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Subverting Religious Hegemony: A Psycho-Feminist Examination of Nuruddin Farah's Hiding in Plain Sight

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This paper examines how patriarchy is advanced through religion which in the context of this study refers to the way people connect with a supreme being and the way especially different genders relate with each other. Patriarchy is entrenched in culture and is one of the cultural aspects through which women, financially and socially weak men and children are subjected to domination by the hegemonic male. The study interrogates how those subjected to patriarchal domination are defying the dominating facets of religion in order to deconstruct the oppressive patriarchal structure. The study makes reference to Nuruddin Farah's *Hiding in Plain Sight* (2014). Since the source of the conflict in this primary text takes place in Somalia where the majority of people are Muslims, the paper will specifically focus on the way hegemony is advanced through the Islamic religion. The study makes the assumption that defying the dictates of the Islamic religion doctrines is equivalent to challenging the hegemony that is exercised through Islam. Religion as a cultural aspect is inculcated in the minds of the characters from a tender age and thus, they grow up believing in and practising the doctrines of the religion. The study concludes that the desire to liberate themselves makes those subjected to patriarchal domination to challenge the existing patriarchal constructs domiciled in the religion. The arguments in the study are based on psycho-feminist criticism. Psycho-feminist ideology is employed by characters who wish to un-learn the religious doctrines inculcated in them and challenge patriarchal structures within the religion in order to liberate themselves.

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INTRODUCTION

Africans are mostly religious; almost every aspect of their lives revolves around a religious belief. Mbiti (1996) opines that Africans are notoriously religious and that each religious system is governed by a set of beliefs and practices. This means that different people of African descent have a different set of beliefs and practices that are related to religion. Religion has a central role to play in moulding the people within a given socio-cultural setup since, as Mbiti argues, it is engraved in people's hearts, minds oral history, rituals and religious personages such as priests, rainmakers, officiating elders and even kings (Mbiti, 1996, p. 4). Religion and people's lives are therefore, inseparable. Both men and women perceive and interpret religion differently and some may deviate from the mainstream's set rules and doctrines of a religion. Those who deviate from the dominating patriarchal constructs of a religion are said to be challenging the patriarchal structures exercised in the guise of religion. This religious fanaticism and the desire for gender equality is the main focus of this study.

Jasper (1998) defines religion as beliefs and practices through which people express their understanding of divine powers and these powers are vested on a masculine divine being who creates and sustains life. This is the genesis of treating the masculine gender as superior than the feminine gender. The religious freedoms enjoyed by the Christians or the Muslims are a reality to the men but still remains an illusion to their female contemporaries. Religion maintains a conservatism approach to the ideologies and doctrines of the same and thus retains the status quo; the belief that women are inferior to men. Cain (2022) analyses the experiences of a woman, Omer, who went out in search of a feminist religion. Omer feels that the use of male pronouns

to refer to God, based on an assumption that God is only connected to male, is a form of violence directed toward women. She believes that the reason why God is a man in Islam, Christianity, Judaism, and many other religions is because they were born in a social context of patriarchy. Schimmel et al (2023) point out that in the Islamic faith, the supreme being, Allah (God), has elected prophets, who are men, as His messengers. These male prophets are not equal; some have outstanding qualities.

Millet (1970) defines patriarchy as that which is "not only male domination on females but also a militaristic hierarchy among males" (p. 7). In a patriarchal society, the males dominate the females, the elder male dominates the younger male (Millet, p. 23). Patriarchal structures are therefore, set to place the macho man above all other members irrespective of their age and/or gender.

Religion, as an aspect of culture, acts as an avenue through which patriarchal domination is advanced. Daly (1984) argues that patriarchy is veiled in ideologies such as patriarchal religion where identities are assigned in the guise of religion. This arises from the belief that God is a great patriarch in heaven; a father who dominates his people. Mbiti (1969, p. 45) posits that God is regarded as the King, Ruler, Lord, Master, and Judge and this is the same of the human rulers. Wood (2019) shares the same belief that patriarchy is endorsed by God. Patriarchy is thus considered a divine plan and societies should therefore be male-dominated.

