with the sake of Allah just to add seriousness to his talk.

This **excerpt 2** is the reply of the secretary to the President that what is the last will of the girl. Again in this dialogue there is stress on the realization of the self . He shows that the girl realizes there her story has spark and she has abilities to be presented in front of media.

Realization of self is very clear and obvious in the **excerpt 3**. During her last meeting, before assassination, Zainab is saying this to her younger sisters. Her attitude is very firm and solid and she is guiding them towards the ways for making the future. She is stressing here that her sisters are now free to decide about their future. They can do now everything without fear and restrictions.

Excerpt 4 is a try to create the realization of self by Mustafa to Ayesha. He is cheering her not to be tensed and depressed, rather to be optimistic. She is living in such a family where father has controlled all the functions. Mustafa is convincing her to make her future as a singer, as she has a very good voice and it was not in the knowledge of her father that she has sung in a concert. So he is motivating her that when they will get married , after that Ayesha would be a celebrity.

Realization of self is the strongest element of the feminist ideology. In **excerpt 5**, liberal feminist Zainab is confidently admitting her action with a full realization of self. She knows all the pros and cones of her step, which she has taken by marrying Ayesha with Mustafa. She is telling her father that she is well aware about her abilities and consciously she has taken this bold step.

Excerpt 6 is another portrayal of self realization. Zainab knows that she and her sisters have ability to go out and can support their father financially. Their father underestimates their abilities. Yet the girls especially Zainab knows about their potential.

Male Chauvinism

Excerpt 7:–“Mian Sahab key hath bhi un key control main nahian they”

English Translation:–“My husband physically tortured me”

Excerpt 8:–“Mun sey photo gi ya lagain aik”

English Translation:–“You will speak or I slap you”

Excerpt 9:–“Tumhari to khoob awaz nikalti hey tum bakko”

English Translation:–“You speak a lot; you speak”

Excerpt 10:–“Mard hain na Abba! Jahan Lajawab hrey wahah hath chalney lagey”

English Translation:-"Father! As you are a man, so if you are speakless you start beating"

Excerpt 11:-"Tumhari Sarparsti main yeh itni fahshain ho gai hain"

English Translation:-"Under your supervision these have become so obscene"

Excerpt 12:-"Ab agar Khanriat chahti hay to....."

English Translation:-"If you want your safety then....."

Excerpt 13:-"Phir shuro ho gai harafa"

English Translation:-"You again started, prostitute"

Excerpt 14:-"Hath Uth jaye ga hamra"

English Translation:-"I will beat you"

Excerpt 15:-"Naqis Aqal hey tumahri"

English Translation:-"You are mentally retard"

Excerpt 16:-"Bas bahas ki Zaroorat nahein"

English Translation:-"Enough , no more argument!"

Excerpt 17:-"Aisa Zalil Mashwara yahi dey sakti hey"

English Translation:-" Such disgusting proposal can be given by her (Zeinab)"

Excerpt 18:-" Badley mein is harafa ko un k han chor dain to shaid dy dein"

English Translation:-" In return if I gave then this prostitute then may be they give me some money"

Excerpt 19:-"Haram Khood !"

English Translation:-" You corrupt one!"

Excerpt 20:-" Ab kia gul khilayea hey tum ney"

English Translation:-"Now what you have done now?"

Excerpt 21:-"Khabees Aurat!"

English Translation:-"You wretch woman"

Excerpt 22:-" Jis harafa ney yeh teeli sulgai hey....."

English Translation:-" The Prostitute who has said this..."

Excerpt 23:-" Band karo yeh bakwass"

English Translation:-" Shut Up!"

Analysis

Chauvinism is a representation of superior attitude toward the persons who are from the opposite sex. And in **excerpt 7** Zainab is pointing out male chauvinism. Her husband takes pleasure in ruling woman. She is not treating women on equal basis and has disrespectful and mal-attitude towards his better half.

Molvi Sahib is frightening his wife by showing slap to her and also saying that either you will speak or he slap her (**excerpt 8**). Also the tone of the husband is so much insulting and disrespecting which shows male chauvinism.