Due to the hierarchical organization within a religion, there arises inter-religious conflicts where those on top of the ladder antagonise those at the bottom. The differences and conflicts lead to tension within the religious circle and those who are discontented rise up in arms to challenge

the perceived hegemony arising from religious leaders. Radicalization, therefore, arises from dissenting voices that are challenging the voice of the hegemonic religious leader. Radicalized ideologies are, in this study, assumed to be as a result political differences that may lead to human rights abuses which provoke the victims of these abuses to fight the dominating forces. These radicalized group ideologies like Al-Shabaab end up abusing the human rights they purport to protect.

Al-Shabaab emerged as an independent organization after breaking away from the Islamic Courts Union for which it had served as a military wing. Stanford University Centre for International Security and Cooperation (CISAC) posits that the group seeks to control territories within and without Somalia in order to establish a society based on its rigid interpretation of Sharia law. The group mostly engages in attacks and bombings against Christians, Somali government targets, and diplomats and non-governmental organizations targets. They also target the Somalis and Muslims who work in firms owned by Western countries or whom they suspect are Christians or Western powers' sympathisers. These include the Muslims who, the group believes, are cooperating with the real and imagined hegemonic enemy. The group is thus seen to be challenging the form of leadership that is not in tandem with their reasoning. Even though gender contempt and domination are a global phenomenon, this study is limited to the examining how hegemonic masculinity is exercised in the guise of Islamic religion and how characters are challenging patriarchy in order to liberate themselves.

Religion as an aspect of culture is an avenue through which hegemonic masculinity is advanced. Falola (2003) points out that religion is a core aspect of a cultural system and thus plays a pivotal role in how a group defines itself. This study therefore, examines how religion, specifically the Islamic religion, as a cultural aspect acts a medium for advancing patriarchal domination.

LITERATURE REVIEW

Subordination of women, in the guise of religion and in the context the Islamic religion, is a form of male domination over women. Women are assigned subordinate roles which are mostly limited to mothering and nurturing children. This is an idea that Millet (1970) raises in her introduction to her book, *Sexual Politics*, when she states that fundamentalist Muslims have raised their entire political programme on women subjection (p. xiii). Öztürk (2022) postulates that most Muslim countries support patriarchal values even though some of the Muslim believers in these countries embrace gender equality. Those who do not support domination of women challenge patriarchy and promote emancipation of women. This is achieved by defying the religious dictates that assign the women a subordinate role and elevate the men.

Saini (2023) argues that patriarchal states made gendered order appear normal just as class and racial oppression has historically been framed by those in power. These gendered stereotypes are meant to serve the society's elites at the top and thus disadvantage both men and women under them. Akiwumi and Njoh (2012) argue that indigenous African Religion did not restrict women to domestic life and that the women were actively involved in public life. They argue that women made very powerful priestesses and queens. They further point out that introduction of new faiths, for instance Islam, assigned the women subordinate roles. Introduction of a shapeless *buibui* complete with a facial veil for women was meant to conceal the shape and feminine beauty. Barlas (2002) considers veiling as a way of controlling women's sexuality. Afidah (2023) concurs with the idea that enforcement of hijabs is an inhibiting and outdated cultural practice. This is seen as a form of discrimination against women. The veil is used to make the women invisible, literally.

Alexander and Welzel (2011) argue that patriarchal values are deeply rooted in characters who have socialized under Islamic faith and who, as a result, have acquired a Muslim identity (p.

249). Patriarchal underpinnings are thus retained by a character who is religiously devoted to the Islamic faith and who has acquired Muslim identity. Thus, religion, as a cultural aspect, is used to advance patriarchal domination over women.

Ali (2021) states that according to World Health Organization (WHO) 2013 report, violence against women is a global problem that still goes on everywhere. These acts of violence include violence by an intimate partner or stranger, physical abuse, rape, sexual assault, female genital mutilation, honour killing, and trafficking. This violence is perpetrated on all characters irrespective of race or religion.

Maponya (2021) points out that the patriarchal nature and organization of religion influence and perpetuate gender inequalities. Patriarchal ideologies are advanced through religion with the belief that patriarchy originates from God, the divine patriarch. Religious fanaticism makes it difficult for gender equality to be realized and the characters who are disgruntled must challenge the religious doctrines in order to be liberated. This study examines how patriarchy is exercised through religious fanaticism by hegemonic Muslim fanatics and how this is deconstructed by those subjugated through this hegemony.

Theoretical Framework

The arguments in this study are based on the psycho-feminist approach. According to Botts and Tong (2018), psycho-feminists believe that “women’s way of acting stems from deep within their psyche, specifically, from their way of thinking about themselves as women” (p. 182). What is in the psyche, is a result of the repressed unresolved conflicts stored in the unconscious mind, and which is consequently expressed through the conscious self.

The main concern of feminism is patriarchy and the sole objective of feminists is to eradicate patriarchal domination and ensure there is equality between the masculine and feminine genders in all spheres of life; both private and public. Jasper (1998), argues that, at a religious

level, feminists critique the existence of religious belief and practice that expose the effects of privileging the males and treating the female as inferior. Feminists also critique the gendered identities that are generally founded in cultural beliefs, and specifically implemented in the religious faith (Jasper, 1998, p. 127). Psycho-feminists therefore, condemn the historical socio-cultural constructs that socializes women to believe they (socialized women) are weaker than men, and or those (constructs) that treat women as inferior to men.

Male domination is vested in the phallus (Dobie, 2002, p. 71). This was an argument advanced by Jacques Lacan, a psychoanalyst who advanced his ideas on the ideas advanced by Sigmund Freud, the father of psychoanalysis. The “phallus” is an imaginary object that symbolizes masculine power. According to Ramsey (1998), the phallus is a cultural construction that attributes symbolic power to penis. Ramsey’s argues that Lacan does not mean all men possess the phallus since only through another’s desire does the man feel he has the phallus (p. 139). The phallus therefore, only exists where there are subjects to be dominated and can, as a result, only exist narcissistically in relation to femininity. Hegemonic masculinity is only exercised in the presence of women, children and the socially and financially weaker men.

Botts and Tong (2018) point out that feminism is not about being against the male, but about both men and women eradicating the sexist thinking. This is the thinking that man is superior and woman is inferior; and thus, woman is a subject of the man. Psychoanalysis feminists criticized psychoanalysis for its phallogocentric ideology, that is treating masculinity as the norm and femininity as deviation (Ramsey, 1998, p.39). Men are thus placed at an advantageous position than women. Some women have therefore, accepted this fact and, as Horney (1973) puts it, have adapted themselves to the wishes of men and they see themselves through the men’s lens. These are the women who have accepted the status quo, through their socialization process, and do not therefore, make any effort to challenge patriarchal

domination. Therefore, to redefine the feminine psyche, women must liberate their minds from this masculine mentality.

In Cain's (2022) analysis of Omer's experiences, he states that "there is nothing feminist about patriarchal religions, only feminist believers trying to subvert them from within". All religions are thus patriarchal and feminists only attempt to deconstruct the patriarchal cultural constructs embedded in the religion. Saini (2023) contends that movements for gender equality are an indication of the social tension that have been in existence among humans living in patriarchal societies for centuries. This paper, therefore, employs psychoanalytic feminist ideas to deconstruct patriarchal cultural constructs against Muslim women, that which they consider a form of domination.

PATRIARCHAL DOMINATION IN ISLAMIC RELIGION

The conflict in Farah's *Hiding in Plain Sight* (2014) begins with the death of Aar, a Somalia man who works with the United Nations. His office is stationed in the capital Mogadiscio. Before he dies in terror attack, he experiences a nightmare in which he and his estranged wife, Valerie, are competing to round up squirrels. In the nightmare, he loses to Valerie and this does not augur well with him. He is contemptuous towards Valerie who left him and their children, Salif and Dahaba, and is presently in a gay relationship with Padmin. He had planned to live Mogadiscio for Nairobi the following day but a threat to his life makes him decide to leave the same day. He calls his children (who are under the care of their school principal in Nairobi owing to the insecurity in Somalia) and his sister Bella. None of them answers his call. Before he leaves, he goes back to his office to collect some items which includes family photos. A suicide bomber gets into the offices and explodes killing Aar among others. Bella decides to come back to Nairobi from Italy to mother her nephew and niece. She is prepared for a battle because she feels that their mother might come back to them and also claim Aar's wealth. Finally, Valerie and

Padmin feel the children are happier with Bella and they let her take care of them.