In the **excerpt 9** Hakeem Sahib is addressing angrily to his eldest daughter whom he hates a lot by objection her and criticizing her that she is a disobedient daughter who always speaks in front of the father. So now this time also she is supposed to speak. The tone of Hakeem Sahib is ridiculous. All the gestures and dialogue again shows male chauvinism.

The dialogue represents male chauvinism in **excerpt 10**. As before this dialogue Hakeem Sahib slaps Zainab. So in return confidently and boldly she says to her father that he is enjoying the status of man. So if he has no answer he can beat. Because in male dominating society where they are living male are superior and females are inferior. Slapping itself shows disrespectful attitude towards females.

Male chauvinism is projecting in the **excerpt 11**. As Hakeem Sahib blames his wife for all mall behaviors of his daughters. He is again and again calling names of his daughter. He is insulting his wife as well as his daughters. He is calling them as organ of obscene and saying that his wife is totally responsible for this. The dialogue in such a situation where girls are just enjoying a cricket match and discussing their favorite cricket players and their father takes it as on obscene accumulation of interests.

After the blame of obscenest as father goes out mother tries to realize and frighten her daughters to obey the order of their father if they want to settle down the matter. Her sentence in **excerpt 12** clearly show that due to male superior authority in the family, their safety will be only to obey the order otherwise he will beat them.

Male chauvinism is very obvious in the **excerpt 13**. Hakeem Sahib is abusing Zainab by calling her as a prostitute which shows highly mal-attitude of the male towards a female. As Zainab is her daughter so the language used by a father should be courteous, polite and decent one yet Hakeem Sahab with superiority complex is not bothering such matters.

A complete reflection of male chauvinism is presented in the **excerpt 14**. Zainab is again and again raising solid arguments and that is not bearable by the Hakeem Sahib. So to stop her he angrily says that he will beat her, which mean that she should stop talking otherwise she will be beaten by him.

In **excerpt 15** Hakeem Sahab strictly forbidding Zainab to give more argument. As he is a man with full

authority so he can't bear that his daughter speaks in front of him. And as Zainab talks logically and he has no answer to shut her that's why he uses authoritarian attitude.

Due to the consciousness of being a male the father is pointing her daughter to be mentally retarded in **excerpt 16**. Being a female as she argues with her father he says that she has not such ability to talk on any issue because she is not sound mentally.

In **excerpt 17** there is a complete reflection of male chauvinism, where Hakeem Sahab is insulting his daughter Zainab by saying that such disgusting proposal can be given only by her. As Zainab says to borrow the money from the prostitute, where Hakeem Sahab goes to teach Quran to children. Hakeem Sahab doesn't like this proposal so he is denigrating Zainab.

Excerpt 18 is also taken from the same scene of excerpt 17. Male chauvinism is portrayed in the dialogue as Hakeem Sahab is calling her daughter as "Prostitute" which is the hype of insult. The word "Harafa (Prostitute)" has extreme reflection of male chauvinism. And the complete gesture and meaning of the excerpt is that as Zainab is a prostitute near to her father so he resembles her with the prostitutes.

Excerpt 19 is again a portrayal of male chauvinism. Hakeem Sahab is continuously insulting her daughter by abusing her. Here he is abusing her as because he has very strong ideology of not treating female on equal status.

Excerpt 20 is showing the taunting expression of Hakeem Sahab where he is asking Zainab what new she has done. He is of the view that Zainab never can do a right thing. So he is showing such attitude which reflects inferiority towards Zainab.

Excerpt 21 is another abuse by the father of Zainab. He is continuously insulting her by naming her in different ways. He considers females inferior and males are superior so due to strong believer of male chauvinism his treatment towards her daughter is bad.

Excerpt 22 again shows the gesture of superiority complex. Hakeem Sahab abuses Zainab by resembling her with prostitutes. He is degrading her daughter with each possible way to show male chauvinism.

Excerpt 23 is the very harsh reaction shown by Hakeem Sahab by saying "Shut up!" means now no more arguments. He is the male, his authority is superior, and he can control the situations forcefully, so he does not allow her daughter to speak in front of him.

Concept of Patriarchy

Following are the excerpts related to the concept of patriarchy.