The Islamic faith and the Muslim community are portrayed as largely patriarchal. Patriarchy, in the Islamic faith and the Muslim community, is viewed as the continuation of the rule of God, the Father and supreme patriarch to the men, who, according to Sultan (2009) are "the radical mullahs of Islam" or the earthly patriarchs. This is, however, seen as domination arising from misreading the Quran (Barlas, 2002, p. 22). Barlas therefore, feels that through "misreading" the Quran, hegemonic Muslim males' subject women to patriarchal domination, that is, women experience directly the oppressive misreading of religious texts. Afidah (2023) states that the Quran and prophetic traditions consider both men and women as essential beings and are thus equal in the eyes of God. Patriarchy ideologies are thus advanced to achieve selfish interests by the hegemonic males.

Gender violence against women and girls, and the various attempts made to justify it, is imposed by culturally constructed patriarchal structures. These are social norms which reinforce gender inequality in various contexts (Kobaissy, 2022, p. 6). These norms dictate what is socially acceptable and, criticize what is not. One of the contexts through which gender inequality is reinforced is religion. Islamic religion as an aspect of Muslim culture dictates the dressing code of its adherents. Women's dressing code is not a matter of personal choice but a fulfilment of patriarchal dictates that are exercised in the guise of religion. For instance, Bella wonders if the lady seated next to her in the flight to Nairobi is going to Somalia or any other Islamic country. The lady is dressed in a shirt that bears a slogan "promoting love in all forms, in German and in English" (p. 31). Bella's fear is that in any Muslim country, the lady would be stoned to death on sight. This is as a consequence of defying hegemonic code of dressing for Muslim women.

Patriarchy is anchored in culture, and Islam is an aspect of culture through which patriarchy is advanced. Heterosexual marriage institution

(where the husband is the patriarch, exercising his patriarchal domination on women and children) is the only acceptable family institution within Islam. According to Islam, a lesbian relationship, for instance, goes against the dictates of the religion. This is why the Somalis, who are majorly of the Islamic faith, for instance, are too harsh on gay characters. Padmini states that Somalis are bigots who see lesbians as deviant, worse than devil worshippers who deserve commensurate punishment (p. 251). The patriarchal ideology set in the Muslim religion is thus challenged by gays, especially women who are defying the patriarchal constructions.

Patriarchy is a creation of culture and is generally discriminative to the feminine gender. A woman is seen as an object for sexual gratification. In a security search in Aar's house, Keith Neville comes across Bella's photographs and stands gazing at them until Aar is tempted to ask him what his mission really is (p. 10). Though he is not gazing at Bella but her photograph, his gaze can be interpreted to mean that her beauty as depicted in the photography is a form of sexual attraction. Despite her physical beauty, Bella does not like her heavy chest because of the attention it draws from men (p. 43). Neville's attention to Bella's beauty and the men's focus on her chest are therefore, a form of sexual harassment that tortures her emotionally.

In another instance, Bella admires the receptionist in a tight miniskirt at the UN offices in Nairobi. She feels that Somalia cannot entertain this kind of dressing because Somalia has fallen victim "to the terrorizing dictates of religious renegades" (p. 172). According to Bella, the woman is liberated in her choice of dressing unlike the Muslim Somalia women who are limited to dressing in *buibui* as dictated by the patriarchal religion.

Cadde, Neville's deputy, dislikes the young Somalia women who work in the office and who do not cover their heads. Though he does not openly condemn them, he feels that failing to cover their heads is equivalent to disrespecting the Somalia cultural dictates and specifically the Islamic religious beliefs that women Muslims

should wear a *buibui* that covers their entire body and a veil that covers their head and face leaving a space only for the eyes. The young Somalia women working in the office interact with different characters from different religions and regions and are thus exposed.

Further, Bella dresses in stylish jeans to "set herself apart from the large number of Somali women here who wear body tents" (p. 65). "Body tent", in this context, refers to the *buibui* that the Muslim, according to the Islamic faith, dictate should be worn by women. The educated Bella says she has remained a secularist, or just culturally a Muslim after choosing to remain independent on issues regarding her faith (p. 23). Exposure through interaction and education are therefore leading women to resist the culturally dictated dress code. Defying religious dictates translates to challenging and subsequently deconstructing patriarchal domination. Cross dressing is thus, adopted by the characters who are challenging this kind domination.