Excerpt 24:-"Baition ki bharmar ko daikhtay howay anay walay pahlay rishtay ko hi abba nay han kar di"

English Translation:-"Due to we were so many in number so my father accepted first proposal"

Excerpt 25:-"Mard ban'na kon sa mushkil kaam haiy. Bhanwain har waqt aisay rakho, Awaz ko thora sa bhari kar lo, bat bat pay ghar walon ko dant,tay raho aur un say jhagartay raho.Main tumhain abba ban,nay ko naheen kah rahi."

English Translation:-"It is not difficult to become a man. Keep yours eyebrows like this, make your voice a bit heavy, snub your family on tiny things and quarrel with them. I m not saying that you copy the father."

Excerpt 26:-"Ham sari bahnon ko panchvein kay baad ghar bith dia giya tha"

English Translation:-"We all sisters were not send school and kept at home after fifth standard"

Excerpt 27:-"Abhi to tabahi phiray gi jab abba ko pata lagay ga"

English Translation:-"When abba come to know then every thing will be ruined"

Excerpt 28:-"Aik aisay ghar main jahan sans main jahan saans lainay ki ijazat naheen..."

English Translation:-"In a such house where you can not do any thing exept breathing....."

Excerpt 29:-"Baiti ko mardain gay ham aisa honay say pahley"

English Translation:-"I will kill my daughter before she do such a deed"

Excerpt 30:-"Ham apni tamam sharait choray daity hain..."

English Translation:-"I m taking back all my conditions..."

Excerpt 31:-"Is say ziada bayjor nahin jo who karnay chali haiy"

English Translation:-"My action is not much worse then the step she wants to take"

Excerpt 32:-"Paida kia haiy unhoon nay, haq haiy unhain faisla karnay ka"

English Translation:-"He gave you birth, he has right to take decisions about you"

Excerpt 33:-"Abba kay dar kay maray dil hi naheen chah raha"

English Translation:-"Because of fear of Abba (father) I am unable to eat any thing"

Excerpt 34:-"Abba main ap ko danda la key doon ya matti ka tail aur machis kionkay main nay bahot bari aik gustakhi ki hay"

English Translation:-"Father either I give you a stick or kerosene oil and match box because I have committed a very big arrogance"

Excerpt 35:-"Khabardar jo kissi nay ghar say qadam bahar nikalnay ki bat ki"

English Translation:-"I m warning you, no body will ask to go out of the home"

Analysis

Excerpt 24 shows that as father is a supreme authority of the family. He can take every decision. And because Hakeem Sahib has so many daughters so as the first proposal come he do not bother to investigate much and just to minimize his burden he marries Zainab with that guy, without taking any concern of Zainab.

Excerpt 25 is projecting the concept of manhood in patriarchy. In an Asian society in lower middle class mostly fathers have the same gestures as presented by Saifi . He is convincing her sister Zainab that it is not hard to be a man. There is only need to uplift eyebrows, make the voice heavy and the most noticeable point in excerpt is that man is the person who snubs his family on tiny things and quarrels with them. Zainab's reply confirms that Saifi is portraying the father as she says that she is not saying Saifi to become Abba (father). The sketch of the father in a practical family is a authoritarian, strict, quarreling and harsh person.

Excerpt 26 is also a complete reflection of control over all rights of family members especially females. The father does not allow his daughters to go to higher school. As to get education is the primary right. In patriarchal family father is taking decisions about the educational future of his daughters. Even they want to study more but father does not send them school after fifth standard.

Excerpt 27, Hakeem Sahib's younger daughter Ayesha who loves Mustafa (her neighbor who belongs to Shia sect) is telling in this excerpt to Mustafa that father will be so annoyed as will come to know about the what is going on between them. Here again patriarchal fear is shown. As Ayesha wants to marry Mustafa but Hakeem Sahib is not in the favor of this proposal because he believes on sectarianism. Although it is shown that he is a religious person who follows Islam yet he is much more believer of the individual beliefs. He is so much authoritarian that Aeysha knows that she will not given the right to chose her spouse and that fear is shown in the dialogue.

Excerpt 28 is about the atmosphere in the house created by Hakeem Sahib. In the house atmosphere is so much strict that he does not allow her daughter to do any thing. In this context Zainab is snubbing her sisters on commenting the live commentary on Radio of Pakistan India Cricket Match. She is also taunting the situations exist in her house that they have no permission to do or say any thing because of supreme control of her father. In such a situation comments of her sisters will create a new battle. The whole situation and dialogues of Zainab are a clear projection of patriarchal concept.

Excerpt 29 is taken from the situation where Mrs. Hakeem says to her husband that he would accept the proposal of Mustafa. It does not matter that he is not from their sect. Hakeem's reaction is so harsh as he says that before doing such he will kill his daughter. Here the father is showing complete patriarchal authority even that he can kill his daughter.

Excerpt 30. As in the beginning Hakeem Sahib was not compromising on any such proposal for his daughters which is not up to the mark of his conditions. But later, when he comes to know about the Aysha's affair with Mustafa he comprises on all his conditions and shows his willingness to marry Ayesha even if the groom is old. Hakeem Sahib has a complete authoritarian personality. He decides himself, using patriarchy, with whom, when and where to marry Ayesha.

Excerpt 31 Hakeem Sahib is again with full of decision power criticizing decision of Ayesha who wants to marry Mustafa. According to him Mustafa Is less than the standard they have so if he is violating some standards while marrying Ayesha with a very old person that is not as serious as the decision of Ayesha. Because he is father and have all the authorities so he can do this.

Excerpt 32 is when Ayesha refuses the decision of her father. Her mother tries to convince her by saying that after all he is her father, he gave her birth, he has right to take decision regarding her life. The excerpt is a complete reflection of concept of manhood in patriarchy. As he becomes the source of giving her birth so he has also powers and rights to take decisions about her life.

Excerpt 33 Younger sisters of Ayesha are refusing to eat sweet meat of Ayesha's marriage (which is not in the knowledge of their father) due to the fear of Hakeem Sahib. They are worried that their further will beat and quarrel with them when he will come to know that Ayesha has got married to Mustafa against his will. In this excerpt girls can't enjoy the joy of their sister's marriage. This fear hasn't allowed them to eat their favorite sweet. Fear of father is a sign of patriarchy.

Excerpt 34, Zainab is responsible for the Ayesha's marriage with Mustafa. She knows that she has to face consequences of this courage. So as father enters home she comes forward and asks the way by whom he would like to torture her. She offers her father either to bring a stick or kerosene oil and a match stick to burn her. It shows that Zainab is fully aware about the authoritarian and cruel reaction of her father. She has taken a very bold step without the concern of her father so she has to suffer.

Excerpt 35 is When Zainab and her sisters try to financially support their father, he strictly refuses their offer. And warns them no to go out of the home. He is controlling economic resources of the family too. After not allowing then to get education, not giving then right to take decisions about their life partner, he is also not allowing then to make their financial carrier. He orders then not to go out for such cause.

All the above analyzed excerpt from 24-35 are showing concept of patriarchy in the movie. Hakeem Sahib is

portraying a very strict, hard and authoritarian father who has strong beliefs of patriarchy.

Reproductive Rights

Reproductive rights are those right which are legal and these are related to the freedom of reproduction.

Excerpt 36:- “Mein to yeh soach soach kar mari ja rahi bon key meri jan abhi bhi nahein chutti, Ap ka baitey kay shouq abhi bhi zinda rahey ga”

English Translation:- “I am dying by this thought that I am not still free. Your desire to hence a bay will still alive.

Excerpt 37:- “Mein ney faisla kar lia then jab late ghar key halat theek nahain ho jaley, bacha paida nahain karon gi”

English Translation:- “I had decided that I would not pregnant until the conditions of my in laws would not be better”

Excerpt 38:- “Aik bar ab’ba urs pery pak patten gaye to mujhy moqa mil geyea”

English Translation:- “Once Ab’ba (father) went to Pak Paten on urs and I availed the dance”

Excerpt 39:- “Mein ney is ghar ki abdai rokney key liey Ammi ka operation kara dia”

English Translation:- “To stop the increasing population of the house I”

Excerpt 40:- “Us ney hamain zindagi paida kernay ki slahiat di hey”

English Translation:- “He has bestow us with ability to reproduce life”

Excerpt 41:- “Kash mein khuda hoti her mard say aik bacha janwati”

English Translation:- “May I be a God. I will order every man to deliver a baby”

Analysis

Excerpt 36 is in the context when Mrs. Hakeem gives birth to an eunuch baby. She was relaxing that now as the boy is born so she not has to deliver more babies. But the news was so much tension creating. She knows about the urge of her husband who wants a boy. So as she comes to know that the baby is not a boy she gets worry. The thought of being pregnant again is very painful for her. She has not any right to decide either she wants to be pregnant or not. Her husband takes the decisions. In this excerpt reproductive rights are challenged by the husband. The wife is full of fear that she has to deliver more babies to fulfill the wish of her husband.