Contemporary women who are up in arms resisting the different forms of patriarchal domination are going against the dictates of religion in a view to asserting themselves. The receptionist at the UN offices in Nairobi tells Bella that she (Bella) does not look like a Muslim because she is not dressed in "body armour" (p. 172). In this this context, the metaphor "body armour" is sarcastic since the veil and the *buibui* are meant to conceal the physical beauty of the Muslim women and protect them from the assumed sex attacks. Padmini, Valerie's lover, wonders why the most beautiful women conceal their beauty from people like her (p. 284). She confesses that the beauty of the Somali women fascinates her and they (women) are irresistible. Veiling is thus, in the opinion of Padmini, a form of patriarchal domination so that the women could conceal their beauty. Kobaissy (2022) states that imposed dress code by Muslim women and girls is meant for controlling, monitoring, and policing their bodies but not to protect them. In defiance of the "body armour", therefore, crossdressing has become a way through which women are resisting

religious dictates. In an attempt to unshackle themselves from patriarchal domination, women have become liberalized even in their dressing.

There are other social norms that are imposed by a patriarchal religion which dictates what the followers should or should not eat. For instance, Muslims should not drink wine or eat pork products. Muslims who yearn for freedom from the hegemonic Islamic religion drink wine and other haram drinks in coffee mugs when they visit the European embassies where cultural religious dictates are not embraced (p. 255). Others like Salif and Dahaba eat bacon despite being brought up by a Muslim father. Their aunt, Bella, gladly buys and prepares the bacon for them. They therefore challenge the religious limitations of what Muslims should or should not eat.

Bella and Valerie feel that Muslim women are pretentious since they behave differently when in their private spaces (p. 284). When in public they are veiled because that is what the religion dictates, they should do. These are the dominated Muslims who do not embrace some of the religious doctrines but dare not openly challenge the patriarchal domination.

In a patriarchal society, women have no voice, even over their own bodies. Religion is at the centre of this cultural construct that places the woman at the receiving end of patriarchal domination. Valerie suggests that Somali men, who are automatically of Islamic faith, do not understand or value the female reproductive cycle. She accuses her ex-husband Aar, of being one of the Muslim men who have no idea on how to raise a daughter. Salif describes Aar as one who is culturally a Muslim (p. 271). Valerie writes to Aar instructing him what to do when Dahaba receives her first period (p. 11). By so doing, Valerie is taking charge despite being physically absent in her daughter's life. Menstrual period is considered a 'woman thing' by Salif and Bella admits that being a Somali woman, she would not tell Aar when she was in her "woman's thing" (p. 144). Daly (1978) points out that in a patriarchal society, a menstruating woman is thought of as ritually impure (p. 73). Bella could not thus share

such an impure secret with a man, her brother. The "woman's thing" is thus said in a tone that portrays the man as too superior for such a "disgusting" happening.

Female circumcision (also known as FGM – Female genital mutilation) is a dominating cultural vice embraced by Muslim in order to control women sexuality. Valerie's tone, when describing female circumcision, is suggestive of the dehumanizing manner in which patriarchy in a Muslim society treats women. She describes the act thus: "Your people chop it off, don't they, and maybe feed it to a waiting cat" (p. 11). The phrase 'your people' referring to the Muslim men, does not exonerate Aar from the blame of being part of the cruel treatment the women suffer in the hands of the hegemonic patriarchs. Bella says that infibulation, female circumcision, and genital mutilation are a terrible barbarity that the Somali women are subjected to by the hegemonic Somali culture (p. 285). Bella was spared from this kind of barbarism, thanks to her educated mother, while Dahaba is protected from the same by her father. Women who strive to be liberated are thus challenging this cultural rite.

In a patriarchal society, women and other socially and financially weak men are subjected to sexual exploitation. Sodomy and rape are acts that are subjected to the subjugated group by the hegemonic men. Bella says that Valerie's contempt for Islam originates from a story that her grandfather had been sodomized by a local militia in North Africa (p. 87). Botts and Tong (2009) posit that men use sex, irrespective of who is involved, as an instrument of control and domination rather than of love and bonding. Sodomy is an act where the hegemonic men exercise their virility on a servile man. In Valerie's context therefore, sodomy is an unresolved conflict in her unconscious self which is expressed through the passionate hatred she harbours for the Muslim men. This might have contributed to her contempt for men and her choice of leaving her Muslim husband.

In a patriarchal society, women have no voice even over their own bodies - what they do with

their bodies. For instance, Bella's photograph appears in her fancy Sunday supplement published in Rome. Though she is still in her teens, she earns a lot of money through this. Her biological father, Fiori, negotiates with the publishers so that Bella gets more favourable terms. Digaaleh, her mother's husband, feels that Bella's earning through her image is tantamount to prostitution. He thus wants to control what Bella does with herself and her body. Hurdo is prepared for such a reaction because Digaaleh is reacting just as a Somali father is bound to react when he feels challenged. Hurdo is however unperturbed because she knows that Bella is outgoing and will not shelve her ambitions just because of Digaaleh's limitations (p. 47). According to him, Bella is a Somali and therefore a Muslim, and Muslim women should not engage in modelling or expose their images in exchange for cash. Hurdo states that Bella is a free person and no one has the right to impose their cultural or religious dictates on her. Digaaleh represents the Muslim men in this context, and therefore, his reaction portrays the Islamic faith as patriarchal. A Muslim woman is therefore under the dictates of what the men feel and dictate as right for them. Through this, Hurdo is openly challenging the religious and cultural dictates of the Islamic faith. She does this to protect herself and her daughter from the patriarchal domination imposed in the guise of religion.

Radicalized Muslims and religious fanatics employ the Islamist ideology to challenge the perceived hegemony from Islam other religions and/or western forces. Ali (2017) points out that not all Muslims are Islamists but all Islamists are Muslims. The characters who feel discontented with the domination and bureaucracy in the Muslim religion, and feel that they want to control even the other religions become radicalized. They do this with the desire to eliminate the hegemonic religious beliefs and dominate those who are dominating them. They may also become radicalized because there is a strong desire for them to take control over the others. The narrator in *Hiding in Plain Sight* states that radicalized group does not care who are decimated in their

terrorist attacks; whether they are Muslims or infidels in the name of Islam (p. 5). Aar, a Muslim, is targeted because he works for the UN, and therefore, he is considered a sell-out to his community who are subjected to hegemonic oppression by the West. Those subjected to the ruthlessness of the radicalized group act as sacrificial lambs to intimidate the hegemonic leader. Gunilla tells Bella that Aar was executed by a Shabaab mole who was a colleague of Aar, and who had threatened Aar earlier (p. 177). She is making reference to Cadde, a former bodyguard of an Islamist, a high ranking Shabaab and a wanted terrorist (p. 9). The characters who feel discontented with the domination and bureaucracy in the Muslim religion, and feel that they want to control even the other religions therefore, become radicalized.

Aar says that he is perturbed every time he drives past a cathedral or an old mosque that lies in ruins. He is uncomfortable in a clan-infested country that is run in "cahoots with religious renegades" (p. 142). "Religious renegades" translate to "religious extremists who use religion to advance their hegemonic ideology and to commit their heinous acts" (p. 142). They do this with the desire to reverse the hegemonic hierarchy within the religion and by so doing so, dominate those who are dominating them. They may also become radicalized because there is a strong desire for them to take control over the others. They do this by eliminating those at the helm of the leadership and those they consider as traitors.

Terrorism, an extremist force that is directly linked to the Muslim, mostly targets the UN, whom the terrorists consider hegemonic. They do this with an aim of eliminating the real and imagined hegemonic enemy. Aar says nothing is more fulfilling to a terrorist who kills an infidel in the name of Islam. He feels that killing foreigners, irrespective of their nationality, gives the terrorists more publicity, which is their main objective (p. 5). Bella feels that the Shabaab terrorists are not true Muslims (p. 22). However, Sultan (2009) argues that the Shabaab militants (whom she believes are Muslims) engage in terrorist attacks

because they hate their women and any community that hates women cannot love anyone else (p. 18). Religious extremism is thus, generally a form of violence against humanity, and specifically against women.

CONCLUSION

This study concludes that religion, specifically the Islamic religion, advances culturally constructed patriarchal ideology, consequently perpetrate violence against women. Advocates of gender equality are employing various strategies which include resisting some practices like FGM and defying the religiously imposed dressing code to challenge the hegemonic religious doctrines in order to liberate the dominated members.

The study also concludes that fanatics of religion are at the forefront in ensuring that the set patriarchal religious doctrines are followed to the letter and that those who defy the same are made to suffer the consequences of their defiance. That is why those dressed in a way likely to suggest that they are liberal thinkers are stoned to death. It is also the reason why Cadde, Keith's deputy, is disgusted by women who do not cover their heads.

Religious fanaticism also breeds extremism and radicalization among the dissatisfied members within the same religion. These religious extremists advance their attacks even to the other religions because of the desire to take control.

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