Excerpt 37 is the full awareness of the reproductive rights of the female claimed by liberal feminist ideology. Zainab, while telling her story to media, says that she decided not to deliver a baby until the economic conditions of her in-laws did not improve. Zainab’s husband was the only earning hand in the family and Zainab realizes that a new baby will be a burden on him and she also has experience to her maternal home. So she was of the opinion not to reproduce a new life where already existing lives are suffering a lot.

As Zainab is fully aware of the reproductive rights of a female so when her father was not at home she gets operation of her mother done. She believes on liberal feminist thoughts. And she thinks that as her father can take decision to born a baby every year same her mother can decide either she went to be pregnant or not.

Excerpt 38 although have no clear words of the saying the same thing yet the dialogue has a complete reference to this.

Excerpt 39 is the continuation of the previous excerpt of Zainab. She admits that she is responsible for the operation of her mother to stop the every year increasing population in her home. Again Zainab is showing a complete gesture of realization of reproductive rights. She portrays that if wife is not agree then she should have given the right of birth control.

Excerpt 40 is about the realization of reproductive ability given by Allah to his creatures. Yet there is difference between human beings and other animals. Human have wisdom they can decide what to do according to their circumstances. In this Zainab is trying to convince her father that no doubt Allah has bestowed us with the ability to reproduce life yet we should utilize this ability with wisdom.

Excerpt 41 is showing wish of Zainab to be God. She realizes the sufferings and pains of the mother so she is taunting her father that if she has given the chance she will definitely force every man to give birth a child so that he can realizes how much difficult is it. Zainab is saying this dialogue in reproductive rights concern where she is so much worried by the weak health conditions of her mother because of deliveries.

Challenging Patriarchal Ideologies:-

Challenging patriarchal ideologies are related to the statements comforting the traditional myth of patriarchy.

Excerpt 42:- “Utaar kar phaink do in burqoon ko”

English Translation:- “Through out these veils”

Excerpt 43:- “Aakhir mujhay hi himmat karni pari...”

English Translation:- “At last I have to shown courage...”

Excerpt 44:- “Kionkay aaj main aap say kuch aisi batain karma chahti hoon jo shaid hi kisi baiti nay apnay baap say ki hongy.

English Translation:—"Because I want to say such things to you which are rarely said to a father by a daughter"

Excerpt 45:—"Kion phir lajawab ho jaein gey?"

English Translation:—"Will you have no answer again?"

Excerpt 46:—"Duaoon sey na to ghar key halat badal rahey hein na hi match jeety ja rahyhain aur na hi in ki shodian ho rahi hain"

English Translation:—"Prayers are neither changing home's situation, nor they are converting matches into victory and nor there (sister) are getting married."

Excerpt 47:—"Insan paida kia hey dawion ki betlein nahain key jisey chahey ulther key day dein, mein nahain karn gi"

English Translation:—"We are born as human beings not the bolksles of his medicines"

Excerpt 48:—"Koi qiamat nahain aye gi, ziada say ziada kia ho jaye ga"

English Translation:—"Calamity will not occur, at maximum what will happen"

Excerpt 49:—"Aur main is ki her saza key liey tiar hon"

English Translation:—"And I am ready to face all consequences."

Excerpt 50:—"Kion kay mein nahain chahti thei kaya p Ayesha key sath who karain jo mercy sath hower. Aur Ayesha ko Mustafa key sath rukhsat karwa dia"

English Translation:—"Because I would want that you do the same with Ayesha as you have done with Mustafa"

Excerpt 51:—"Hum ney zid nahain kit hi parida honey key liey"

English Translation:—"We didn't forced you to give us birth."

Excerpt 52:—"Aur yeh qatal kar dainey ki dhankian daina band karain"

English Translation:—"And stop threating of murder"

Excerpt 53:—"Main ney apney baap say apni paidish ka badla lia hey"

English Translation:—"I have revenged my father for giving me birth"

Excerpt 54:—"Jaiz bachey paida ker kay un ki zindigian haram kar daine jurm kion nahain"

English Translation:—"Why it is not a crime to destroy lives of legal children"

Excerpt 55:—"Jab khila nahain saktey to paida kion kartey ho?"

English Translation:—"When you can't feed your off spring then why give then birth"

Analysis

Zainab is portraying the image of a liberal feminist who is raising voice for the rights of female. As she is living in a patriarchy family so she again and again challenges patriarchal ideologies. Excerpt 42-55 shows how through out the movie Zainab and her sisters are challenging their father's rude behavior and myths of patriarchy. The first excerpt in this section is 42 related to the advice and last wish of Zainab who is standing on death deck. She harshly snatches the veils of her sisters, who come to meet her in jail. She loudly says to her sisters to through out their veils. Here this dialogue is not only the points towards the physical change yet here she is stressfully saying to her sisters that they have to get rid of all restrictions forced by their father. She is directly challenging the patriarchal ideologies of her father.

Excerpt 43 is about the biggest step taken by Zainab in the absence of her father. This step is the direct challenge given by Zainab to her father. She operates her mother by a doctor to stop more pregnancies. His father wants a boy and for that purpose his wife is delivering a baby every year. Due to continuous pregnancies Surrya (mother of Zainab) has become weak and feeble. Their financial resources are also decreasing day by day. So keeping all things in mind Zainab takes this bold step in the absence of her father with courage.

Excerpt 44 is taken from the situation where Zainab tells her father that why her mother is not conceiving since a long time. Yet before telling this truth to her father, she says to him that she wants to speak with him. As his father does not allow his daughters to speak in from of him. She further adds that such talking rarely would be done between a father and a daughter.

Excerpt 45 is Zainab's question. A challenge, that her father will have no answer against her arguments. He will be speechless. And the words selection again shows that so many times Zainab has raised such points which are unanswered by her father. She is clearly challenging patriarchal ideologies in front of her father fearlessly.

Excerpt 46 is about the challenge of patriarchal belief that they have to just pray, doing nothing to get desired result. Here Zainab is challenging her father that they all pray, pray a lot but with only prayers there is no change in their house's circumstance. The loose victory in a cricket match and also their prayers are not becoming reasons for the marriage of younger sisters. So she is clearly giving her father the gestures of proving his ideologies wrong.

Excerpt 47 is related refusal of Ayesha to obey her father's orders to get marry with an old man instead of Mustafa. Here Ayesha is replying to her mother when she tries to realize her patriarchal rights of her father to take decision about her life. Ayesha says that she is a human being not his medicine. A medicine can be given to any one, not the daughter. And in the last dialogue she clearly refuses to obey the orders of her father. She is

challenging his father's ideology by saying she will not get marry with whom where her father wants.

Excerpt 48 is part of the conversation between Zainab and her sisters after the marriage of Ayesha with Mustafa. As her sisters are frightened due to expected reaction of father she tries to relax them by saying that they not need to worry. Nothing will happen. She is confidently challenging her father by saying "Calamity will not occur, at maximum what will happen". Zainab has already challenged her father by marrying Ayesha with Mustafa. So now she is fearless and has much self confidence.

The next **excerpt 49** is about the courage of Zainab who says that she will face all the consequences of Ayesha's marriage. And she has full realization of self of not doing wrong so she is again challenging patriarchal ideologies. Her dialogue admits that the step she has taken will annoyed her father a lot. He will be angry and can react in any ways. So Zainab is ready to face the punishment given by her father.

Excerpt 50 is the obvious reflection of challenging patriarchal ideologies. Hakeem Sahib don't want to marry Ayesha with Mustafa because he belongs to Shia Sect. Zainab was also married with out her concern. So Zainab is reasoning to her father that she wouldn't want to repeat her case. Mustafa's proposal is good one and Ayesha also wants to marry him so she boldly took the step. Marriage without concern and presence of father is a bold and courageous step which is taken by Zainab.

Excerpt 51, Zainab is giving argument to her father that if he has born them (all sisters) then it was his own wish. They are not born forcefully. She is challenging the ideologies of her father where he is criticizing the daughters to be born instead of a son.

As Hakeem Sahib believes that he can do every thing so he threats Zainab to be killed if she will speak in front and against him. Yet Zainab is character is the portrayal of a bold and confident girl so she stops her father to threaten her. She is challenging the authorities of her father, as mentioned in **excerpt 52**.

Excerpt 53,54 and **557** all are taken from single scene where Zainab is concluding her story. She is not only here challenging her father rather she is addressing to man kind. She is symbol of whole community. In excerpt 53 she says that she has taken the revenge of her birth from her father that he was responsible of bringing her in world but he adopted a very irresponsible attitude towards her brought up, education, marriage means the whole life. She is hanging because she has murdered. She is named as a criminal because of him. In excerpt 54 she is asking that why it is not a crime to destroy lives of legal off springs. And the last excerpt 57 is if "you can't feed your offspring why give then birth". To provide bread and butter to children is the responsibility of parents who bring them in this world. So Zainab is challenging the ritual ideology related to patriarchy that her father was unable to give then food yet he was giving birth to child every year.

On the whole the excerpt 42-55 all are based on the challenging patriarchal ideologies.

Discussion

After analyzing the movie the researcher finds that the theme and topic of the movie is very bold, sensitive and very important. The movie creates lot of question in viewer's mind. It is a thought provoking and eye-opening social drama.

Researcher has conducted a qualitative discourse analysis of the movie focusing on feminist ideology. Where researcher finds that director, producer and writer of the movie has projected liberal feminism very strongly. In his statement he admits that nothing has frightened him more as the thought of being female shows that he is much concerned with the issues related to the females. . In our society females are not treating equally specially in lower middle class. RQ 1 is "What concept of Feminism is produced in the movie Bol? The analysis of the excerpts of movie shows that liberal feminist ideology is the base of the script. As liberal feminism is the movement which voices for the rights of women. These rights include reproductive rights, involvement in politics, ideological representation, realization of self, etc. Discourse analysis shows the symbolic place of women in the material displayed in media. And the discourse analysis of Bol shows that female characters in the movie represent liberal feminism.

RQ 2 is stated as "How does a women manifest her self-image through her language?". Discourse analysis of the Bol of the excerpts from 1 to 6 shows a clear realization of self. Language of the female characters is clear representation of self image. Language used by all female characters especially Zainab reflects that she is well aware about her identity and abilities.

RQ 3 is stated as "How do the characters (male and female) project certain ideologies?"

Discourse analysis of the movie shows that characters in the movie either male or female are projecting certain ideologies. Hakeem Sahab is the character who is presenting concept of patriarchy and male chauvinism. His gestures, ideologies language and authoritarian attitude all are projecting the ideologies of the character strongly. He abuses and humiliates his daughters and wife through out the movie to present male chauvinism as illustrated in excerpt 7 to 23. To present patriarchal ideology, he is shown with a complete control over his family. He is taking all the decisions from birth to death. Excerpts 24 to 35 are related to the concept of patriarchy. On the other hand characters of Zainab and Ayesha are projecting different ideology. Zainab and Ayesha are the symbol of liberal feminism. Both are challenging patriarchal ideologies, shown in excerpt 42 to 55 Zainab is a fully

confident female who has a complete realization of self (excerpts 1 to 6). Liberal feminism is of the view to give reproductive rights to women. Excerpt 36 to 41 are reflecting this ideology very clearly. The language, gestures, attitudes and expressions used by Zainab and Ayesha are projecting liberal feminism.

Suggestion

Bol is a very hard hitting movie and it has lot of margin for research as it is based on many social issues. Although the movie Bol also receives a huge criticism yet the level of appreciation is higher than criticism as Bol broke all the previous records at box office (www.pakium.com) by earning more than 62.792 million rupees in first six days of its release (www.geotv.com). As mentioned earlier Bol is based on many social issues like corruption, concept of prostitution, lack of education, patriarchy status of women etc and then their justification with religious references. So there is a big scope for further researches on the movie.

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